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KING ALFRED'S

ANGLO-SAXON VERSION OF

BOETHIUS

DE CONSOLATIONE PHILOSOPHIÆ:

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WITH

A LITERAL ENGLISH TRANSLATION,

NOTES, AND GLOSSARY.

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BY

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PREFACE.

A PORTION of the works of King Alfred having already appeared in the series of which this volume forms a part, the Editor thought that a complete edition of his Anglo-Saxon translation of the treatise of Boethius de Consolatione Philosophiæ would be acceptable. Some years since, the late Mr. Cardale published the prose of the Anglo-Saxon version with an English translation, which was soon afterwards followed by an edition of the Metres, with a literal translation by the present Editor. In the edition now printed, the judicious selection by Mr. Cardale from the different readings of the only MSS. in existence has been carefully weighed, and, for the most part, followed. The MSS. alluded to are the Cottonian MS., Otho, a. vi., now in the library of the British Museum, and one which contains merely a prosaic version, in the Bodleian Library, Oxford. The MS. in the British Museum formerly belonged to Sir Robert Cotton, and was so much injured by the fire which destroyed a portion of his valuable collection before its removal to our great public library, that for many years it was utterly useless, consisting merely of detached fragments thrown together in a box, until, by the skill and industry of the Rev. Joseph Stevenson and the late John Holmes, Esq., it was rearranged in 1844, the detached parts being neatly put together within a border of new parchment, and is now rendered so perfect that most of it can be read with the greatest ease! This MS. contains a similar translation of the prose portion of

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Boethius to that in the Bodleian Library, but the Latin Metres are rendered in Anglo-Saxon verse, while those in the Bodleian MS. are translated in a prosaic form. In this edition every word contained in both MSS. is given, and the variations, which are the result of a careful collation, are marked at the foot of each page.

The original work of Boethius de Consolatione Philosophiæ is extremely interesting from the circumstances under which it was written. The author, whose full name was Anicius Manlius Severinus Boethius, was born between A.D. 470 and 475. His father dying while he was young, he was brought up among his father's friends at Rome, who were distinguished men, and of whom Symmachus, to whom allusion is made, was one. Boethius was famous for his general learning, and also for his extensive charities. He married Rusticiana, the daughter of Symmachus, and was the father of two sons, Aurelius Anicius Symmachus, and Anicius Manlius Severinus Boethius, who were consuls A.D. 522. His high character naturally brought him into public notice, and, after being consul A.D. 510, he attracted the attention of Theodoric, king of the Ostrogoths, who gave him a responsible appointment in his court, and consulted him on many important subjects. After attaining the greatest height of worldly prosperity, his happiness was suddenly overcast. His unflinching integrity provoked enmity in the court of Theodoric; and his boldness in pleading the cause of Albinus, when accused of treason by an informer, seems to have afforded his enemies a plea for charging him and Symmachus with the intention of delivering Rome from the barbarian yoke. Whatever grounds there may have been for the charge, he was treated with great injustice, not being allowed a trial, and a sentence of confiscation and death being passed against him without a hearing! He was imprisoned in the baptistry of the church at Ticinum, which was to be seen till A.D. 1584; and during this imprisonment

he wrote his books De Consolatione Philosophiæ. He was afterwards beheaded, or, according to some writers, he was beaten to death with clubs. Symmachus was also beheaded, and Rusticiana was reduced to poverty, until, through the kindness of the widow of Theodoric, who was regent during her son's minority, her husband's confiscated property was restored to her. A tomb was erected to the memory of Boethius by Luitprand, king of the Lombards, in the church of S. Pietro Cielo d'Oro; and afterwards a more magnificent one by Otho III., with an epitaph by Pope Sylvester II. There is much difficulty in deciding whether Boethius was a Christian or a devout heathen. Whatever he may have been, there is not in the original treatise any mention of the consolations which Christianity affords to the unfortunate. As is elsewhere stated, any allusions to the Christian religion which occur in the following pages, are introduced by King Alfred. Yet, as it has been well observed by an eminent writer, "If, on the one hand, the general silence on the subject of Christianity in such a book, at such a period of his life, proves that, if he was a Christian, its doctrines could hardly have been a part of his living belief; on the other hand, the incidental phrases which occur, the strong religious theism which pervades the whole work, the real belief which it indicates in prayer and Providence, and the unusually high tone of his public life, prove that, if a heathen, his general character must have been deeply tinged by the contemporaneous influences of Christianity."

The peculiar circumstances of King Alfred's life very naturally produced a sympathy in his mind for the sufferings of the noble Roman, and were the happy means of producing a work, in which, at the distance of a thousand years, we can hear, as it were, our revered sovereign speaking to us in his own language on some of the most important topics of human life! For although King Alfred professed to translate the work of Boethius, yet he inserted in various parts

many of his own thoughts and feelings, and thus composed several moral essays, in which he has, in a manner, transmitted himself to posterity. The imperfection of King Alfred's early education will account for a few mistakes in names and historical facts. These, however, by no means lessen the value of the translation; and instead of wondering at their occurrence, one should rather feel surprised that they are not more numerous and more important, considering the disadvantages under which he laboured. The translation was made, as the royal author states, amid "various and manifold worldly occupations, which often busied him both in mind and in body. The occupations," said he, "are very difficult to be numbered which in his days came upon the kingdoms which he had undertaken to govern." On this account our wonder may well be excited, since we meet with literary attainments which, in those days, were to be sought rather in the retirement of the cloister than in the noise and tumult of a camp, which was often in the neighbourhood of harassing foes.

King Alfred entirely altered the arrangement of Boethius, for, instead of dividing his work into four books, and subdividing each book into chapters, as his author had done, he divided the whole work into forty-two chapters, alluding occasionally to the books of the original. The first six chapters of the Anglo-Saxon version comprise the chief part of the first book of Boethius, together with a short introduction. The next fifteen chapters contain the substance of the second book. The third book is translated in the fourteen chapters which follow. Four chapters and part of another, viz. part of chapter xl., are devoted to the fourth book; and the remaining portion of chapter xl., together with chapters xli. and xlii., completes the whole.

Although the work is deeply interesting, yet the most striking portion will be found in the following chapters: In chapter xv., there is a pleasing description of the golden age.

In chapter xix., the vanity of a too eager pursuit of fame is pointed out. In chapter xxi., the power and goodness of the Creator in governing and upholding the universe are displayed. Chapter xxv. contains a dissertation on natural disposition. The first part of chapter xxix. describes the weakness and unhappiness of kings, while the second part illustrates the dangers to which royal favourites are exposed by the treatment which Seneca and Papinian met with. The second part of chapter xxx. declares the natural equality of mankind. Chapter xxxiii., part iv., contains an address to God. Chapter xxxv., part iv., contains the fable of the giants warring against Jupiter, and the history of the tower of Babel; and part vi. relates the story of Orpheus and Eurydice. Chapter xxxviii., part i., gives the account of Ulysses and Circe. Chapters xl. and xli. are devoted to an inquiry into divine predestination and human liberty. The last chapter treats of God and eternity.

The Editor has availed himself of the kind permission of Martin Tupper, Esq., D.C.L., &c. &c., to substitute his excellent poetical translation of the Metres for his own literal one, and he tenders his sincere thanks for the permission which has been so freely accorded. He also begs to acknowledge the great assistance which he has derived from the labours of the late J. S. Cardale, Esq., and from the valuable suggestions of his highly-esteemed friend Dr. Bosworth, Professor of Anglo-Saxon in the University of Oxford.

SAMUEL FOX.

Morley Rectory, March, 1864.

PROŒMIUM.

ÆLFRED Kuninz þæſ þealhſtoð ðiſſe bec. ⁊ hie oſ bec Ledene on Enzliſc pende. ſþa hio nu iſ zeðon. hpilum he ſette poſiþ be poſiðe. hpilum anðzit oſ anðzite. ſþa ſþa he hit þa ſpeotoloſt ⁊ anðzitfullicoſt zepeccan mihte foſ þæm miſthicum[1] ⁊ manizfealdum peoſulð[2] biſzum þe hime oft æzþep ze on mode ze on lichoman biſzoðan. Ða biſzu uſ ſint ſpiþe eaſiſoſ þime[3] þe on hiſ ðazum on þa ſicu becomon þe he unðepſtanzen hæfde. ⁊ þeah þa he þaſ boc hæfde zeleoſmode ⁊ oſ Lædene to Enzliſcum ſpelle zepende. ⁊ zepoſhte hi eft to leoſe.[4] ſþa ſþa heo nu zeðon iſ. ⁊ nu bit ⁊ foſ Liodeſ naman halſaþ[5] ælcne þaþa ðe þaſ boc pæðan lyſte. þ he foſ hine zebidde. ⁊ him ne pite zif he hit ſihtlicoſ onzite ponne he mihte.[6] foſþæmðe ælc mon ſceal be hiſ anðzitef mæðe and be hiſ æmettan ſpiecan ðæt he ſpiecþ. ⁊ ðon þ þ he ðeþ :·

[1] Cott. miſheum. [2] Bod. poſðum ⁊. [3] Cott. þimu. [4] Cott. þa zepoſhte he hi eſtep leoþe. [5] Cott. healſað. [6] Cott. mealhte.

PREFACE.

King Alfred was translator of this book, and turned it from book Latin into English, as it is now done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could explain it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered, which in his days came upon the kingdoms which he had undertaken, and yet when he had learned this book, and turned *it* from Latin into the English language, he afterwards composed it in verse, as it is now done. And he now prays, and for God's name implores every one of those who lists to read this book, that he would pray for him, and not blame him, if he more rightly understood it than he could. For every man must, according to the measure of his understanding, and according to his leisure, speak that *which* he speaketh, and do that which he doeth.

TITULI CAPITUM.

I.

Æþeſt hu Lotan ȝepunnon Romana þice. ȝ hu Boetiuſ hi polde beþæban. ȝ Ðeodþic þa ꝥ anſunde. and hine het on caſcepne ȝebrinȝan :· p. 2.

II.

Þu Boetiuſ on ðam caſcepne hiſ ſaſ ſeoſiende pæſ :· p. 4.

III.

Þu ſe Wiſdom com to Boetie æþeſt inne on þam caſcepne. ȝ hine onȝan ſneſſian :· p. 4.

IV.

Þu Boetiuſ hine ſinȝende ȝebæd. ȝ hiſ eaſſoþu to Lode mænde :· p. 6.

V.

Þu ſe Wiſdom hine eſt ſete ȝ ſihte. mid hiſ and-ſſoſum :· p. 8.

VI.

Þu he him ſehte biſſell bi þæſe ſunnan. ȝ bi oſſum tunȝlum. ȝ bi ſolcnum :· p. 14.

VII.

Þu ſe Wiſdom ſæde þam Mode ꝥ him naht ſſiſoſ næſe ſonne hit ſoſſloſen hæfde þa ſoſuld ſælþa þe hit æſ to ȝe-punod hæfde. ȝ ſæde him biſſell hu he hit macian ſceolde ȝif he heoſa þeȝen beon ſceolde. ȝ be pæſ ſciſeſ ſeȝele. ȝ hu hiſ ȝodena peoſca ealra polde heſ on ſoſuldе habban lean :· p. 16.

VIII.

Þu ꝥ Mod and-ſſoſede þæſe Deſceadþinneſſe. ȝ ſæde ꝥ hit hit æȝhonan onȝeate ſcýldiȝ. eac ſæde ꝥ hit pæſe oſſeten mid ðæſ laſeſ ſaſe ꝥ hit ne mihte him ȝeand-ſſoſian. Ða cpæþ ſe Wiſdom. ꝥ iſ nu ȝit þinſe unſihtſinneſſe ꝥ þu eaſþ ſulneah ſoſſoht. tele nu þa ȝeſælþa piþ þam ſoſȝum :· p. 24.

TITLES OF THE CHAPTERS.

I.

First, how the Goths conquered the empire of the Romans, and how Boethius wished to deliver them, and Theodoric then discovered it, and gave orders to take him to prison. p. 3.

II.

How Boethius in the prison was lamenting his hard lot. p. 5.

III.

How Wisdom first came to Boethius in the prison, and began to comfort him. p. 5.

IV.

How Boethius singing prayed, and lamented his misfortunes to God. p. 7.

V.

How Wisdom again comforted and instructed him with his answers. p. 9.

VI.

How he related to him a parable of the sun and of the other heavenly bodies, and of the clouds. p. 15.

VII.

How Wisdom said to the Mind, that nothing affected it more, than *that* it had lost the worldly goods which it before was accustomed to; and spoke to him a parable, how he should act if he should be their servant; and concerning the ship's sail; and how *he* wished to have the reward of all his good works here in *this* world. p. 17.

VIII.

How the Mind answered the Reason, and said that it perceived itself every way culpable; and said that it was oppressed with the soreness of trouble, so that it could not answer him. Then said Wisdom: This is still thy fault that thou art almost despairing; compare now the felicities with the sorrows. p. 25.

IX.

Đa onȝan ꝑe ꝓiꝺom eꝑt ꝛecȝan biꝛꝑell be þæꝛe ꝛunnan. h heo oꝑeꝑliht ealle oꝑꝑe ꝛteoꝛan. ⁊ ȝeþioꝛtꝛaþ miꝺ hiꝑe leohte. ⁊ hu þone ꝛmẏltan ꝛæ þæꝛ ꝑinꝺeꝛ ẏꝛt : · p. 26.

X.

Þu Boetiuꝛ ꝛæꝺe he ꝛꝑẏtole onȝiten hæꝑꝺe þ hit eall ꝛoþ þæꝛe þ ꝛe ꝓiꝺom ꝛæꝺe. ⁊ ꝛeo oꝑꝛoꝑhneꝛ. ⁊ ða ꝛælþa þe he æꝛ ꝛeinꝺe þæt ȝeꝛælþa beon ꝛceolꝺan nauhtaꝛ næꝛan. ⁊ hu ꝛe ꝓiꝺom. þ he mihte ȝeꝛeccan þ he [ȝeꝛælhȝ][1] þæꝛe. ꝛæꝺe þ h ꝛ ancoꝛ þæꝛe ða ȝit ꝛæꝛt on eoꝑþan : · p. 26.

XI.

Þu ꝛeo Ðeꝛceaꝺꝛiꝛneꝛ him anꝺꝛꝑoꝛeꝺe anꝺ cꝛæþ. þ heo ꝛeinꝺe þ heo hine hꝛæthꝛeȝnunȝeꝛ upahaꝑen hæꝑꝺe ⁊ ꝑulneah ȝeꝺꝛihht æt þam ilcan ꝛeoꝑꝑcꝛipe ðe he æꝛ hæꝑꝺe. anꝺ acꝛoꝺe hine hꝛa haꝑꝺe eall þ he ꝓolꝺe on ꝑiꝑꝛe ꝓoꝑulꝺe. ꝛume habbaþ æþelo ⁊ nabbaþ aꝑe : · p. 30.

XII.

Þu ꝛe ꝓiꝺom hine læꝺe. ȝiꝼ he fæꝛt huꝛ timbꝛian ꝓolꝺe. þ he hit ne ꝛette up on þone helꝛtan cnoll : · p. 36.

XIII.

Þu ꝛe ꝓiꝺom ꝛæꝺe þ hie meahtan ða ꝛmealicoꝛ ꝛꝑꝛecan. ꝓoꝑþampe ꝛeo laꝛ hꝛæthꝛeȝnunȝeꝛ eoꝺe on hiꝛ anꝺȝit : · p. 36.

XIV.

Þu þæt Moþ cꝛæþ hꝛi him ne ꝛceolꝺe lician fæȝeꝛ lanꝺ. ⁊ hu ꝛe ꝓiꝺom ahꝛoꝺe hꝛæt him belumpe to hiꝛa fæȝeꝛneꝛꝛe : · p. 40.

XV.

Þu ꝛeo Ðeꝛceaꝺꝛiꝛneꝛ ꝛæꝺe hu ȝeꝛælhȝ ꝛeo ꝓoꝛme eld ꝛæꝛ : · p. 48.

XVI.

Þu ꝛe ꝓiꝺom ꝛæꝺe þ hi hi ꝓolꝺon ahebban ꝓoꝛþam anꝑealꝺe oþ þone heoꝑen. anꝺ be Ðeoꝺꝛiceꝛ anꝑealꝺ ⁊ Neꝛoneꝛ : · p. 48.

XVII.

Þu þ Moþ ꝛæꝺe þ him næꝑꝛe ꝛeo mæȝþ ⁊ ꝛeo ȝiꝛꝛunȝ ꝓoꝛꝑel ne licoꝺe. buton to laþe he tilaꝺe : · p. 58.

[1] Bod. unȝeꝛælhȝ.

IX.

Then began Wisdom again to speak a parable concerning the sun, how she outshines all other stars, and obscures *them* with her light; and how the raging of the wind *troubles* the placid sea. p. 27.

X.

How Boethius said, he plainly perceived that it was all true that Wisdom said: and *that* the prosperity, and the enjoyments which he formerly thought should be happiness, were nothing: and how Wisdom, that he might show that he was happy, said, that his anchor was still fast in the earth. p. 27.

XI.

How Reason answered him, and said, that she thought she had in some measure raised him up, and almost brought *him* to the same dignity which he before had: and asked him who had all that he would in this world: some have nobility and have not riches. p. 31.

XII.

How Wisdom instructed him, that if he were desirous to build a firm house, he should not set it upon the highest hill-top. p. 37.

XIII.

How Wisdom said, that they might then argue more closely, because the instruction had in some measure entered into his understanding. p. 37.

XIV.

How the Mind said, why should not fair land delight him? and how Wisdom asked, what of their fairness belonged to him? p. 41.

XV.

How Reason said, how happy the first age was! p. 49.

XVI.

How Wisdom said, that men would exalt themselves for power to heaven: also concerning the power of Theodoric and Nero. p. 49.

XVII.

How the Mind said, that power and covetousness never well pleased him; but that he toiled with reluctance. p. 59.

XVIII. XIX.

Be hliſan :· pp. 60—68.

XX.

Be þæſe piþerpeaſdan pýnde. ⁊ be þæſe opſopſgan :· p. 70.

XXI.

Be ðær ælmihtigan Godef anpealde. hu he pelt eallum hiſ ȝeſceaftum :· p. 72.

XXII.

Þu ſe Pihðom ⁊ ſeo Leſceadpiſneſ hæfðon þæt Mod apet æȝþep ȝe mið ſmealiche ſpþæce. ȝe mið pýnſuman ſanȝe :· p. 76.

XXIII.

Þu ſe Pihðom læſde þone þe he polde pæftmbæpelanð ſapan. þ he atuhte of æſteſt þa þoſnaſ. ⁊ þa fýſſaſ. ⁊ þa unnýttan peoð. ⁊ hu he ſæde ȝif hpa bitepeſ hpeſ on bepede. þ him þuhte beobpead þi ſpetſe :· p. 78.

XXIV.

Þu menn pilniaþ ðuſih unȝelice ȝeaſnunȝa cuman to anre eadiȝneſſe :· p. 80.

XXV.

Þu God pelt ealpa ȝeſceafta mið þam bpidlum hiſ anpealdeſ. ⁊ hu ælc ȝeſceaft ſpiȝaþ pið hine ȝecýndeſ. ⁊ pilnaþ þ hit cume þideſ þonan þe hit æſt com :· p. 88.

XXVI.

Þu ſe Pihðom ſæde þ men mihton be Gode ſpelce hi mæte. ⁊ hpæþeſ ſe pela mihte þone mon ȝedon ſpa peline þ he mapan ne þoſfte. ⁊ hpæþeſ Boetie eall hiſ þoſuld licode þa he ȝeſælȝoſt pæſ :· p. 90.

XXVII.

Þu ſe peoſþſcipe mæȝ ȝedon tu þinȝ þone ðýſeȝan þam oþſum ðýſeȝum peoſhne. ⁊ hu Noniuſ pæſ foſcpeden foſ þam ȝýlpenan ſcinðpæne. ⁊ hu ælceſ monneſ ýfel biþ þý openſte ȝif he anpalð hæſ :· p. 94.

XXVIII.

Be Neſone þam Laſene :· p. 100.

XVIII. XIX.

Of Fame. pp. 61—69.

XX.

Of adverse fortune, and of prosperous. p. 71.

XXI.

Of the power of Almighty God; *and* how he governs all his creatures. p. 73.

XXII.

How Wisdom and Reason had restored the Mind, both with profound argument, and with pleasant song. p. 77.

XXIII.

How Wisdom instructed the man who would sow fertile land, that he should first take away the thorns, and the furze, and the useless weeds: and how he said, that if a person had tasted anything bitter, honeycomb seemed the sweeter to him. p. 79.

XXIV.

How men desire, by different means, to arrive at one happiness. p. 81.

XXV.

How God governs all creatures with the bridles of his power: and how every creature tends towards its kind, and desires that it may come thither, from whence it before came. p. 89.

XXVI.

How Wisdom said, that men were able *to understand* concerning God, as in a dream: and *asked*, whether wealth could make a man so rich that he should not need more: and whether to Boethius, all his condition were agreeable, when he was most prosperous. p. 91.

XXVII.

How dignity may do two things to the unwise, *who* is honoured by other unwise *persons:* and how Nonius was rebuked for the golden chair of state: and how every man's evil is the more public when he has power. p. 95.

XXVIII.

Of Nero the Cæsar. p. 101.

XXIX.

Þræþer þær cýnincger neaþert ⁊ hiſ ſpeondſcipe mæge ænigne mon þeliġne ⁊ þalbendne ġedon. ⁊ hu þa oþre ſpeond cumaþ mið þam þelan. ⁊ eft mið þam þelan ġepitaþ: · p. 102.

XXX.

Þu ſe ſcop ſanġ þ ma manna þæġnoðon ðýriġer ſolcer ġeðpolan. ðonne hie þæġneðon roþþa ſpella. þ ir þ hi penðon hiſ beteþan þonne he þæþe. ðonne þæġniaþ hi þær þe hi ſceamian ſceolðe: · p. 106.

XXXI.

Þu ſe ſceal þela neaþanerra ġeþohan þe þær lichoman luſtaſ ſoplætan ſceal. ⁊ hu mon mæġ þý ilcan peorce cpeþan þ netenu ſenð ġeræliġe. ġif man cpiþ þæt ða men ſen ġeræliġe ða heoþa lichoman luſtum ſýliġaþ: · p. 110.

XXXII.

Þu ðer anpeaþða pela meþþ ða men þe beoþ atihte to þam ſoþum ġerælþum. ⁊ hu ſe þiſdom ir an anlipe cþæft þæþe ſaple. ⁊ ir ðeah betera þonne ealle þær lichoman cþæftaſ. ⁊ þeah hþa ġeġaderie ealle þaſ andþeaþdan ġoð. ðonne ne mæġ he no þe þaþor beon ſþa pelig ſþa he polde. ne he eft him næfþ ðæt þ he æfter penðe: · p. 114.

XXXIII

Þu ſe Firðom hæfde ġetæht þam Moſe þa anra nerra þapa ſoþena rælþa. polde hi þa pelfe ġetæcan. ⁊ bi þam fir ġerælþum. þ ir pela. ⁊ anpealð. ⁊ peoþþſcipe. ⁊ ſopemæþnep. ⁊ þilla: · p. 118.

XXXIV.

Þu ſe Firðom hæfde ġepehte hpæt þ hehrte ġoð pær. polde him þa ġepeccan hpæfter hit pær. ⁊ hu oſ þam mýcelan ġoðe cumaþ þa læſſan: · p. 134.

XXXV.

Þu ſe Firðom læride þ Moð þ hit rohte on innan him þ hit æfter ýmbutan hit rohte. ⁊ ſoplæte unnýtte ýmbhoġan ſþa he ſþiþoſt mihte. ⁊ hu Ðoð pealt ealra ġerceaſta ⁊ eallra ġoða mið þam ſteoþþoþre hiſ ġoðnerre: · p. 154.

XXIX.

Whether the king's favour and his friendship are able to make any man wealthy and powerful: and how other friends come with wealth, and again with wealth depart. p. 103.

XXX.

How the poet sung, that more men rejoiced at the error of the foolish people, than rejoiced at true sayings: that is, that they thought any one better than he was. Then do they rejoice at that which should make them ashamed. p. 107.

XXXI.

How he shall suffer many troubles, who shall yield to the lusts of the body; and how any one may, by the same rule, say that cattle are happy, if he say that those men are happy who follow the lusts of their body. p. 111.

XXXII.

How this present wealth hinders the men who are attracted to the true felicities: and how wisdom is one single faculty of the soul, and is, nevertheless, better than all the faculties of the body; and though any one should collect together all these present goods, yet cannot he the sooner be so happy as he would, nor has he afterwards that which he before expected. p. 115.

XXXIII.

How Wisdom, having taught the Mind the resemblances of the true felicities, would then teach it *the true felicities* themselves: also of the five objects of desire, namely, wealth, and power, and honour, and glory, and pleasure. p. 119.

XXXIV.

How Wisdom, having explained what the highest good was, would then explain to him where it was; and how from the great good come the less. p. 135.

XXXV.

How Wisdom instructed the Mind, that it should seek within itself what it before sought around it, and should dismiss vain anxieties as it best might: and how God directs all creatures and all good things with the rudder of his goodness. p. 155.

XXXVI.

Þu þ Mod þæde þam Firdome þ hit ongeate þ him God þeahte duruh hine þ þ he þehte. ⁊ for hwy se goda God lætte ænig yfel beon. ⁊ hu seo gesceadwisnes bæd þ Mod þ hit sætte on hiwe scridwæne. ⁊ heo sceolde beon hiw laðteap. ⁊ hu heo sæde ðæt tu þing wæren willa ⁊ anwealh. giw hwam ðawa awhwes wana wære. þ heowa ne mihte nawer butan owium nauht don : · p. 170.

XXXVII.

Be þam ofermodan wican ⁊ unwihtwisan. ⁊ hu mon hehþ þone heafod beah æt þæs ærnewesges ende. and hu mon sceolde ælene mon hatan be þam deowe þe he gelicost wære : · p. 186.

XXXVIII.

Be Troia gewinne. hu Eulixes se cyning hæfde twa ðeoda under þam Lawerie. and hu hiw þegnas wuldan forswerene to wilde owum : · p. 194.

XXXIX.

Be wyhtwe swunge ⁊ be unwihtwe. ⁊ be wyhtum eadleane. ⁊ hu [miltlice wita ⁊ manigfealde earfoða] cumaþ to þam godum þa hi to þam yfelum sceolden. ⁊ be þære forneteohunga Godes ⁊ be ðære wynne : · p. 210.

XL.

Þu ælc wyrd beoþ god. þam heo mannum god þince. þam heo him yfel ðince : · p. 234.

XLI.

Þu Omerus se goda sceop hesede þa sunnan. ⁊ be þam swedome : · p. 244.

XLII.

Þu se sceolden eallon mægne swyrian æftes Gode. ælc be hiw andgites mæge : · p. 256.

XXXVI.

How the Mind said to Wisdom, that it perceived that God said to it through him that which he said: and *asked*, why the good God suffers any evil to be: and how Reason desired the Mind to sit in her chariot, and she would be its guide: and how she said that will and power were two things; *and* that if to any man there were a deficiency of either of them, neither of them could without the other effect anything. p. 171.

XXXVII.

Of proud and unjust rulers; and how man should have the crown at the end of the course: and how we should describe every man by the beast which he was most like. p. 187.

XXXVIII.

Of the Trojan war: how Ulysses the king had two countries under the Cæsar: and how his thanes were transformed into wild beasts. p. 195.

XXXIX.

Of right hatred, and of unright, and of just recompense: and how various punishments and manifold misfortunes come to the good, as they should to the wicked: and concerning the predestination of God, and concerning destiny. p. 211.

XL.

How every fortune is good, whether it seem good to men, or whether it seem evil to them. p. 235.

XLI.

How Homer the good poet praised the sun: and concerning freedom. p. 245.

XLII.

How we ought with all our power to inquire after God, every one according to the measure of his understanding. p. 257.

BOETHIUS.

BOETHIUS.

CAPUT I.

ON ðære tide þe Gotan of Scidðiu mæġðe piþ Romana þice ġerin upahofon. ⁊ miþ heora cyninġum. Rædġota and Gallesuca pæron hatne. Romane buriġ abræcon. and eall Italia þice þ ir betpux þam muntum ⁊ Sicilia ðam ealonde in anpald ġehehton. ⁊ þa æftep þam forþferrpecenan cyninġum Deodric fenġ to þam ilcan þice. se Deodric pæf Amulinga. he pæf Gruften. þeah he on þam Arrianirean ġedpolan duruhpunode. Se ġehet Romanum hiſ friheondſcipe. ſpa þ hi mortan heora ealdriht pyrde beon. Ac he þa ġehat ſpiðe yfele ġelæfte. ⁊ ſpiðe ſnaþe ġeendode mid manegum mane. þ pæf to eacan ofrum unaſumedum yflum. þ he Iohannef þone papan het ofslean. Ða pæf sum conſul. þ se hehetoha hataþ. Boetius pæf haten. se pæf in boccpæftum ⁊ on populd þeapum se wihtrirefta. Se ða onġeat þa manigfealdan yfel þe se cyninġ Deodric piþ þam Gruftenandome ⁊ piþ þam Romanircum witum dyde. he þa ġemunde ðara ehneſſa ⁊ þara ealdriht de hi undep ðam Lafepum hæfdon heora ealdhlafordum. Ða onġan he sneaġan ⁊ leornian on him selfum hu he þ þice ðam unwihtfullan cyninge afeprran mihte. ⁊ on pyht ġeleaffulra and on wihtfirra anpald ġebringan. Sende þa diġellice æpendġeſpitu to þam Lafepe to Conſtantinopolim. pæp ir Greca heah buriġ ⁊ heora cyneſtol. for þam se Lafepe pæf heora ealdhlaford cynef. bædon hine þæt he him to heora Gruftendome ⁊ to heora ealdrihtum ġefultumede. Ða þ onġeat se pælhreora cyninġ Deodric. ða het he hine ġebringan on carcerne ⁊ þæp inne belucan. Ða hit ða ġelomp þ se appyrda pæf on ſpa micelre neapanefre becom. þa pæf he ſpa micle ſpiðor on hiſ Mode

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BOETHIUS.

CHAPTER I.

At the time when the Goths of the country of Scythia made war against the empire of the Romans, and with their kings, *who* were called Rhadgast and Alaric, sacked the Roman city, and reduced to subjection all the kingdom of Italy, which is between the mountains and the island of Sicily, and then, after the before-mentioned kings, Theodoric obtained possession of that same kingdom: Theodoric was of the race of the Amali; he was a Christian, but he persisted in the Arian heresy. He promised to the Romans his friendship, so that they might enjoy their ancient rights. But he very ill performed that promise, and speedily ended with much wickedness; which was, that in addition to other unnumbered crimes, he gave order to slay John the Pope. Then was there a certain consul, that we call heretoha, who was named Boethius. He was in book-learning and in worldly affairs the most wise. He then observed the manifold evil, which the king Theodoric did against Christianity, and against the Roman senators. He then called to mind the favours and the ancient rights which they had under the Cæsars, their ancient lords. Then began he to inquire, and study in himself, how he might take the kingdom from the unrighteous king, and bring it *under* the power of faithful and righteous men. *He* therefore privately sent letters to the Cæsar, at Constantinople, which is the chief city of the Greeks, and their king's dwelling-place, because the Cæsar was of the kin of their ancient lords: they prayed him that he would succour them with respect to their Christianity and their ancient rights. When the cruel king Theodoric discovered this, he gave order to take him to prison, and therein lock up. When it happened that the venerable man was fallen into so great

ȝebıeȝeð. ȝpa hıȝ Mob æȝ ȝpıðoȝ to þam poȝulð ȝælþum ȝepunoð pæȝ. ȝ he ða nanȝe ȝıoȝȝe be ınnan þam caȝceȝne ne ȝemunðe. ac he ȝeȝeoll nıȝol oȝ ðune on þa ȝloȝ. ȝ hıne aȝtıehte ȝpıþe unȝot. anð oȝmoð hıne ȝelȝne onȝan þepan ȝ þuȝ ȝınȝenðe cpæþ.

CAPUT II.[a]

ÐÆ hıoð þe ıc ȝnecca ȝeo luȝtbæȝlıce ȝonȝ. ıc ȝceal nu heoȝıenðe ȝınȝan. ȝ mıð [ȝpıþe] unȝeȝaðum poȝðum ȝeȝettan. þeah ıc ȝeo hȝılum ȝecoȝlıce ȝunðe. ac ıc nu þepenðe ȝ ȝıȝcıenðe oȝ ȝeȝaðna poȝða mıȝto. me ablenðan þaȝ unȝetȝeopan poȝuld ȝælþa. ȝ me þa ȝoȝletan ȝpa blındne on þıȝ ðımme hol. Ða beȝeaȝoðon ælceȝe luȝtbæȝnesȝe þa ða ıc hım æȝȝe betȝt tȝıuþoðe. ða penðon hı me heoȝa bæc to anð me mıð ealle ȝhomȝeȝıtan. To þhon ȝceolðan la mine ȝmenð ȝeȝȝan þæt ıc ȝeȝælıȝ mon pæȝe. hu mæȝ ȝe beon ȝeȝælıȝ ȝe ðe on ðam ȝeȝælþum ðuȝhȝunıan ne mot:·

CAPUT III.[b]

§ I. ÐÆ ıc þa ðıȝ leoȝ. cpæð Boetıuȝ. ȝeomȝenðe aȝunȝen hæȝðe. ða com ðæȝ ȝan ın to me heoȝencunð ⁊ıȝðom. ȝ þ mın muȝnenðe Mob mıð hıȝ poȝðum ȝeȝȝette. ȝ þuȝ cpæþ. Þu ne eaȝt þu ȝe mon þe on mınȝe ȝcole pæȝe aȝeð[1] ȝ ȝelæȝeð. Ac hȝonon puȝðe þu mıð þıȝȝum poȝuld ȝoȝȝum þuȝ ȝpıþe ȝeȝȝenceð. buton ıc pat þ þu hæȝt ðaȝa pæȝna to hȝaþe ȝoȝȝıten ðe ıc þe æȝ ȝealðe. Ða clıpoðe[2] ȝe ⁊ıȝðom ȝ cpæþ. Leȝıtaþ nu aȝıȝȝeðe poȝuld ȝoȝȝa oȝ mıneȝ þeȝeneȝ Mobe. ȝoȝþam ȝe ȝınð þa mæȝtan ȝceaþan. Lætaþ hıne eft hȝeoȝȝan to mınum laȝum. Ða eoðe ȝe ⁊ıȝðom neaȝ. cpæþ Boetıuȝ. mınum hȝeoȝȝıendan ȝeþohte. ȝ hıt ȝȝa moȝul[3] hȝæt hȝeȝa[4] uȝaȝæȝðe. aðȝıȝðe þa mıneȝ[5] Moðeȝ eaȝan. anð hıt ȝȝan blıþum poȝðum.[6] hȝæþeȝ hıt oncneope hıȝ ȝoȝteȝmoðoȝ.[7] mıð ðam þe ða þ Mob þıþ hıȝ bepenðe.[8] ða ȝecneop hıt ȝpıþe ȝpeotele hıȝ aȝne[9] moðoȝ. þ pæȝ ȝe ⁊ıȝðom þe hıt lanȝe æȝ tÿðe ȝ læȝðe. ac hıt onȝeat hıȝ laȝe ȝpıþe totoȝıenne ȝ ȝpıþe tobȝocenne[10] mıð

[a] Boet. lib. i. metrum 1.—Carmina qui quondam, &c.
[b] Boet. lib. i. prosa 1.—Hæc dum mecum, &c.
[1] Cott. aȝeðeð. [2] Cott. cleopoðe. [3] Bod. moþolıl. [4] Cott. hȝuȝu.
[5] Bod. mıneneȝ. [6] Cott. ȝȝæȝu hıþum poȝðum. [7] Cott. ȝæȝteȝmoðoȝ.
[8] Bod. þıð bepenðe. [9] Cott. aȝene. [10] Cott. totoȝene ȝ ȝpıþe tobȝoȝðene.

trouble, then was he so much the more disturbed in his mind, as his mind had formerly been the more accustomed to worldly prosperity; and he then thought of no comfort in the prison; but he fell down prostrate on the floor, and stretched himself, very sorrowful, and distracted began to lament himself, and thus singing said:

CHAPTER II.

The lays which I, an exile, formerly with delight sung, I shall now mourning sing, and with very unfit words compose. Though I formerly readily invented, yet I now, weeping and sobbing, wander from appropriate words. To blind me, these unfaithful worldly riches, and to leave me so blinded in this dim hole! At that time they bereaved *me* of all happiness, when I ever best trusted in them: at that time they turned their back upon me, and altogether departed from me! Wherefore should my friends say that I was a prosperous man? How can he be prosperous, who in prosperity cannot always remain?

CHAPTER III.

§ I. When I, said Boethius, had mournfully sung this lay, then came there into me heavenly Wisdom, and greeted my sorrowful Mind with his words, and thus said: How, art not thou the man who was nourished and instructed in my school? But whence art thou become so greatly afflicted by these worldly cares? unless, I wot, thou hast too soon forgotten the weapons which I formerly gave thee. Then Wisdom called out and said, Depart now ye execrable worldly cares from my disciple's mind, for ye are the greatest enemies. Let him again turn to my precepts. Then came Wisdom near, said Boethius, to my sorrowing thought, and it so prostrate somewhat raised, then dried the eyes of my Mind, and asked it with pleasant words, whether it knew its foster-mother. Thereupon, when the Mind turned towards him, it knew very plainly its own mother, that was the Wisdom that long before had instructed and taught it. But it perceived his doctrine much torn and greatly broken, by the hands of foolish persons, and therefore asked him how that happened.

ðýrizra hondum. ⁊ hine þa frian[1] hu þ ȝeþuhte. Đa andſpyrde ſe Wiſdom him ⁊ ſæde. þ hiſ ȝingran hæfdon hine ſwa totoþenne. þæȝ þæȝ hi teohhodon þ hi hine ealne habban ſceoldon. ac hi ȝeȝaderiad monfeald ðýrȝ on þære fortruncunga. ⁊ on þam ȝilpe. butan heora hpelc eft to hýre[2] bote ȝecinne :·

§ II.[c] Đa ongan ſe Wiſdom hreoþran foþ þæȝ Modes týdernerre. ⁊ ongan þa ȝiddian ⁊ þuſ cpæþ. Eala on hu ȝrundleaſum reaðe þ Mod þrungþ.[3] þonne hit berýrmaþ þiſſe populde ungeþpærnerſa. ȝif hit ðonne forȝet hiſ azen leoht. þ if ece ȝeſea. and þrungþ on þa ſtemban þiſtro. þ rind populð forȝa. ſwa ſwa þiſ Mod nu deþ. nu hit nauht elleſ nat butan ȝnorrunga :·

§ III. Đa ſe Wiſdom þa ⁊ ſeo Gerceadpirner þiſ leoþ aſunȝen hæfdon. þa ongan he eft ſprecan ⁊ cpæþ to þam Mode. Ic ȝeȝeo þ ðe if nu ſtorſte maſe ðeaſ þonne unþotnerſſe :·

§ IV. Foſþam ȝif þu ðe ofſceamian[4] pilt ðinef ȝedpolan. þonne onȝinne ic þe ſona bepan ⁊ þe þrungе mid me to heoforum. Đa andſpoſode him þ unþote Mod ⁊ cpæþ. Nræt la hpæt ſint þiſ nu þa ȝod ⁊ þ edlean.[5] þe ðu ealne þeȝ ȝehete ðam monnum þe ðe heoþſumian polðan. if þiſ nu ſe cride þe þu me ȝeo rædeſt. þ ſe ſira Plato cpæde. þ þar. þæt nan anpeald næfre þiht butan þihtum þeapum. Leriht þu nu þæt þa þihtpiſan ſint laþe ⁊ foſþſýcte. foſþam hi ðinum pillan poldon fulȝan. ⁊ þa unſýhtpiſan ſeondan[6] upahafene þurh heora pondræda ⁊ þurh heora relfhce. þ hi þý eð mæȝen heora unþiht ȝepill foſþbrungan. hi ſind mid ȝifum ⁊ mid ȝeſtreonum[7] ȝeſýlfhode. foſþam ic nu pille ȝeomlice to Gode cleopian. Ongan þa ȝiddien. ⁊ þuſ ſinȝende cpæþ.

CAPUT IV.[d]

EALA þu ſcippend heoronef ⁊ eorþan. þu ðe on þam ecan ſetle ſiceaſt. þu þe on hiæðum fæſtelde þone heofon ymbhpeorfeſt. ⁊ ða tunȝla þu ȝedeſt þe ȝehýrſumc. ⁊ þa runnan þu ȝedeſt þ heo mid heofie beorhtan ſceiman þa peoſtre adpæfeþ þære ſceaftan nihte. ſwa ðeþ eac ſe mona mid hiſ blacan leohte þæt þa beorhtan ſteorran ðunniaþ on þam heofone. ȝe

[c] Boet. lib. i. metrum 2.—Heu, quam præcipiti, &c.

[d] Boet. lib. i. metrum 5.—O stelliferi conditor orbis, &c.

[1] Cott. ſpræcn. [2] Cott. þihtre. [3] Bod. ðrungð. [4] Cott. ofrceamian. [5] Cott. ȝood and þa edlean. [6] Cott. ſrendon. [7] Cott. ȝeſtreodum.

Then answered Wisdom to him and said, that his scholars had thus torn him, when they endeavoured to possess themselves of him entirely. But they gather much folly by presumption, and by arrogance, unless any of them to their amendment return.

§ II. Then began Wisdom to grieve for the frailty of the Mind, and began to sing, and thus said: Alas! into how unfathomable gulf the Mind rushes when the troubles of this world agitate it. If it then forget its own light, which is eternal joy, and rush into the outer darkness, which are the cares of this world, as this Mind now does, now it knows nothing else but lamentations.

§ III. When Wisdom and Reason had sung this lay, then began he again to speak, and said to the Mind: I see that there is now more need to thee of comfort, than of bewailing.

§ IV. Therefore, if thou wilt be ashamed of thine error, then will I soon begin to bear thee up, and will bring thee with me to the heavens. Then answered the sorrowful Mind to him, and said: What! O, what! are these now the goods, and the reward, which thou always promisedst to the men who would obey thee? Is this now the saying, which thou formerly toldest me that the wise Plato said, that was, that no power was right without right manners? Seest thou now, that the virtuous are hated and oppressed, because they would follow thy will: and the wicked are exalted through their crimes and through their self-love? That they may the better accomplish their wicked purpose they are promoted with gifts and with riches. Wherefore I will now earnestly call upon God. He then began to sing, and thus singing said:

CHAPTER IV.

O THOU Creator of heaven and earth! thou who reignest on the eternal seat! thou who turnest the heaven in a swift course! thou makest the stars obedient to thee: and thou makest the sun, that she with her bright splendour dispels the darkness of the swarthy night. So does also the moon with his pale light, which obscures the bright stars in the

eac hpilum þa punnan heopa leohtep bepeapaþ þonne he betpux up ⁊ hipe pýnþ. ge eac hpilum þone beophtan ꝑteoppan þe pe hataþ mopgenꝑteoppa. þone ilcan pe hataþ opþe naman æpenꝑteoppa. þu þe þam pintepibagum pelepꝑ ꝑcopte tiba ⁊ þæꝑ pumepep ðahum langpan. þu þe þa tpeopa þuph þone ꝑteapcan pinð nopþan ⁊ eaptan on hæþfepꝑt tið heopa leapa bepeapapt. ⁊ epꝑt on lencten opþu leaꝑ pellepꝑt. þuph þone ymýltan puþan pepꝑtepnan pinð. Þpæt þe ealle ȝerceapta heopꝑumiaþ ⁊ þa ȝepetnepꝑa þinpa beboða healbaþ. butan men anum ꝑe ðe opepheopð. Eala ðu ælmihtiga ꝑcippend anð pihtend eallna ȝerceapta. help nu þinum eapmum moncýnne. Þpý þu la Dþihten æfne polbepꝑt þ̄ þeo pýnð ꝑpa hpýþfan ꝑceolde. heo þþeap þa unꝑcilbigan ⁊ nauht ne þþeaþ þam ꝑcilbigum. ꝑittaþ manfulle on heahpetlum. ⁊ halige undep heopa ꝑotum þþý-caþ. ꝑticiaþ ȝehýðde beophte cpæftaþ. ⁊ þa unpihtpiꝑan tælað þa þihtpiꝑan. nauht ne bepeȝaþ monnum mane apaꝑ. ne þ̄ leaꝑe lot þe beoþ mið þam þþencum bepþigen. ꝑopþam pent nu ꝑulneah eall moncýn on tpeonunga gip þeo pýnð ꝑpa hpeopꝑan miot on ýpelpa manna ȝepill. ⁊ þu heopе nelt ꝑtipan. Eala min Dþihten. þu þe ealle ȝerceapta opepꝑihꝑt. hapa nu mildelice on þaꝑ eapman eopiðan. anð eac on eall moncýn. ꝑopþam hit nu eall þinþ on ðam ýðum ðiꝑꝑe populde :·

CAPUT V.[e]

§ I. ÐA þ̄ Moð þa þillic ꝑaꝑ cpeþende pæꝑ. ⁊ þiꝑ leoþ ꝑingende pæꝑ. þe Ꝑiꝑdom þa ⁊ þeo Lerceadþiꝑner him bliþum eagum on locude.[1] ⁊ he ꝑop þæꝑ Moðer ȝeomepunge[2] næꝑ nauht ȝeðpeþeð. ac cpæþ to þam Moðe. Ðona ꝑpa ic þe æpeꝑt on ðiꝑꝑe unpotnepꝑe ȝereah ðuꝑ mupiciende.[3] ic onȝeat þ̄ ðu pæpe utaþapen[4] oþ þinep fæðep epele. þ̄ ir oþ minum lanum. þæp ðu him ꝑope oþ ða þu ðine fæꝑtpæðnepꝑe ꝑoplete. ⁊ penðeꝑt þ̄ þeo peopð[5] þaꝑ populd pende heopе aȝenep ponceꝑ buton Loðep ȝeþeahte. ⁊ hiꝑ þafunge.[6] ⁊ monna ȝepýphtum. Ic piꝑte þ̄ þu utaþapen pæpe. ac ic nýꝑte hu ꝑeop. æp þu þe ꝑelf hit me ȝepehteꝑt mið þinum ꝑapcþidum. Ac þeah þu nu ꝑiep þe[7] þonne þu pæpe. ne eapt þu þeah eallep oþ þam eapðe aðþiꝑen. þeah þu ðæp on ȝeðpolode. ne ȝeðþohte ðe eac

[e] Boet. lib. i. prosa 5.—Hæc ubi continuato dolore, &c.

[1] Bod. eahum on locodon. [2] Cott. ȝeompunga. [3] Cott. mupc mende. [4] Cott. utaðpiren. [5] Cott. þio pýpð. [6] Cott. ȝeþafunga [7] Bod. pýþ þeo.

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heaven: and sometimes bereaves the sun of her light, when he is betwixt us and her; and sometimes the bright star which we call the morning star; the same we call by another name, the evening star. Thou, who to the winter days givest short times, and to the summer's days, longer! Thou, who the trees, by the stark north-east wind in harvest-time, of their leaves bereavest; and again in spring, other leaves givest, through the mild south-west wind! What! do all creatures obey thee, and keep the institutions of thy commandments, except man alone, who is disobedient? O, thou almighty maker and governor of all creatures, help now thy miserable mankind. Wherefore, O Lord, ever wouldest thou, that fortune should so vary? She afflicts the innocent, and afflicts not the guilty. The wicked sit on high seats, and trample the holy under their feet. Bright virtues lie hid, and the wicked deride the virtuous. Wicked oaths in no wise injure men, nor the false lot which is with fraud concealed. Therefore almost all mankind will now proceed in doubt, if fortune may thus vary according to the will of evil men, and thou wilt not control her. O, my Lord, thou who overseest all creatures, look now mercifully on this miserable earth, and also on all mankind: because it now all struggles in the waves of this world,

CHAPTER V.

§ I. Whilst the Mind was uttering such sorrow, and was singing this lay, Wisdom and Reason looked on him with cheerful eyes; and he was nothing disturbed on account of the Mind's lamentation, but said to the Mind: As soon as I first saw thee in this trouble, thus complaining, I perceived that thou wast departed from thy father's country, that is from my precepts. Thou departedst therefrom when thou didst abandon thy fixed state of mind, and thoughtest that Fortune governed this world according to her own pleasure, without God's counsel, and his permission, and men's deserts. I knew that thou wast departed, but I knew not how far, until thou thyself toldest it to me, by thy lamentations. But though thou art now farther than thou wast, thou art not nevertheless entirely driven from the country; though thou hast wandered therein. Nor, moreover, could any other

nan oþer man on þam ȝeðrolan butan þe ýlfum. þurh þine azene ȝemeleȝte.[1] ne ſceolde þe eac nan man ſpelcer to ȝeleſan þæt ðu ȝemunan ſoldeſt hþýlcra ȝeþýnda þu þæne ȝ hþýlcra buȝȝaþa ſor ſopulde. oþþe eft ȝaſtlice hpilcer ȝeſeȝ-ſciper ðu þæne on ðinum Mode. ȝ on þinne[2] ȝeſceadpiſneſſe. þ ir þ þu eaſt an þara þihtþiſenra ȝ þara þihtpillendra. þa beoþ þæne heoſencundan Ieruſalem buȝȝaþe. oſ þæne næſne nan. butan[3] he ſelf ſolde. ne peaþ aðmeſen. þ ir oſ hir ȝoðan pilla. þæne þæt he þæne. ſimle he hæfde þone mið him. þonne he þone mið him hæfde. þæne þæt he þæne. þonne pæſ[4] he mið hir aȝnum cýnne. ȝ mið hir aȝnum bujhþaþum on hir aȝnum eaþe þonne he þæſ on þaſe þýhtþiſena ȝemanan. Spa hpa þonne ſpa þæſ þýnþe bir þ he on heora ðeoþðome beon mot. þonne bið he on þam helhſtan ſheodome. Ne onſcunize ic no þæſ neoþeran and þæſ unclænan ſtore. zir ic þe ȝeþadne ȝemete. Ne me na[5] ne lýſt mið ȝlaſe ȝeporihtra paȝa ne healhſetla[6] mið ȝolde ȝ mið ȝimmum ȝeþenedra. ne boca mið ȝolde aþrihtenra me ſpa ſpýþe ne lýſt. ſpa me lýſt on þe þihteſ pillan. Ne ſece ic no heþ þa bec. ac þ þ þa bec ſoþſtent[7] þæt ic þin[8] ȝeþit ſpiþe þihte. þu ſeoþoðeſt þa ſon-pýrð[9] æȝþæþ ȝe on þara unþihtþiſra anpealda heaneſſe. ȝe on minre unþuhneſſe and ſoneſeupeneſſe. ȝe on þara man-ſulra ſoþþoplætenesſe on þar populd ſpeda. Ac ſoþþon þe þe ir ſpiþe[10] micel unþotneſſ nu ȝetenȝe.[11] ȝe oþ ðinum ýþle. ȝe oþ ðinum[12] ȝinoþminȝa. ic ðe ne mæȝ nu ȝet ȝeandýrdan æþ ðon ðæȝ tið[13] þýrð :·

§ II.[ſ] Foþþan eall þ mon untiðlice onȝinþ.[14] næþ hit no ælcæþne[15] ende. Ðonne þæne ſumman ſcima on Nuzuſtuſ monþe hatast ſcinþ. þonne ðýȝeaþ ſe þe þonne þile hpile ræð oþfæſtan þam ðrium[16] ſuþum. ſpa ðeþ eac ſe ðe þintiezum peðeþum þile blorman[17] ſecan. Ne mihт þu þin ſþinȝan on miðne þintep.[18] ðeah ðe pel lýſte peaþmeſ muſtef :·

§ III.[ſ] Ða cliþode ſe Wiſdom ȝ cpæþ. Mot ic nu cunnan hpon þinne[19] þæſtſæðneſſe. þæt ic þanon[20] onzitan mæȝe hpo-nan[21] ic þin tilian ſcole ȝ hu. Ða andþýrde þ Mod ȝ cpæþ.

[ſ] Boet. lib. i. metrum 6.—Cum Phœbi radiis grave, &c.

[ſ] Boet. lib. i. prosa 6.—Primum igitur paterisne, &c.

[1] Cott. ȝiemeleȝte. [2] Bod. þinne [3] Bod. buta. [4] Bod. pæþe. [5] Cott. no. [6] Bod. ȝeþihtra healhſetla. [7] Bod. roþþent. [8] Cott. þat ir þin. [9] Cott. þoonpýrð. [10] Cott. ſpa. [11] Cott. ȝet ȝetenȝe. [12] Cott. þinre [13] Cott. tið. [14] Cott. untiðlice onȝýnð. [15] Bod. ælcæne. [16] Cott. ðrýȝum. [17] Cott. bloſtman. [18] Bod. þinȝan on meðde þintep. [19] Bod. þin. [20] Cott. þonan. [21] Cott. hponon.

man lead thee into error, except thyself, through thine own negligence. Nor could any one thus believe it of thee, when thou wouldest call to mind, of what families thou wast, and of what citizens, as to the world: or again, spiritually, of what society thou wast in thy mind, and in thy reason: that is that thou art one of the just, and of those who will rightly, who are the citizens of the heavenly Jerusalem. Thence no one was ever driven against his own will, that is from his right will. Wheresoever he might be, he had this always with him; when he had this with him, wheresoever he might be, he was with his own kin, and with his own citizens, in his own land, when he was in the company of the just. Whosoever, then, is worthy of this, that he may be in their service, he is in the highest freedom. I shun not this inferior, and this unclean place, if I find thee well instructed. I am not desirous of walls wrought with glass, or of thrones ornamented with gold and with jewels; nor am I so desirous of books written with gold, as I am desirous of a right will in thee. I seek not here books, but that which books are profitable for, that I may make thy mind perfectly right. Thou complainedest of evil fortune, both on account of the height of unjust power, and on account of my meanness and dishonour; and also on account of the uncontrolled license of the wicked, with respect to these worldly goods. But as very great trouble has now come upon thee, both from thine anger and from thy sorrow, I may not yet answer thee, before the time for it arrives.

§ II. For whatsoever any one begins out of season, has no good end. When the sun's brightness in the month of August hottest shines; then does he foolishly, who will at that time sow any seed in the dry furrows. So also does he, who will seek flowers in the storms of winter. Nor canst thou press wine at mid-winter, though thou be desirous of warm must.

§ III. Then spake Wisdom, and said: May I now inquire a little concerning the fixedness of thy mind, that I may thereby discover whence and how I may effect thy cure? Then answered the Mind, and said: Inquire as thou wilt.

Cunna ſpa þu pille. Ða cpæþ ſeo Ceſceaðpiſneſ.[1] Celeſſt[2] þu þæt ſeo þýnð pealde þiſſe poſulde. oððe auht [ȝoðeſ] ſpa ȝepeoſþan mæȝe butan þam þýſhtan.[3] Ða anðpýſde ꝑ Mod ⁊ cpæð. Ne ȝelýſe[4] ic no ꝑ hit ȝepeoſþan mihte ſpa endebýðlice. ac to ſoþan[5] ic þat ꝑ te Cod þihteþe iſ hiſ aȝneſ peoſceſ. ⁊ ic no ne peaſþ oſ þam ſoþan ȝeleaſan. Ða anðpýſde ſe Pilðom eſt ⁊ cpæþ. Ymbe ꝑ ilce þu ȝýððoðeſt nu hþene æþ anð cpæde. ꝑ ælc puht ſþom Code piſte[6] hiſ þihte timan. ⁊ hiſ þihte ȝeſetneſſe ſuleode butan menn anum. ſoþþam ic punðniȝe ſþiþe unȝemetlice hþæt þe ſeo[7] oþþe hþæt þu mæne nu þu þone ȝeleaſan hæſſt. Ac piſ ſculon þeah ȝiſ ðeoplicoſ ymbe ꝑ beon.[8] ic nat ſul ȝeaþe ymbe hþæt þu ȝýſt[9] tpeoſt. ȝeſeȝe me. nu þu cpiſt ꝑ þu nahſt[10] ne tpeoȝe ꝑ te Cod þiſſe poſulde þihteþe[11] ſie. hu he þonne polde ꝑ heo pæþe. Ða anðpýnð ꝑ Mod ⁊ cpæþ. Uneaþe ic mæȝ ſoſſtandan þine acſunȝa. ⁊ cpiſt þeah ꝑ ic þe anðpýðan ſcýle. Se Pilðom þa cpæþ. Penſt ðu ꝑ ic nýte þone pol[12] þinſe ȝeðneſeðneſſe ðe ðu miþ ymbſaȝen eaſt. ac ſeȝe me hþelceſ endeſ ælc anȝin pilniȝe. Ða anðpýſde ꝑ Mod ⁊ cpæþ. Ic hit ȝemunde ȝeo. ac me hæſþ þeoſ ȝnoſmunȝ þæþe ȝemýndе benumen. Ða cpæð ſe Pilðom. Paſt ðu hponan ælc puht come.[13] Ða anðpýſde ꝑ Mod ⁊ cpæþ. Ic þat ælc puht ſþam Code com. Ða cpæþ ſe Pilðom. Þu mæȝ þæt beon. nu þu ꝑ anȝin paſt. ꝑ ðu eac þone ende nýte. ſoþþam ſeo Ceðneſeðneſ mæȝ ꝑ Mode onſtýþian.[14] ac heo hit ne mæȝ hiſ ȝepittes beneaþen. Ac ic polde ꝑ þu me ſæðeſt hþæþeþ þu piſteſt[15] hþæt þu ſelf pæþe. Þit þa anðpýſde ⁊ cpæþ. Ic þat ꝑ ic on libbendum men ⁊ on ȝeſceaðpiſum eom ⁊ þeah on ðeaðlicum. Ða anðpýſde ſe Pilðom ⁊ cpæþ. Paſt þu aht[16] oþþeſ bi þe ſelfum to ſeȝanne butan[17] ꝑ þu nu ſæðeſt. Ða cpæþ ꝑ Mod. Nat ic nauht oþþeſ. Ða cpæþ ſe Pilðom. Nu ic habbe[18] onȝiten ðine ojmoðneſſe. nu ðu ſelf naſt hþæt þu ſelf eaſt. ac ic þat hu þm man ȝetiþan[19] ſceal. ſoþþam þu ſæðeſt ꝑ þu ꝑnecca[20] pæþe ⁊ beneaþoþ ælceſ ȝoðeſ. ſoþþam þu neſteſt hþæt þu pæþe. þa þu cýþðeſt ꝑ þu neſteſt hþelceſ endeſ ælc anȝin pilnoðe. þa ðu þendeſt ꝑ[21] ſteoþ-

[1] Cott. Sceaðpiſneſ. [2] Bod. neleſſt. [3] Bod. þýſhtum. [4] Bod. ȝelyðe. [5] Cott ſoþum. [6] Cott. piſſe. [7] Cott. ſý. [8] Cott. bion. [9] Cott. ȝiet. [10] Cott. noht. [11] Cott. þihtþiniȝe. [12] Cott. ðem. [13] Cott. cume. [14] Cott. aſtýþiȝan. [15] Cott. þiſſe. [16] Cott. auht. [17] Cott. buton. [18] Cott. hæbbe. [19] Cott. tiþian. [20] Cott. þneccea. [21] Cott. þæt te.

Then said Reason: Dost thou believe that Fortune governs this world, or that aught of good can be thus made, without the Maker? Then answered the Mind, and said: I do not believe that it could be made so full of order; but I know forsooth that God is governor of his own work, and I never swerved from this true belief. Then answered Wisdom again, and said: About that very thing thou wast singing a little while ago, and saidst, that every creature from God knew its right time, and fulfilled its right institution, except man alone. Therefore I wonder beyond measure, what it can be, or what thou meanest, now thou hast this belief. We must, however, inquire still more deeply concerning it. I do not know very well about what thou still doubtest. Tell me, since thou sayest that thou doubtest not that God is governor of this world, how He, then, would that it should be. Then answered the Mind, and said: I can scarcely understand thy questions, and yet thou sayest that I must answer thee. Wisdom then said: Dost thou think that I am ignorant of the severity of thy trouble, that thou art encompassed with? But tell me, to what end does every beginning tend? Then answered the Mind, and said: I remembered it formerly, but this grief has deprived me of the recollection. Then said Wisdom: Dost thou know whence every creature came? Then answered the Mind, and said: I know that every creature came from God. Then said Wisdom: How can it be, that now thou knowest the beginning, thou knowest not also the end? for grief may agitate the mind, but it cannot bereave it of its faculties. But I desire that thou wouldest inform me, whether thou knowest what thou thyself art. It then answered, and said: I know that I am of living men, and rational, and nevertheless of mortal. Then answered Wisdom, and said: Knowest thou anything else, to say of thyself, besides what thou hast now said? Then said the Mind: I know nothing else. Then said Wisdom: I have now learned thy mental disease, since thou knowest not what thou thyself art: but I know how I must cure thy disease. For this reason thou saidst thou wert an exile, and bereaved of all good, because thou knewest not what thou wert. Thou showedst that thou didst not know to what end every beginning tended, when thou thoughtest that

leare men ȝ neceleare pæpon ȝeræliȝe ȝ pealdendaf þiffe populde. ȝ þæp þu cýþdeſt eac ꝑ þu nýſteſt mid hpilcan[1] ȝepece Lod þýlc þiffe populde. oþþe hu he polde ꝑ heo pæne. þa þu pædeſt ꝑ þu pendeſt[2] ꝑ þiof ſhþne þýnd þaf populd pende butan Lodef þeahte.[3] ac[4] ꝑ pæf ſpiþe micel pleoh ꝑ ðu ſpa penan ſceoldeſt. Næf hit na[5] ꝑ an ꝑ þu on unȝemetlicum unȝefælþum pæne. ac eac ꝑ þu ſulneah mid ealle ſoppunde. Đanca nu Lode ꝑ he ðe ȝefultumade þæt ic þin ȝepit mid ealle ne ſoplet. ſe habbað nu ȝeot pone mæſtan ðæl pæne týndpan þinne hæle.[6] nu þu ȝeleoſſt ꝑ reo þýſ ðuſh hie ſelfne butan Lodef ȝepeahte þaf populd pendan ne mæȝe. nu þu ne þeanſt þe nauht ondſædan. ſoſþam þe oſ þam lýtlan ſpeapcan ðe ðu mid pæne týndpan ȝefenȝe liſef leoht þe onlihte.[7] Æc hit niſ ȝit ſe cima ꝑ ic þe healicoſ mæȝe onbſýſ-dan. ſoſþam hit iſ ælcef modef þiffe ꝑ ſona ſpa hit ſoplæt ſoþcpiðaſ. ſpa ſolȝaþ hit leaſſpellunȝa. oſ þæm þonne onȝin-nað peaxan þa muſtaſ þe ꝑ Mod ȝedpeſaþ. ȝ mid ealle ſoþð-ſilmað þa ſoþan ȝeſihþe ſpelce muſtaſ ſpelce nu on ðinum Mode ſindan. Æc ic hie ſceal æþeſt ȝeþinnan.[9] ꝑ ic ſiððan þý eþ mæȝe þæt ſoþe leoht on þe ȝebinȝan :·

CAPUT VI.[h]

LOĿA nu be þæne ſunnan. ȝ eac be oðþum tunȝlum. þonne ſpeaſtan polcnu hum beſoþan ȝaþ. ne maȝon hi þonne heoþa leoht ſellan. ſpa eac ſe ſuþeſtna ſind hþilum miclum ſtoþme ȝedpeþeþ þa ræ ðe æſ þæſ ſmýlte pedeþe ȝlæſhluttu on to ſeonne. þonne heo þonne ſpa ȝemenȝed þýſð mid ðan ýþum. þonne þýſþ heo ſpiþe hþaðe unȝladu. þeah heo æſ ȝladu pæne on to locienne. Þæt eac ſe bloc. þeah he ſpiþe oſ hiſ þiht þýne. þonne þæſ micel ſtan pealſtende oſ þam heahan munte on innan ȝealþ. ȝ hine todælð. ȝ him hiſ þiht þýneſ þiþſtent. ſpa ðoð nu þa þeoſtlo þinne ȝedpeþeðneſſe þiþſtandan minum leohtum laþum. Æc ȝif þu þilniȝe on þihtum ȝeleaſan ꝑ ſoþe leoht onenaþan. aſýſ ſþam þe þa ýſelan ſælþa ȝ ða un-nettan. ȝ eac þa unnettan unȝefælþa. ȝ þone ýſlan eȝe þiffe populdе. ꝑ iſ þæt ðu ðe ne anhebbe on oþeimetto on þinne ȝefundfulneſſe ȝ on þinre oiſoiȝneſſe. ne eſt þe ne ȝeoptſýſpe

[h] Boet. lib. i. metrum 7.—Nubibus atris, &c.

[1] Cott. hpelcepe. [2] Cott. pende. [3] Cott. ȝeþeahte. [4] Cott. eac. [5] Cott. no. [6] Cott. hælo. [7] Cott. onlýhte. [8] Cott. ꝑ te. [9] Bod. ȝeþinnȝian.

outrageous and reckless men were happy and powerful in this world: and moreover thou showedst that thou didst not know with what government God rules this world, or how He would that it should be, when thou saidst that thou thoughtest that this inconstant Fortune changes this world without God's counsel. But it was a very great peril that thou shouldest so think. Not only wast thou in immoderate trouble, but thou hadst well-nigh altogether perished. Thank God, therefore, that he has assisted thee, so that I have not entirely forsaken thy mind. We have already the chief part of the fuel for thy cure, now thou believest that Fortune cannot of herself, without God's counsel, change this world. Now thou hast no need to fear anything, for from the little spark which thou hast caught with this fuel, the light of life will shine upon thee. But it is not yet time that I should animate thee more highly: for it is the custom of every mind, that as soon as it forsakes true sayings, it follows false opinions. From hence, then, begin to grow the mists which trouble the mind, and withal confound the true sight, such mists as are now on thy mind. But I must dispel them first, that I may afterwards the more easily bring upon thee the true light.

CHAPTER VI.

Look now at the sun, and also at the other heavenly bodies; when the swarthy clouds come before them, they cannot give their light. So also, the south wind sometimes with a great storm troubles the sea, which before, in serene weather, was transparent as glass to behold. When it then is so mingled with the billows it is very quickly unpleasant, though it before was pleasant to look upon. So also is the brook, though it be strong in its right course, when a great stone rolling down from the high mountain falls into it, and divides it, and hinders it from its right course. In like manner does the darkness of thy trouble now withstand my enlightened precepts. But if thou art desirous with right faith to know the true light; put away from thee evil and vain joys, and also the vain sorrows, and the evil fear of this world: that is, that thou lift not up thyself with arrogance,

nanes zodes on nanre pidenreapidnesse. foridam dæt Mod riemle bid zebunden mid zedrefednesse. dæs bisse dreza ýfela audes ricrad:·

CAPUT VII.[1]

§ I. ÐÆT zesrizode se Firdom ane lýtle hrile. oddæt he ongeat dæs Modes ingedancas. da he hi da ongiten hæfde. ða cwæð he. Gif ic dine unrotnesse on mihte ongiten hæbbe. donne nis de nauht[1] rridor donne ð dæt du fordoren hæfst. da dolud fældan de du æri hæfdest. ⁊ zeomrast nu fordam de heo onhýdred is. Ic ongite zenoh rreotule ð ða dolud fælda mid rride manizne rretnesse rride lýtelice oleccad dæm Modum de hi on last rillad rridost berrican. ⁊ donne æt nihtan. donne hý læst dænad.[2] hi on ofermodnesse[3] fordlætad on dam mæstan daie. Gif ðu nu ditan dilt hponan hý cumad. donne mihte[4] du ongitan[5] ð hi cumað of dolud zitfunga. Gif du donne heodra deadas ditan dilt. donne mihte du ongýtan ð hie ne beod nanum men zetheope.[6] be dæm du mihte[7] ongitan ð du dæs nane mýrhde on næfdest. ða da du hie hæfdest. ne est nane ne fordulie. da da du hie fordulie. Ic pende ð ic de zio zelæred hæfde ð du hi onenapan cudest.[8] ⁊ ic ridte[9] ð du hi onfeunedest. da da du hie hæfdest. deah du heodra bruce. Ic ridte[10] ð du mine cwidas rið heodra dillan oft dædest. ac ic dat ð nan zefuna ne mæg nanum man[11] beon onpended. ð dæt Mod ne rie be rumum dæle onfsýned. fordam du eadt eac nu of dinre stilnesse ahodden:·

§ II.[k] Eala Mod. hwæt bedeadd de on das[12] cade ⁊ on das zhodmunza. hwæt hwezu unzepunelicest[13] ð de on becumen is rselce oddum monnum æs ð ilce ne ezlede. Gif du donne denst ð hit on de zelonz se ð da dolud fælda on de sua onpenda rint. donne eadt du on zedpolan. ac heodra deadas rint rselce. hie beheoldon on de heodra[14] azen zecýnd. ⁊ on heodra[15] dandlunza hie zecýddon heodra fæstnædnesse.[16] rsilce.[17] hý[18]

[1] Boet. lib. ii. prosa 1.—Posthæc panlisper obticuit, &c.
[k] Boet. lib. ii. prosa 1.—Quid est igitur, o homo, &c.
[1] Cott. nohte. [2] Cott. penað. [3] Cott. ofmodnesse. [4] Cott. meahte. [5] Cott. ongetan. [6] Bod. ne theope. [7] Cott. meahte. [8] Cott. cude. [9] Cott. and ic risse. [10] Cott. risse. [11] Cott. men. [12] Bod. ða. [13] Cott. penst du ð hitheet niser rie. oððe hwæt hwuzu unzesynlicer. [14] Cott. hiora. [15] Cott. hiora. [16] Cott. unfæstnædnesse. [17] Cott. rsylce. [18] Cott. hi.

in thy health, and in thy prosperity; nor again, despair of any good in any adversity. For the Mind is ever bound with misery, if either of these two evils reigns.

CHAPTER VII.

§ I. Then was Wisdom silent a little while, till he perceived the Mind's thoughts. When he had perceived them, then said he: If I have rightly understood thy trouble, nothing affects thee more than this, that thou hast lost the worldly prosperity which thou formerly hadst, and now lamentest because it is changed. I perceive clearly enough that worldly goods with many an allurement very deceitfully flatter the minds which they intend at last utterly to betray: and then at length, when they least expect it, scornfully leave them in the deepest sorrow. If thou now desirest to know whence they come, then mayest thou learn that they come from worldly covetousness. If thou then wilt know their manners, thou mayest learn that they are not faithful to any man. Hence thou mayest understand that thou hadst no pleasure when thou hadst them; nor again, didst lose any when thou didst lose them. I thought that I had formerly instructed thee, so that thou mightest know them; and I knew that thou despisedst them when thou hadst them, though thou didst use them. I knew that thou, against their will, didst often repeat my sayings. But I know that no custom can be changed in any man without the mind being in some measure disquieted. Therefore thou art also now moved from thy tranquillity.

§ II. O Mind, what has cast thee into this care, and into these lamentations? *Is it* something unusual that has happened to thee, so that the same before ailed not other men? If thou then thinkest that it is on thy account that worldly goods are so changed towards thee, then art thou in error: for their manners are such. They kept towards thee their own nature, and in their changeableness they show their constant state. They were exactly, when they most allured thee, such as they are now, though they flattered thee with false happiness. Thou hast now understood the unstable promises

pæpon pihte þa hi ðe mæſt ȝeoleccan ſpilce hi nu ſindon. þeah þe hý þe oleccan[1] on þa learan pælþa. Nu þu hæſſt onȝýten þa ponclan tpupa[2] þæſ blindan luſteſ. ða tpiopa ðe ðe nu ſindon opene. hi ſindon ȝit mid manezum oþþum behelede. Nu þu paſt hpelce þeapaſ þa populð pælþa habbaþ ⁊ hu hi hpeaþfiaþ. Liſ þu ponne heopa þezen beon pilt. ⁊ þe heopa þeapaſ liciaþ. to hpon mýnſt þu ſpa ſpiþe. hpi ne hpeapfoſt ðu eac mið him. ȝif ðu ponne heopa untþeopa onſcunize. oſeþhoȝa[3] hi ponne ⁊ aðpiſ hi ſpam þe. ſoþþam[4] hi ſpanaþ þe to þinþe unþeapepe :· Ða ilcan þe ðe ȝeðýðon nu þaſ ȝnoþnunȝa. ſoþþam þe þu hi hæfðeſt. þa ilcan þe pæpon on ſtilneſſe. ȝif þu hi na ne unðeþfenȝe :· Ða ilcan þe habbaþ nu heopa aȝneſ þancef ſoþletan. naleſ þineſ. þa þe næſte nanne mon buton ſoþȝe ne ſoþlætaþ. Ðýncaþ þe nu ſpiþe dýſe[5] ⁊ ſpiþe leoſe þa þinȝ ða þe nauþeþ ne ſint ne ȝetþepe to habbenne. ne eac eðe to ſoþlætanne. ac ponne heo hpam ſpom hpeoþfende beoð. he hi ſceal mið þam mæſtan ſape hiſ moðeſ ſoþlætan :· Nu ðu hie ponne æftef þinum pillan þe ȝetþepe habban ne miht.[6] ⁊ hý þe pillaþ on muinunȝa[7] ȝebinȝan. ponne hie þe ſpam hpeoþfaþ. to hpæm cumaþ hi ponne elleſ. butan to tacnunȝe ſoþȝeſ ⁊ anfealdeſ ſapeſ :· Ne ſindon þa populd pældа ana ýmb to þencenne þe mon ponne hæfþ. ac ælc ȝleap Moð behealt hpelcne ende hi habbaþ. ⁊ hit ȝepapenaþ æȝþeþ ȝe piþ heopa þheaunȝa ȝe piþ olecunȝa. Ac ȝif þu pilt beon heopa ðeȝn.[8] ponne ſcealt þu ȝeopne ȝeþohan ȝe hpæt þæſ þe to heopa penunȝum. ⁊ to heopa þeapum. ⁊ to heopa pillan belimpþ. Liſ þu ponne pilnaſt þ heo foſ ðmum þinȝum oþþe þeapaſ nimen. oþþe[9] heopa pilla ⁊ heopa ȝepuna ir. hu ne unpeoþþaſt þu ponne þe relfne. þæt þu punfð[10] þiþ þam hlaforðſcipe þe þu relf ȝecupe ⁊ ſpa þeah ne mealit[11] hiopa riðu ⁊ heopa ȝecýnd onþendan. Ðæt þu paſt ȝif ðu þineſ ſcipeſ ſeȝl onȝean ðone þið tobiæðſt. þ þu ponne lætſt eal eopeſ fæþeld to þæſ þinðeſðome. ſpa ȝif þu[12] þe relfne to anfealde þam populd þælþum ȝerealdeſt. hit ir þiht þæt þu eac heopa þeapum fulȝanȝe. Senſt þu þ ðu þ hpeþfende hpeol. þonne hit on þýne þýþ. mæȝe oncýþþan :· Ne miht þu þon ma þapa populd þælþa hpeaþfunȝa onþendan :·

[1] Cott. holcen. [2] Cott. panclan tpeopa. [3] Cott. oſephiȝe. [4] Wanting in Bod. MS. [5] Cott. diope. [6] Cott. mealt. [7] Cott. muſcunȝa. [8] Cott. ðeȝn ⁊ hiopa hiepa. [9] Cott. oþep. [10] Bod. ſilt. [11] ne mealt is wanting in Bod. MS. [12] Cott. ſpa eac ȝif þu.

of this blind pleasure. These promises which are now exposed to thee, are yet to many others concealed. Thou now knowest what manners worldly goods have, and how they change. If thou, then, art desirous to be their servant, and their manners are pleasing to thee, wherefore mournest thou so much? Why changest thou not also with them? But if thou wouldst avoid their deceits, then despise them, and drive them from thee, for they seduce thee to thy ruin. The same *things* which have now occasioned to thee these lamentations, because thou hadst them, would have suffered thee to be in tranquillity if thou never hadst obtained them. The same *things* have now forsaken thee, of their own will, not of thine, which never forsake any man without *occasioning* sorrow. Do these things now seem to thee very dear and very precious, which are neither constant to possess, nor yet easy to relinquish: but when they are departing from any one, he shall with the greatest sorrow of his mind relinquish them? Since, then, thou canst not, according to thy wish, have them faithful to thee, and they will bring thee into mourning when they depart from thee; for what else then do they come, but for a token of care and unmixed sorrow? The worldly goods are not alone to be thought about which we at the time possess, but every prudent mind observes what end they have; and forewarns itself both against their threats, and against *their* allurements. But if thou choosest to be their servant, then oughtest thou willingly to bear whatever belongs to their service, and to their manners, and to their will. If thou, then, art desirous that they should, on thy account, assume other manners than their will and custom is; dost thou not then dishonour thyself, inasmuch as thou rebellest against the government which thou thyself hast chosen? and nevertheless thou canst not change their custom or their nature. Besides, thou knowest that if thou spreadest the sail of thy ship to the wind, thou then leavest all thy course to the power of the wind. So, if thou hast given up thyself to the power of worldly goods, it is right that thou shouldest also follow their manners. Thinkest thou, that thou canst turn back the revolving wheel when it moves in its course? No more canst thou alter the inconstancy of worldly prosperity.

§ III.[1] Ic polde nu ꝥet þ ꝥit mape[1] ꝩꝩæcan ymbe þa populd rældæ. to hpam ætꝥite þu me æꝩ þ ðu hi ꝩoplupe ꝩop minum ðmiꝝum :· Þꝩi mupcnaꝩt[2] þu piþ min. ꝩilce þu ꝩop minum ðmiꝝum ꝩeo[3] ðinep aꝝnep benumen. æꝝþep ꝝe þinꝩa pelona. ꝝe þinep peoꝩþꝩipep. æꝝþep þapa þe com æꝩ ꝩꝩom me. þa hi þe on lænde pæꝩon :· Ute nu tellan beꝩopan ꝩilcum ðeman ꝩilce þu pille. ⁊ ꝝif þu ꝝeꝩeþan miht þ æniꝝ ðealþic man ꝩelcep hꝩæt aꝝnep ahte. ic hit þe eꝩt eal aꝝipe þ þu ꝝepeccan miht þ þinep aꝝnep pæꝩe :· Dýrine[4] ⁊ unꝝelæꝩedne ic þe undeꝩifenꝝ þa þu æꝩepꝝt to monnum become. ⁊ þa þe ꝝetýnde. ⁊ ꝝelæꝩde. ⁊ þe þa mýttꝩo on ꝝebꝩohte þe þu þa populd ape mid beꝝeate. þe þu nu ꝩopꝝiende anꝩoplete. þu miht pæꝩ habban þanc þ[5] þu minꝩa ꝝifa pel bꝩuce. Ne miht þu no ꝝepeccan. þ þu þinep auht ꝩoplupe. Þꝩæt ꝩeoꝩaꝩt þu piþ me :· Babbe ic þe apep benumen þinꝩa ꝝifena þapa þe þe ꝩꝩom me comon :· Ælc ꝩop pela. and ꝩop ꝩeoꝩþꝩipe ꝩindon mine aꝝne ꝩeoꝩaꝩ. ⁊ ꝩꝩa hꝩæꝩ ꝩꝩa ic beo he beoꝩ mid me. Ꝼite þu ꝩop ꝩod. ꝝif þ þine aꝝne[6] pelan pæꝩon þe þu mændeꝩt þ þu ꝩoplupe. ne miht eꝩt þu hi[7] ꝩoꝩleoꝩan. Ꞓala hu ýꝩele me ðoþ maneꝝe populd menn mid ðam þ ic ne mot pealdan minꝩa aꝝenꝩa ꝩeopa.[8] Se heoꝩen mot bꝩenꝝon leohte ðaꝝaꝩ. ⁊ eꝩt þ leoht mid ꝩeoꝩtꝩum behehan.[9] þ ꝝeaꝩ mot bꝩenꝝan bloꝩman.[10] ⁊ þý ilcan ꝝeape eꝩt ꝝenman.[11] ꝩeo ꝩæ mot bꝩucan ꝩmýltꝩa ýꝩa. ⁊ ealle ꝝeꝩceaꝩta motan heoꝩa ꝝepunan and heoꝩa ꝩillan beꝩitiꝝan butan me anum. Ic ana eom benumen minꝩa ꝩeapa ⁊ eom ꝝetoꝝen to ꝩꝩemdum ꝩeapum. ðuꝩh ða unꝝeꝩýldan ꝝitꝩunꝝe[12] populd monna. ðuꝩh þa ꝝitꝩunꝝa hi me habbaþ benumen minep naman þe ic mid þuhte habban ꝩceolde. ꝩone naman ic ꝩceolde mid þihte habban. þ ic ꝩæꝩe pela ⁊ ꝩeoꝩþꝩipe. ac hie hine habbaþ on me ꝝenumen. ⁊ hie[13] me habbaþ ꝝeꝩealdne[14] heoꝩa plencum ⁊ ꝝetehhoð to heoꝩa leaꝩum pelum. þ ic ne mot mid minum ðeapum minꝩa ðenumꝝa ꝩulꝝanꝝan. ꝩꝩa ealla oðꝩa ꝝeꝩceaꝩta moton :· Ða mine ꝩeoꝩaꝩ ꝩindon Ꝼiꝩðomaꝩ. ⁊ Ꞓꝩæꝩtaꝩ. ⁊ ꝩoðe pelan. mid þam ꝩopum pæꝩ on ýmbel min pleꝝa. mid þam ꝩeopum ic eom ealne ꝩone heoꝩon ymbhꝩeoꝩꝩende. ⁊ þa uþemeꝩtan ic

[1] Boet. lib. ii. prosa 2.—Vellem autem pauca, &c.
[1] Cott. ma. [2] Bod. mupcaꝩ. [3] Cott. ꝩe. [4] Cott. ðýrꝝne ⁊ unlæꝩedne. [5] Bod. þa. [6] Bod. aꝝnan [7] Cott. hi na. [8] Cott. þeapa. [9] Cott. behelꝝan. [10] Cott. bloꝩtman. [11] Bod. ꝝeaꝩe ꝝenman. [12] Cott. unꝝeꝩýlledan ꝝitꝩunꝝa. [13] Cott. hine. [14] Bod. ꝝehelðene.

§ III. I am still desirous that we should discourse further concerning worldly goods. Why didst thou, just now, upbraid me that thou hadst lost them on my account? Why dost thou complain against me, as if thou, for my advantage, wert deprived of thine own; either of thy riches or thy dignity? both of which formerly came to thee from me, when they were lent thee. Let us now speak before such judge as thou wilt; and if thou art able to prove that any mortal man possessed anything of this kind as his own, I will give thee again all that thou canst say was thine own. I received thee ignorant and uninstructed, when thou first camest to man's estate, and then taught and instructed thee, and imparted to thee wisdom, whereby thou obtainedst the worldly possessions which thou now sorrowing hast lost. Thou mayest therefore be thankful that thou hast well enjoyed my gifts. Nor canst thou say that thou hast lost aught of thine own. Why complainest thou against me? Have I in any wise deprived thee of those thy gifts which came to thee from me? All true wealth and true dignity, are mine own servants, and wheresoever I am, they are with me. Know thou for truth, if the riches which thou art lamenting that thou hast lost them, had been thine own, thou couldest not have lost them. O, how unjustly do many worldly men act towards me, in that I may not govern mine own servants! The heaven may bring light days, and again obscure the light with darkness: the year may bring blossoms, and the same year again take them away. The sea may enjoy calm waves; and all creatures may keep their custom and their will, except me alone. I alone am deprived of my manners, and am allured to manners foreign *to me*, through the insatiable covetousness of worldly men. Through covetousness have they deprived me of my name, which I should rightly have. This name I should rightly have, that I am wealth and dignity: but they have taken it from me, and in their pride they have given and drawn me to their false riches; so that I may not, with my servants, exercise my employments as all other creatures may. My servants are wisdom, and virtues, and true riches. With these servants was always my pastime; with these servants I am encompassing all the heaven, and the lowest I bring to the highest, and the highest to the lowest; that is, I bring humility

ȝebrenȝe æt þam hehrtan. ⁊ ða hehrtan æt þam nipemeſtan. þæt ip þ[1] ic ȝebrenȝe eaþmodneſſe on heoronum. ⁊ þa heoronlican ȝoð æt þam eaþmeðum. Ac ponne ic upȝeþanc mið minum þeopum. ponne ſorſreo pe þar ſtýrmendan populð. ſpa ſe eapn ponne he up ȝepit buran þa polcnu ſtýrmendum peðeþnum þ him ða ſtopmaþ deþnan ne mahan :· [2] Ðpa ic polde. la Mod. þ þu þe ſope up to up. ȝif ðe lýſte. on þa ȝeþað þ þu eft mið up þa eorþan recan pille ſor ȝoðra manna þeapfe :· Þu ne þarf þu mine þeapaſ. hu ȝeorne ic ýmble pær ýmbe ȝoðra manna þeapfe :· Þarf þu hu ic ȝeþanð ymbe Lpeoſor þeapfe Lpeca cýnnȝeſ. þa þa hine Lipur Pæſtra cýnnȝ ȝefanȝen hæfde ⁊ hine ſorþbæpnan polde. þa hine man on þ fýr peaſp þa alýfde ic hine mið heoronlicon þene. Ac þu þe ſorſtpuþuþeſt ſor þinre þihtpiſneſſe ⁊ ſor þinum ȝoðan pillan penðeſt þæt þe nan puht unþihtlicep on becuman ne mihte. ſpelce ðu polðeſt ða lean eallra þinra ȝoðena þeopca on þiſſe populðe habban :· Þu mihteſt þu ſittan on middum ȝemænum þice. þ þu ne ſceoldeſt þ ilce ȝeþolian þ oðre men :· Þu mihteſt ðu beon on miðre þiſſe hpeaſtunȝa. þ þu eac mið eaneſope[3] rum eoſel ne ȝefelðeſt :· Þæt ſinȝað þa leoþþýhtan oþþeſ be þiſſe populð. buton mihca[4] hpeſtunȝa þiſſe populðe :· Þæt ip þe ponne. þ þu þæp mið ne ne hpeaſtiȝe :· Þæt þecſt þu hu ȝe hpeaſtian.[5] nu ic ſiemle mið ðe beo :· Ðe þar þeoſ hpeaſtunȝ betepe. ſorþam ðe ðiſſa populð ræld̄a to pel ne lýſte. and þæt þu þe eac betpe na ȝeleſde :·[6]

§ IV.[m] Ðeah ðæm ſeohȝiſtepe cume ſpa ſela pelena. ſpa þapa ſondcopna beoþ be þiſum ræchiſum. oðde þapa ſteoſtena þe þeoſtum mihtum ſcinaþ. ne ſorlæt he þeah no þa þeoſunȝa. þ he ne þeoſiȝe hiſ eoſmða. Ðeah nu Loð ȝeſýlle ðapa peleȝna monna pillan ȝe mið ȝolde. ȝe mið þeolſte. ȝe mið eallum ðeoſſýſtneſſum. ſpa ðeah ne biþ ſe[7] ðuſiſt ȝeſýlled heoſa ȝiſtunȝa. ac þeo ȝſtundleaſe ſpelȝend hæfþ ſtiſe manezu peſte holu on to ȝaðſianne.[8] Ðpa mæȝ þam peðendan ȝýſtepe ȝenoh ſorȝiſan. ſpa him mon mape ſelþ. ſpa hine ma lýſt ꝺ·

§ V.[n] Þu pilt þu nu anðpýſtdan þæm populð fælðum ȝif hi cpeðan[9] to ðe. Ðpæt pitſt þu uþ. la Mod. hpi ihſaſt þu þiþ uþ.

[m] Boet. lib. ii. metrum 2.—Si quantas rapidis, &c.

[n] Boet. lib. ii. prosa 3.—His igitur, &c.

[1] Bod. þ þæt. [2] Cott. deþiȝan ne mæȝon. [3] Cott. nehpeaſtoðe. [4] Bod. buran mſtice. [5] Cott. hpeaſtiȝen. [6] Bod. hpeaſtunȝ fælþa to pel ȝelýfte ⁊ þ þu eac betepa ne ȝeleſdeſt. [7] Bod. he ne beoð. [8] Bod manega peſtehola to ȝaðnenne. [9] Cott. cpeðað.

to the heavens, and heavenly blessings to the humble. But when I ascend with my servants, then look we down on this stormy world, like the eagle, when he soars above the clouds in stormy weather, that the storms may not hurt him. In like manner, I am desirous, O Mind, that thou shouldest ascend to us, if thou art willing: on the condition that thou wilt again with us seek the earth for the advantage of good men. Dost thou not know my manners? how careful I always was concerning the wants of good men? Knowest thou how mindful I was of the necessity of Crœsus, the Grecian king, when Cyrus, king of Persia, had seized him, and would burn him? When they cast him into the fire, I delivered him with heavenly rain. But thou, on account of thy virtue, wast over-confident; and thoughtest that because of thy good intention nothing unjust could befal thee: as if thou wouldest have the reward of all thy good works in this world! How couldest thou dwell in the midst of the common country, without suffering the same as other men? How couldest thou be in the midst of this changeable state, without also feeling some evil through adversity? What else do the poets sing concerning this world, but the various changes of this world? What is there *peculiar* to thee, that thou shouldest not change therewith? Why carest thou how it may change, when I am always with thee? This change was to thee more tolerable, because thou didst not too much desire these worldly goods, and because thou didst not, moreover, place greater confidence *in them.*

§ IV. Though to the covetous man come as many riches as there are grains of sand by the sea-cliffs, or stars which in dark nights shine; he nevertheless will not cease from complaints, so as not to lament his poverty. Though God fulfil the wishes of wealthy men with gold, and with silver, and with all precious things, nevertheless the thirst of their avarice will not be satisfied, but the unfathomable gulf will have very many waste holes to gather into. Who can give enough to the insane miser? The more any one gives to him, the more he covets.

§ V. How wilt thou now answer worldly goods, if they say to thee: Why blamest thou us, O Mind? why art thou angry

on hpam abulzon pe ðe :· Þæt ðe onzan lýrtan upe. nar up[1] þm. þu rertr[2] up on þæt retl þnep rceoppendep. þa þu pilnodepr to up þæp zodep þe þu to him rceoldepr. þu cpirr[3] þ pe habban þe berpicenne. ac þe mazan cpeþan ma þ þu habbe up berpicen. nu up þuph þne lupr ⁊ þuph þne zirrunza onrcuman rceal ealpa zerceaprta reippend :· Nu þu eapt rcýldizpa þonne pe. æzþep ze rop þnum aznum unþihr luptum. ze eac rorþam þe pe ne moton rop þe fullzan upep rcippendep pillan. rorþam ðe he upe þe onlænde æfter hir bebodum to bpucanne. nallar[4] þnpe unþihr zirrunza zepill to fulfremmanne :· Andýpide unc nu. cpæð pe Filorom. rpa rpa þu pille. pit zeaubidzaþ þnpe ondrpopc :·

CAPUT VIII.°

ÐÆ cpæð þ Mod. ic me onzite æzhponan rcýldizne. ac ic eom mid þær laþer rape rpa rpiþe ofþrýcced þ ic me[5] zeandýrdan ne mæz. Da cpæþ pe Filorom eft. Dæt ir nu zit þnpe unþihtþirnerre þ þu eapt fullneah rorþoht. Ac ic nolde þ þu þe forþohtepr. ac ic polde þ ðe rceamode rpelcer zedpolan. forþam pe pe þe hine forþench. pe bip opmod. Ac pe pe þe hine rceamaþ. pe bip on hneoprunza. Lir þu nu zemunan pilt ealpa þapa appýrþnerra þe þu for þirre porulde hæfdepr riddan þu æpepr zeboren pæpe od þirne dæz. zir ðu nu atelan[6] pilt ealle ða bliþnerra pip þam unþotnerrum. ne meht þu fulleaþe cpeðan þ þu eapm re ⁊ unzeræliz. forþam ic þe zinnzne[7] undeprenz unrýdne ⁊ unzelæþedne. ⁊ me to beapne zenom. ⁊ to minum týhtum zetýde. Dpa mæz þonne auht ohter cpeþan butan ðu pæpe re zerælizerta. ða þu me pæpe æp leor þonne cuþ. ⁊ æp þon þe þu cuþerr[8] minne týht ⁊ mine þeapaf. ⁊ ic ðe zeonzne zelæþde rpelce rnýrpo rpýlce manezum ohtum ielðan zepittum oftozen ir. ⁊ ic þe zerýþþiede mid minum lapum to þon þ þe mon to domepe[9] zeceaf. Lir ðu nu forþam cpirt þ þu zeræliz ne rie þ þu nu næfrt þa hpilendlican appýrþnerra ⁊ þa bliþnerra þe þu æp hæfdepr. þonne ne eapt[10] þu þeah unzeræliz. forþam þe þa unþotnerra. þe þu nu on eapt. rpa ilce[11] ofepizaþ. rpa þu cpirt þ þa bliþra æp ðýðon. Fenrt þu nu þ þe anum þýllic hpeapfunz. þillic[12] unþotner on becumen. ⁊ nanum

° Boet. lib. ii. prosa 3.—Tum ego, speciosa quidem, &c.

[1] Cott. naler. [2] Cott. rettep. [3] Bod. pilt. [4] Cott. naler. [5] Bod. me. [6] Cott. atellan. [7] Cott. zeonene. [8] Cott. cuþe. [9] Bod. me. [10] Cott. neapt. [11] Bod. ælce. [12] Cott. þellecu hpeapfunz ⁊ þilhcu.

with us? in what have we offended thee? Indeed thou wast desirous of us, not we of thee! Thou didst set us on the seat of thy Maker, when thou didst look to us for that good which thou shouldest *have sought from* him. Thou sayest that we have betrayed thee; but we may rather say that thou hast betrayed us, since through thy desire, and through thy covetousness, the Maker of all creatures will abhor us. Thou art therefore more guilty than we, both on account of thine own wicked desire, and also because, through thee, we cannot perform our Maker's will. For he lent us to thee, to be enjoyed according to his commandments, not to fulfil the desire of thine evil covetousness. Answer us now, said Wisdom, as thou wilt: we wait for thine answer.

CHAPTER VIII.

Then said the Mind, I perceive myself every way guilty; but I am so greatly oppressed with this loathsome sorrow, that I cannot answer you. Then said Wisdom again: It is still thy fault that thou art almost despairing. But I am unwilling that thou shouldest despair: I would rather that thou wert ashamed of such error; for he who despairs is distracted; but he who is ashamed is in repentance. If thou now wilt call to mind all the honours, in respect of this world, which thou hast had since thou first wert born, until this day; if thou wilt now reckon all the enjoyments against the sorrows; thou canst not very easily say that thou art miserable and unhappy. For I took charge of thee unexperienced, and uninstructed; and adopted thee as my child, and inured thee to my discipline. Who can then say aught else, but that thou wert most happy, when thou wert beloved by me ere known; and sooner than thou knewest my discipline and my manners: and I taught thee young such wisdom as is to many other older minds denied: and improved thee with mine instructions, until thou wert chosen a judge? If thou now sayest, that thou art not happy, because thou hast not the temporary honours and the enjoyments which thou formerly hadst, still thou art not unhappy: for the sorrows wherein thou now art, will in like manner pass away, as thou sayest the enjoyments formerly did. Thinkest thou now, that to thee alone such change and such sorrow happen, and that the like could

oþþum moðe þelc ne onbecome. ne æþ þe. ne æþeþ þe :· Oþþe penþt þu þ on æniȝum menniþcum moðe mæȝe auht þæþtþæðlicer beon buton hþeaþfunȝa. oþþe ȝif hit on æneȝum men æniȝe hþile þæþtlice punaþ. þe ðeaþ hit huþu aþiþþeþ[1] þ hit beon ne mæȝ þæþ hit æþ þæþ. Þæt þýndon ða poþulð þælþa oþþeþ buton ðeaþeþ tacnunȝ. foþþam þe ðeaþ ne cýmð to nanum oþþum þinȝum butan þ he þ liþ aþýþþe.[2] þa eac þa poþulð þælþa cumaþ to þam[3] Moðe to þam þæt hi hit beniman þæþ þe him leoþaþt biþ þiþþe poþulde. þ beoþ þonne þonne hie him þnamȝeþitaþ. Leþeȝe. la Moð. hþæþeþ þe beteþe ðince. nu nauht poþuldþicer[4] þæþteþ ȝ unhþeaþfendeþ beon ne mæȝ. hþæþeþ þe þu hý foþþeo. ȝ þineþ aȝeneþ þoncet hi foþlete buton þaþe. þe þu ȝebiðe hþonne hi þe foþȝiendne foþletan :·

CAPUT IX.[p]

ÐÆT onȝan þe Þiþðom þinȝan anð ȝiddoðe ðuþ. Ðonne þeo þunne on haðþum heoþone beoþhtoþt þcineþ. þonne aðeoþtnaþ ealle þteoþþan. foþþam ðe heoþa beoþhtneþ ne beoð nan beoþhtneþ foþ hiþe. Ðonne þmýlte blapeþ þuþan peþtan þinð. þonne peaxaþ þþiþe hþaþe þelðeþ bloþman. ac ðonne þe þteaþica þinð cýmþ noþþan eaþtan. þonne topeoþþþ he þþiþe hþaþe þæþe noþan þlite. þa oft þone to þmýlton þæ ðæþ noþþan þinðeþ ýþt onþtýþneþ. Ealа þ nan puht niþ fæþte þtondendeþ peoþceþ a punienðe on poþulðe :·

CAPUT X.[q]

ÐÆT cpæþ Boetiuþ. Ealа Þiþðom. þu þe eaþt moðuþ[5] eallþa mæȝena. ne mæȝ ic na piþcepan ne andȝacitan þ þe[6] þu me æþ þæðeþt. foþþon þe hit iþ eall foþ. foþþam ic nu hæbbe onȝiten þ þa mine þælþa ȝ þeo oþþoþiȝneþ. ðe ic æþ penðe þ ȝeþælþa beon þceoldan. nane þælþa ne þint. foþðam he þa hþæðlice ȝepiteþ. ac þ me hæfþ eallþa þþiþoþt ȝeðpeþeð þonne ic ýmbe þþelc þmealicoþt þence. þ ic nu þpeotole onȝiten habbe. þ þæt iþ þeo mæþte unþæld on þiþ andþeaþdan liþe. þ mon æþeþt þeoþþe[7] ȝeþæliȝ. ȝ æfteþ þam unȝeþæliȝ. Ða andþþoþiðe þe Þiþðom ȝ þeo Leþceaðþiþneþ ȝ cpæþ. Ne meaht þu no mið

[p] Boet. lib. ii. metrum 3.—Cum polo Phœbus, &c.

[q] Boet. lib. ii. Prosa 4.—Tum ego, vera inquam, &c.

[1] Cott. aþeppeð. [2] Cott. aþeþþe. [3] Cott. to þon. [4] Cott. nan puht poþuldlicer. [5] Cott. moðoþ. [6] Cott. andȝacitan þæþ þe. [7] Cott. þý.

happen to no other mind, either before thee, or after thee? Or thinkest thou that to any human mind there can be any thing constant, without change? Or if it for a time to any man firmly remain, death at least will take it away, so that it may not be where it before was. What are worldly goods, but an emblem of death? For death comes for nothing else, but that it may take away life. So also worldly goods come to the mind, in order that they may deprive it of that which is dearest to it in this world; that is, when they depart from it. Say, O Mind, whether thou judgest more wisely, seeing that naught of worldly power can be constant and unchangeable? Whether thou despisest them, and of thine own choice canst relinquish them without regret, so that thou canst abide it when they leave thee sorrowful?

CHAPTER IX.

Then began Wisdom to sing, and sung thus: When the sun in the serene heaven brightest shines, then become dark all the stars, because their brightness is no brightness by reason of her. When the south-west wind gently blows, then grow very quickly field flowers; but when the stark wind cometh *from the* north-east, then does it very soon destroy the rose's beauty. So oftentimes the north wind's tempest stirs the too tranquil sea. Alas! that there is nothing of fast-standing work ever remaining in the world!

CHAPTER X.

Then said Boethius: O Wisdom, thou who art the mother of all virtues, I cannot gainsay or deny that which thou hast said to me, because it is all true: for I have now learned that those my felicities, and the prosperity, which I formerly thought should be happiness, are no happiness because they so speedily depart. But this has most of all troubled me, when I most deeply think about that which I have clearly learned, that it is the greatest infelicity of this present life, that any one is first happy, and afterwards unhappy. Then answered Wisdom and Reason, and said: Thou canst not with

ſoþe ȝetælan þine ꝑýþð and þine ȝeræliꝑa ꝑꝑa ꝑꝑa þu penſt. foꝛ þam leaꝛum unȝeræliꝑum[1] þe ðu þꝛoꝑaſt. hit iſ leaꝛunȝ ꝓ þu penſt þæt þu ꝛeo unȝeræliȝ :· Ac ȝif ðe nu ꝓ ꝑꝑa ꝑꝓiþe ȝeðꝛeſeð ȝ ȝeunꝛiotꝛað hæꝓ. ꝓ te þu foꝛlufie þa leaꝛan ȝeræliꝑa. þonne mæȝ ic ðe openlice ȝeꝛeccan. ꝓ þu ꝑꝑutole onȝitſt þæt te þu ȝit hæꝓſt þone mæꝛtan ðæl þinꝛa[2] ȝeræliꝑa þe þu æꝛ hæꝓðeꝛſt :· Seȝe me nu hꝑæþeꝛ þu mið þihte mæȝe ꝛeoꝛian[3] þina unꝛæliꝑa. ꝛꝑelce þu eallunȝa hæbbe foꝛlofien þina ȝeræliꝑa. ac þu hæꝓſt ȝit ȝeꝛunð ȝehealden eall ꝓ ðeoꝛꝛýꝛþoꝛte þæt te þu þe beoꝛꝛoð hæꝓðeꝛſt :· Þu miht þu þonne mænan ꝓ ýꝛꝛe ȝ ꝓ laþꝛe. nu þu ꝓ leoꝛꝛe hæꝓſt ȝehealden :· Þæt þu ꝑaſt ꝓ ꝛeo ðuȝuþ ealleꝛ moncýnneꝛ. ȝ þe ꝛe mæꝛta ꝛeoꝛþꝛeiꝛe. ȝit leoꝛaþ. ꝓ iſ Simmachuſ þin ꝛꝑeoꝛ.[4] Þæt he iſ ȝit hal ȝ ȝeꝛunð. ȝ hæꝓ ælceꝛ ȝoðeꝛ ȝenoh. foꝛþon ic þæt ꝓ þu nahtſ[5] ne foꝛꝛlaþoðeꝛſt ꝓ þu þin aȝen ꝛeoꝛh foꝛ hine ne ꝛealðeꝛſt. ȝif þu hine ȝeꝛaꝛe on hꝑilcum eaꝛꝛoꝛþum. foꝛþam ꝛe þeꝛ iſ Ꝑiꝛðomeꝛ ȝ Ꝓꝛæſta ꝑull. ȝ ȝenoȝ oꝛꝛoꝛꝛiȝ nu ȝit ælceꝛ eoꝛþliceꝛ eȝeꝛ. ꝛe iſ ꝓꝑiþe ꝑaꝛiȝ foꝛ þinum eaꝛꝛoþum ȝ foꝛ þinum ꝓꝛæcꝛiþe :· Þu ne leoꝛaþ þin ꝓiꝛ eac. þæꝛ ilcan Simmachuꝛeꝛ[6] ðohtȝeꝛ. ȝ ꝛio iſ ꝓꝑiþe ꝓel ȝeþæð ȝ ꝑꝑiþe ȝemetꝛæꝛt. ꝛeo hæꝓð ealle oþþu ꝓiꝛ oþeꝛþunȝen mið clænneꝛꝛe. eall heoꝛe ȝoð ic ðe mæȝ mið ꝑeaum ꝓoꝛðum aꝓeccan. ꝓ iſ ꝓ heo iſ on eallum ꝑeapum hiene ꝑæðeꝛ ȝelic. ꝛeo hoꝑaþ nu ꝓe. ꝓe anum. foꝛþam ðe hio nanꝑuht elleꝛ ne luꝑað butan ꝓe. ælceꝛ ȝoðeꝛ heo hæꝓ ȝenoh on ꝓiꝛ andꝑeaꝓdan liꝑe. ac heo hit hæꝓ eall foꝛꝛeꝛen oꝑeꝛ ꝓe anne.[7] eall heo hit onꝛcunaþ. foꝛþam ꝓe heo ꝓe ænne næꝓ. ꝑæꝛ aneꝛ liꝑe iſ nu ꝑana. foꝛ þinꝛe æꝛꝑeaꝓdneꝛꝛe heoꝛe þineð eall nauht[8] ꝓ heo hæꝓ. foꝛþam heo iſ foꝛ þinum luꝑum cꝓmoð[9] ȝ ꝑulneah ðeað foꝛ ꝛeaꝑum ȝ foꝛ unꝓotneꝛꝛe :· Þæt ꝑille ꝓe cꝓeꝓan ꝓe þinum tꝑam[10] ꝑunum. þa ꝛint ealðoꝓmen ȝ ȝeꝓealtꝛeꝓaſ. on þam iſ ꝛꝓiotol ꝛio ȝifu ȝ ealla þa ðuȝuþa hioꝓa ꝑæðeꝛ ȝ heoꝓa eollðꝑan[11] ꝑæðeꝛ. ꝑꝑa ꝑꝑa ȝeonȝe[12] men maȝon ȝelicoꝛte beon ealðum monnum. Ðý ic ꝑunðꝓiȝe hꝓi þu ne mæȝe onȝitan þæt þu eaꝓt nu ȝit ꝓꝑiþe ȝeꝛeliȝ. nu þu ȝit hoꝓoꝛt and eaꝓt hal :· Þæt þæt iſ ꝛio meꝛte æꝛ ðeaðliche manna þæt hie hibban and ꝛien hale. ȝ þu hæꝓſt nu ȝet to eacan eall ꝓ ic ꝓe æꝛ tealðe :· Þæt ic þæt ꝓ ꝓ iſ ȝit ðeoꝛꝛýꝛþꝛe þonne monneꝛ liꝑ. foꝛþam maneȝum men iſ leoꝓꝛe ðæt he æꝛ ꝛelꝑ ꝑelte æꝛ he ȝeꝛeo hiꝑ

[1] Cott. unꝛælþum. [2] Cott. þapa. [3] Cott. ꝛioꝛian. [4] Cott. ꝑꝓioꝛ. [5] Cott. auht. [6] Cott. Simacheꝛ. [7] Cott. ænne. [8] Cott. noht. [9] Cott. oꝓmoð. [10] Cott. tꝑæm. [11] Cott. elðꝑan. [12] Cott. ȝiunȝe.

truth accuse thy fortune and thy happiness, as thou supposest, on account of the false unhappiness which thou art suffering. It is a deception when thou imaginest that thou art unhappy. But if it has so much troubled thee and made thee sad, that thou hast lost the false happiness; then may I plainly tell thee, that thou well knowest that thou hast still the greatest part of thy felicities, which thou formerly hadst. Tell me now, whether thou canst with justice complain of thy misfortunes, as if thou hadst altogether lost thy happiness, since thou hast yet kept entire everything most precious, which thou wast anxious about? How canst thou, then, lament the worse, and the more unworthy, when thou hast retained the more desirable? Thou knowest, however, that the ornament of all mankind, and the greatest honour, yet lives; that is Symmachus, thy father-in-law. He is yet hale and sound, and has enough of every good; for I know that thou wouldest not be unwilling to give thine own life for him, if thou wert to see him in any difficulties. For the man is full of wisdom and virtues, and sufficiently free, as yet, from all earthly fear. He is very sorry for thy troubles, and for thy banishment. How! is not thy wife also living, the daughter of the same Symmachus? and she is very prudent, and very modest. She has surpassed all other wives in virtue. All her excellence I may sum up to thee in few words: that is, that she is in all *her* manners like her father. She now lives for thee, thee alone: for she loves nothing else except thee. Of all good she has enough in this present life, but she has despised it all, beside thee alone. She renounces it all, because she has not thee. Of this alone she feels the want. Because of thy absence, everything which she has seems naught to her. Therefore she is through love of thee, wasted, and almost dead with tears and with grief. What shall we say concerning thy two sons, who are noblemen and counsellors; in whom is manifest the ability and all the virtues of their father, and of their grandfather, so far as young men may most resemble old men? Therefore I wonder why thou canst not understand, that thou art, as yet, very happy, since thou still livest and art hale. This, indeed, is the greatest possession of mortal men, that they live and are hale; and thou hast yet in addition, all that I have already mentioned

þiſ ⁊ hiſ beaþn ſpeltende :· Ac hþi tilaſt[1] þu þonne to þepenne buton andþeotce :· Ne meaht þu nu ȝit þinſe þýſde nauht oþþitan ne þin liſ no ȝetælan. ne eaſt þu no eallunȝa to nauhte ȝedon ſþa ſþa þu penſt. niſ þe nu ȝit nan unabeþendlic bſioc ȝetenȝe. foſþam þe þin ancoſ[2] iſ ȝit on eoſþan fæſt. ðæt ſint ða ealdoſmen. ðe þe æſ ýmbe ſþſæcon. þa þe ne lætaþ ȝeoſtſiſian be þiſ andþeaſdan liſe. ⁊ eſt þina aȝna tþeopa. ⁊ þeo ȝodcunde luſu. ⁊ þe tohopa. þa þſeo þe ne lætaþ ȝeoſtſiſan be þam ecan liſe. Ða andſſoſode þ unſiote Mod ⁊ cþæþ. Eala þæſian þa ancſaſ ſþa tþume[3] ⁊ ſþa þuſhſumende ȝe foſ Lode ȝe foſ foſulde. ſþa ſþa þu ſeſt. þonne mihte þe micle þý eþ[4] ȝeþolian ſþa hþæt eaſtoſmeſſa ſþa uſ on become. eall hie uſ þýncað þý leohtſian ða hþile þe þa ancſaſ[5] fæſte beoþ. ac þu mihſt þeah onȝitton hu þa mine[6] ſælþa and ſe min þeoſiðſcipe heſ foſ foſulde iſ onceſſieð :·

CAPUT XI.[7]

§ I. ÐÆ andſſoſode ſe Þſiſdom ⁊ þeo Ðeſceadþſneſ ⁊ cþæþ. Ic pene þeah þ ic hþæt hþeȝanunȝeſ[7] þe upahoſe oſ þæſie unſotneſſe ⁊ fulneah ȝebſohte æt ðam ilcan peoſiþſcipe ðe þu æſ hæfðeſt. buton þu ȝit to full þý þæſ þe þe læfeð[8] iſ. þ þe foſ þý platiſe. Ac ic ne mæȝ adþeohan[9] þine ſeofunȝa foſ þam lýtlan þe þu foſlufie. foſþam þu ſimle mið þofe ⁊ mið unſotneſſe mænſt ȝiſ þe æmeſ fillan þana biþ. ðeah hit lýtleſ hþæt ſie. Ðþa þæſ æſie on ðiſ andþeaſdan liſe. oþþe hþa iſ nu. oððe hþa þýſiþ ȝet æfteſi uſ on þiſſe foſulde. þ him nanþuht þið hiſ fillan ne ſie. ne lýtleſ ne miceleſ. Sþiþe neaſeſe ſenc[10] ⁊ ſþiþe heanlice[11] þa menniſcan ȝefælþa. foſþam oþeſ tþeȝa. oððe hie næſie to nanum men ne becumaþ. oððe hi þæſ næſie fæſtlice ne þuþhſumaþ ſpelca ſpelce hi æſ to coman. Ðæt ic fille heſ be æftan ſpeotoloſ ȝeſeccan. þe þiton þ ſume mæȝon habban æller foſuld pelan ȝenoȝ.[12] ac hi habbað þeah ſceame þæſ pelan. ȝiſ hi ne beoð ſþa ædele on ȝebýſdum ſþa hi foldon :· Sume beoþ ſþiðe æþele ⁊ þiðcuþe on heoſa ȝebýſdum. ac hi beoþ mið þæble ⁊ mið henþe[13] oſþſýcte ⁊

[r] Boet. lib. ii. prosa 4.—Et illa, Promovimus, inquit, &c.

[1] Cott. tiolaſt. [2] Cott. foſþon þin anceſ. [3] Bod. þume. [4] Cott. ieð. [5] Cott. oncſaſ. [6] Cott. mina. [7] Cott. hþæt hþuȝununȝeſ. [8] Cott. alýfeð. [9] Cott. adþeoȝan. [10] Cott. neaſþa ſint. [11] Cott. heanlica. [12] Cott. þ monȝe habbað ælceſ foſold fillan ȝenoȝ. [13] Cott. hænþe.

to thee. But I know that this is even more valuable than man's life: for many a man would wish that he himself should die, rather than behold his wife and children dying. Why toilest thou then in weeping without a cause? Thou canst not yet blame thy fortune, nor upbraid thy life: nor art thou altogether brought to naught, as thou thinkest. No unbearable misery has yet befallen thee, for thine anchor is still fast in the earth: that is, the noblemen whom we before mentioned. They suffer thee not to despair of this present life: and again, thine own faith, and the divine love and hope; these then suffer thee not to despair of the everlasting life. Then answered the sorrowful Mind, and said: O, that the anchors were so secure, and so permanent, both for God, and for the world, as thou sayest! then might we the more easily bear whatsoever misfortunes come upon us. They all seem the lighter to us, so long as the anchors are fast. But thou mayest, nevertheless, perceive how my felicities, and my dignity here, in respect of the world, is changed.

CHAPTER XI.

§ I. Then answered Wisdom and Reason, and said: I think, however, that I have, in some measure, raised thee up from this sorrow; and almost brought *thee* to the same dignity which thou before hadst. Only thou art yet too full of what thou hast relinquished, and art therefore grieved. But I cannot endure thy lamentations for the little that thou hast lost. For thou always, with weeping and with sorrow, mournest, if there be to thee a lack of anything desired, though it be of something little. Who was ever in this present life, or who is now, or who shall be yet after us in this world, to whom nothing against his will may happen, either little or much? Very narrow, and very worthless, are human enjoyments: for either they never come to a man, or they never constantly remain there such as they first came. This I will hereafter more clearly show. We know that some may have enough of all worldly wealth; but they have nevertheless shame of the wealth, if they are not so noble in birth as they wish. Some are very noble and eminent on account of their birth, but they are oppressed and made sad

ȝeunþoꝛþoþe. ꝑ him pæꝛe leoꝛne ꝑ hi pæꝛian unæþele þonne ꝛꝛa eaꝛme. ȝif hit on heoꝛa anꝛealde pæꝛe: Maneȝe beoþ þeah æȝþeꝛ ȝe full æþele ȝe full peliȝe. ⁊ beoþ þeah full unþote. þonne hi oþeꝛ tpeȝa oððe piꝛ habbaþ him ȝemæc. oþþe him ȝemece nabbaþ:[1] Manifȝe habbaþ ȝenoȝ ȝeꝛælilice[2] ȝepiꝛoð. ac foꝛ beaꝛnleoꝛte. eallne þone pelan ðe hi ȝeȝaðeꝛiȝaþ hi læꝛað[3] ꝓꝛæmðum to bꝛucanne. and hi beoþ foꝛþam unþote: Sume habbað beaꝛn ȝenoȝe. ac ða beoþ hꝛilum unhale. oþþe ýꝛele ⁊ unpeoꝛlꝛ.[4] oððe hꝛaþe ȝeꝛaꝛiaþ. ꝑ ða elꝛꝛian foꝛþam ȝnoꝛmiaþ ealle heoꝛa foꝛuld: Foꝛþam ne mæȝ nan mon on þiꝛꝛe anðpeaꝛdan liꝛe eallunȝa ȝeꝛaþ beon ꝓiþ hiꝛ ꝓýꝛꝛ. þeah he nu nanþuht ealler næbbe ymbe to foꝛiȝenne. ꝑ him mæȝ to foꝛiȝe. ðæt he nat hꝛæt him topeaꝛð biþ. hꝛæþeꝛ þe ȝoð þe ýꝛel. þon ma þe þu piꝛtfeꝛt. ⁊ eac þæt ꝑ he þonne ȝeꝛælliee bꝛýcþ. he onðꝛæt ꝑ he ꝛcýle foꝛlætan. Getæc me nu ꝛumne mann þaꝛa þe ðe ȝeꝛæleȝoꝛt þince. ⁊ on hiꝛ ꝛelꝛꝛille ꝛý ꝛꝛiþoꝛt ȝepiten. ic þe ȝeꝛecce ꝛꝛiþe hꝛaþe ꝑ ðu onȝitꝛt ꝑ he biþ foꝛ ꝛꝛiþe lýtlum þiȝum oft ꝛꝛiþe unȝemetlice ȝeðꝛefeð. ȝif him æniȝ puht bið ꝓiþ hiꝛ ꝛillan. oþþe ꝓiþ hiꝛ ȝepunan. þeah hit nu lýtleꝛ hꝛæt ꝛeo buton he to ælcum men mæȝe ȝebeacnan ꝑ he inne on[5] hiꝛ ꝛillan: Funðꝛum lýtel mæȝ ȝeðon þone eallꝛa ȝeꝛæliȝeꝛtan mon heꝛ foꝛ[6] foꝛuldе. ꝑ he þenþ pæt hiꝛ ȝeꝛælþa ꝛien oððe ꝛꝛiþe ȝepanode oððe niþ ealle foꝛloꝛene: Ðu þenꝛt nu ꝑ þu ꝛeo ꝛꝛiþe unȝeꝛæliȝ. ⁊ ic þat ꝑ maneȝum men ðuhte ꝑ he pæꝛe to heoꝛonum ahafen ȝif he æniȝne[7] ðæl hæfðe þaꝛa þinga ȝeꝛælþa þe ðu nu ȝet hæfꝛt:[8] Ic ꝛuþþum ꝛeo ꝛtoꝛ þe þu nu on hæfꝛt eaꝛt. ⁊ þu cꝛꝛt ꝑ þm ꝛꝛæcꝛtoꝛ ýꝛ heo iꝛ þam monnum ebel þe pæꝛ on ȝeboꝛene pæꝛian. ⁊ eac þam ðe heoꝛa ꝛillum pæꝛ on eaꝛdiȝaþ: Ne nanþuht ne býð ýꝛel. æꝛ mon pene ꝑ hit ýꝛel ꝛeo. ⁊ þeah hit nu heꝛiȝ ꝛeo and ꝛiþeꝛꝛeaꝛð. þeah hit biþ ȝeꝛælþ ȝif hit mon luꝛtlice ðeð and ȝeðýlðilice aꝛæcnþ: Feaꝛa ꝛient to þam ȝeꝛceadꝛiꝛe. ȝif he þýnþ on unȝeþýlde. ꝑ he ne ꝛilniȝe[9] ꝑ hiꝛ ꝛælþa peoꝛþan onpende: Fiþ ꝛꝛiþe mæniȝe hiteꝛmeꝛꝛe iꝛ ȝementeð ꝛeo ꝛꝛetneꝛ biꝛꝛe foꝛuldе. þeah heo hꝛam þýnꝛum[10] ðýnce. ne mæȝ he hie no habbaꝛ[11] ȝif heo hine ꝓleon onȝinþ: Þu ne iꝛ hit þæꝛ ꝛꝛiþe ꝛꝛeotol hu hꝛeiꝛlice þaꝛ foꝛuldꝛælþa ꝛint. ɲu hi ne

[1] Cott. nabbað oðþe him ȝemæc oðþe ȝemeðe nabbað. [2] Cott. ȝeꝛællice. [3] Bod. læꝛað. [4] Bod. unꝛꝛeoꝛe. [5] Cott. ȝebecnan ꝑ he ꝛeþne on. [6] Cott. on. [7] Bod. æ̀nne. [8] Cott. ȝehæꝛꝛt. [9] Bod. heꝛilniȝe. [10] Cott. þýnꝛuma. [11] Cott. ȝehabban.

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by indigence and poverty, so that it were more desirable to them to be unnoble, than so poor, if it were in their power. Many are, indeed, both full noble and full wealthy, and are nevertheless very unhappy, when they *have* either of these things; either when they have wives as yoke-fellows with them, or have not yoke-fellows. Many have married happily enough, but for want of children, they leave all the riches which they amass to strangers to enjoy, and they are therefore unhappy. Some have children enough, but they are sometimes unhealthy, or evil and worthless, or soon depart, so that the parents therefore mourn all their life. Hence no man can, in this present life, be altogether suited in respect of his fortune. Though he have nothing at all to sorrow about, this is able to make him sorrowful, that he knows not what is about to happen to him, whether good or evil, any more than thou knewest; and moreover he fears, that what he then happily enjoys, he may lose. Show me now any man of those who appear to thee the happiest, and who is most distinguished for the enjoyment of his desires. I tell thee at once, that thou mayest observe that he is often immoderately troubled for very trifling things: if anything happens to him against his will, or contrary to his custom, though it be ever so little; unless he may give his nod to every man to run at his will. Wonderfully little can cause the happiest man of all, here in respect of the world, that he should think that his happiness is either much lessened, or entirely lost. Thou now thinkest that thou art very miserable: and I know that to many a man, it would seem that he were exalted to the heavens, if he had any part of thy felicities, which thou hast still. Moreover, the place wherein thou art now detained, and which thou callest thy place of exile, is the country of the men who were born there, and also of those who by their own will dwell there. Nothing is evil, until a man thinks that it is evil: and though it be now heavy and adverse, yet it will be happiness, if he acts willingly, and patiently bears it. Scarcely any one is so prudent when he is in impatience, as not to wish that his happiness were destroyed. With very much bitterness is the sweetness of this world mingled. Though it seem pleasant to any one, he will be unable to hold it, if it begin to fly from him. Is it not, then, very evident, how inconstant

maȝon ðone eaȝman ȝeþýllan. foȝþam he ȝmle þilnað hþæȝ hþuȝu[1] þæȝ þe he þonne næȝt. ne hie þam ȝeþýldeȝunu ȝ þam ȝemetfæȝtum ȝmble ne punaþ :·

§ II.[a] Uþi ȝece ȝe þonne ýmbutan eoþ þa ȝeȝælþa ðe ȝe on mnan eoþ[2] habbaþ þuþh þa ȝodcundan mihte ȝeȝet :· Ac ȝe nýton hþæt ȝe boþ. ȝe ȝint on ȝeðþolan :· Ac ic eoþ mæȝ mid ȝeapum foȝdum ȝeȝecan[3] hþæt ȝe hȝoþ ȝ eallþa ȝeȝælþa þiþ þæȝ ic þat þu þilt hiȝian þon æȝ þe þu hine ontȝiteȝt þ ȝ þonne ȝod :·[4] Mihte þu nu ontȝitan hþæðeȝ þu auht þe ðeonȝýþþre habbe þonne ðe ýlfne :· Ic þene þeah þ þu þille cþeþan þ þu nauht ðeonȝýȝþre næbbe. Ic þat ȝiȝ þu nu hæfte[5] fullne anþealð ðmeȝ relfeȝ. ðonne hæfteȝt ðu hþæt hþæȝa[6] on þe relfum ðæȝ þe ðu næfte þmum þilium alætan þolneȝt.[7] ne þeo ýȝiþ þe on ȝemman ne mihte :· Foȝðam ic ðe mnȝize þ þu onȝite ðætte nan ȝeȝælþ niȝ on þiȝre anðeaȝðan life. Ac onȝet þæt nauht niȝ betehe on þiȝre anðeaȝðum life. þonne þeo ȝeȝceaðȝnæȝ. foȝþam þe heo þuþh nan ðinȝ ne mæȝ þam men loȝian. foȝ þý ȝ betehe þæt ȝeoh þæt te næfte loȝian ne mæȝ. þonne þ þe mæȝ ȝ ȝceal. Þu ne ȝ þe nu ȝenoh ȝþeotole ȝeȝæd þæt ȝeo ýȝiþ þe ne mæȝ nane ȝeȝælþa ȝellan. foȝþam þe æȝþeȝ ȝ unfæȝt ȝe ȝeo ýȝiþ. ȝe ȝeo ȝeȝælþ. foȝþam ȝint ȝnþe teðre ȝ ȝnþe hȝeoȝende þaȝ ȝeȝælþa :· Þæt æle þaȝa þe þaȝ foȝuld ȝeȝælþa hæfþ. oþeȝ tȝeȝa oþþe he þat þæt he him ȝȝomȝeaȝde beoþ. oððe he hit nat. ȝiȝ he hit þonne nat. hþelce ȝeȝælþa hæfþ he æt þam þelan. ȝiȝ he biþ ȝȝa ðýȝiȝ ȝ ȝȝa unȝeþiȝȝ.[8] þ he þæt þitan ne mæȝ. ȝiȝ he hit ðonne þat. þonne ondȝæt he him þ heo loȝian. ȝ eac ȝeaȝa þat þ he hi alætan ȝceal. Se ȝniȝala eȝe ne læt næmne[9] mon ȝeȝælhȝne beon :· Hiȝ þonne hþa ne þecþ hþæþeȝ he þa ȝeȝælda hæbbe. þe he nabbe þe he ðonne hæfþ. hþæt þæt ðonne beoþ foȝ lýtla ȝælþa. oððe nane. þæt mon ȝȝa eaþe foȝlætan mæȝ :· Ic þene nu þ ic þe hæfte æȝ ȝenoȝ ȝþeotole ȝeȝeht be maneȝtum tacnum þ te monna ȝaȝla ȝint undeaþlice ȝ ece.[10] ȝ þ ȝ ȝenoȝ ȝþeotol þ te nanne mon ðæȝ tþeoȝan ne þeaȝ þ calle men ȝeendiaþ on þam deaþe. ȝ eac heoȝa þelan. þý ic punðniȝe hþi men ȝien ȝȝa unȝeȝceaðȝȝe þ hie þenan þ þiȝ andȝeaȝde liȝ mæȝe þone monnan ðon ȝeȝælhȝne þa hþile þe he leoȝað. þonne

[a] Boet. lib. ii. prosa 4.—Quid igitur, o mortales, &c.

[1] Bod. hþæt hþeȝ. [2] Cott. iop. [3] Cott. ȝepeccan. [4] Bod. onȝitȝt þe ȝ þone ȝod. [5] Bod. næfðeȝt. [6] Cott. hþuȝu. [7] Cott. nolðeȝ. [8] Cott. unþiȝ. [9] Bod. none. [10] Cott. undeaðlica ȝ eca.

worldly goods are; when they are not able to satisfy the poor, inasmuch as he always desires something of that which he has not; neither do they always dwell with the patient and moderate.

§ II. Why seek ye, then, around you the happiness which ye have placed within you by the divine power? But ye know not what ye do: ye are in error. But I can, with few words, show you what is the roof of all happiness: for which I know thou wilt strive until thou obtainest it: this, then, is good. Canst thou now discover whether thou hast anything more precious to thee than thyself? I think, though, thou wilt say that thou hast nothing more precious. I know, if thou hadst full power of thyself, thou wouldest then have something in thyself, which thou never, with thine own consent, wouldest relinquish, nor could Fortune take it from thee. Therefore I advise thee, that thou learn, that there is no happiness in this present life. But learn that nothing is better in this present life than reason: because man cannot by any means lose it. Therefore that wealth is better, which never can be lost, than that which may, and shall *be lost*. Is it not, now, clearly enough proved to thee, that Fortune cannot give thee any happiness? because each is insecure, both Fortune and happiness; for these goods are very frail, and very perishable. Indeed, every one who possesses these worldly goods, either knows that they are about to depart from him, or he is ignorant of it. If, then, he is ignorant of it, what happiness has he in riches, when he is so foolish, and so unwise as to be ignorant of this? But if he knows it, then he dreads that they may be lost, and also is well aware that he must leave them. Continual fear suffers not any man to be happy. If then any man cares not whether he have that wealth, which he may not have, even when he has it; truly that is for little happiness, or none, which a man may so easily lose. I think, moreover, that I had formerly with sufficient clearness taught thee by many arguments, that the souls of men are immortal and eternal: and it is so evident that no man need doubt it, that all men end in death, and also their riches. Therefore I wonder why men are so irrational as to think that this present life can make man happy whilst he lives, seeing that it cannot, after it is ended, make

hit hine ne mæg æftep þýf life eapmne[1] gebon: Þpæt pe gepihce piton unþum ðapa monna þe ða ecan gefælða fohtan nallaf ðuph þ an þæt hi pilnodon ðæf lichomlican deaðef. ac eac manegpa fapliepa pita hie gepilnodon pið ðan ecan life. þ pæpon ealle þa halizan Mapitýpaf:

CAPUT XII.[t]

ÐÆ onzan þe Þifdom zlhopian. ⁊ zeoddode þuf. ecte þæt fpell mid leofe. þ he æfi fæde ⁊ cpæþ. Se þe pille fæft huf timbpian. ne fceall he hit no fettan upon fone hehftan cnol. ⁊ fe ðe pille zodcundne Þifdom fecan. ne mæg he hine pip ofepmetta. ⁊ eft fe þe pille fæft huf timbpian. ne fette he hit on fondbeorhaf. Sþa eac zif þu Þifdom timbpian pille. ne fete ðu hine uppan þa zitfunza. foþdam fpa fpa fizende fond fonne fien fpýlzþ. fpa fpýlzþ feo zitfunz þa ðpeofendan felan þiffef midðanzeapdef. foþdam hio hiopa fimle bið ðupfte zu. ne mæg huf nalit lanze ftandan on ðam hean munte. zif hit full unzemetlic pind zeftent. næfte þæt þ te on ðam fizendan fonde ftent foþ fpiphcum pene. fpa eac þ mennifce Mod bið undepeten ⁊ apezed of hif ftede. þonne hit fe pind ftponzpa zepinca afýþoð. oððe fe pien unzemetlicef ýmbhozan:

Ac fe þe pille habban þa ecan zefælfa. he fceal fleon fone fpecnan plite þifef midðaneapdef. ⁊ timbpian þ huf Modef on þam fæftan ftane eaðmetta. foþþam ðe Lifte eapðað on þæpe ðene eaðmodneffe. ⁊ on þam zemýnde Þifdomef. foþþam fimle fe pifa mon eall hif lif læt on zefean unonpendendlice ⁊ opfoph. þonne he foppihþ æzðep ze þaf eopplican zod ze eac þa ýflu. ⁊ hopaþ to þam topeapdam. þ fint þa ecan. foþþam ðe Lod. hine zehelt æzhponan. fnzallice punende. on hif Modef zefælfum. ðeah þe fe pind. þapa eapfopa. ⁊ feo fnzale zemen. þiffa populð felfa. him onblape:

CAPUT XIII.[u]

ÐÆ fe Þifdom þa ⁊ feo Lefceadpifnef þif leoð þuf afunzen hæfdon. ða onzan he eft feczan[2] fpell ⁊ þuf cpæþ. Me ðincþ nu þ pit mæzen fmealicop fppecan ⁊ diozolhan popdum. foþþam ic onzite þ min laf hpæt hpuzu mzæð on þm ondzit. ⁊

[t] Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.
[u] Boet. lib. ii. prosa 5.—Sed quoniam rationum, &c.
[1] Bod. eapm. [2] Cott. feczean.

him miserable. But we certainly know of innumerable men who have sought eternal happiness, not by this alone, that they chose the bodily death, but they also willingly submitted to many grievous torments on account of the eternal life: those were all the holy martyrs.

CHAPTER XII.

Then began Wisdom to sing, and sung thus,—*he* prolonged with verse the speech that he before made, and said: He who will build a firm house, must not set it upon the highest hill; and he who will seek heavenly wisdom, must not *seek* it with arrogance. And, again, he who is desirous to build a firm house, should not set it on sand-hills. So also if thou art desirous to build wisdom, set it not on avarice. For as thirsty sand swallows the rain, so avarice swallows the perishable riches of this middle-earth, because it is always thirsty after them. A house cannot long stand on the high mountain, if a very violent wind press on it; nor has it that which may stand on the thirsty sand for excessive rain. Thus also the human mind is subverted, and moved from its place, when the wind of strong afflictions agitate it, or the rain of immoderate care. But he who wishes to have eternal happiness, should fly from the dangerous splendour of this middle-earth, and build the house of *his* mind on the firm rock of humility. For Christ dwells in the vale of humility, and in the mind of wisdom. Therefore the wise man ever leads all his life in joy, unchangeable and secure, when he despises both these earthly goods, and also the evils; and hopes for the future, which are eternal. For God preserves him everywhere, perpetually dwelling in the enjoyments of his mind: though the wind of troubles, and the continual care of these worldly goods, blow upon him.

CHAPTER XIII.

When Wisdom and Reason had thus sung this lay, then began he again to make a speech, and thus said: Methinks that we may now argue more closely, and with profounder words; for I perceive that my doctrine, in some degree,

þu ȝenoh pel unbeþyrtenyt ꝑ ic þe to ſpriece. Uebenc nu hræt þiner aȝner ꝥeo ealra þiſſa poþulð ælita ⁊ pelena. odde hræt þu þæȝ on aȝe unanbeþiȝlbeȝ. ȝif þu him ſceadþriſce[1] æȝtepſpýnaſt. Hræt hæfſt ðu æt þam ȝifum þe ðu cpiſt ꝑ ꝥeo ſýnð eor ȝire. and æt þam pelum.[2] ðeah hi nu ece pæȝon. Seȝe[3] me nu hpæþep ꝥe þin pela ðiner þancef ſpa ðeore ꝥeo þe for hif aȝenre ȝecýnðe. hpæþep ic ðe ꝥecȝe þeah ꝑ hit if of hif aȝenre ȝecýnðe naȝ of þinre. ȝif hit þonne hif aȝenre ȝecýnðe if naȝ of ðinre. hpi eaſt ðu þonne a þý betepa for hif ȝoðe.[4] Seȝe me nu hpæt hif þe ðeopaſt[5] þince. hpæþep þe ȝold þe hpæt ic þat þeah ȝold. Ac þeah hit nu ȝoð[6] ꝥeo ⁊ ðeore.[7] þeah biþ hliſeaðiȝra ⁊ leoꝑpendra ꝥe ðe hit ꝥelþ. ðonne ꝥe þe hit ȝaðepaþ ⁊ on oþrum ꝑeaꝑaþ. ȝe eac þa pelan beoþ hliſeaðiȝpan ⁊ leoꝑtælran þonne þonne hie mon ꝥelþ. þonne hie beom þonne hi mon ȝaðraþ ⁊ healt.[8] Hræt ꝥeo ȝitſunȝ ȝeðeþ heore ȝitſepaſ laþe æȝþer ȝe Loðe ȝe monnum. ⁊ þa cýſta ȝeðoþ þa ſimle leoꝑ tæle ⁊ hliſeaðiȝe ⁊ peoꝑþe æȝþer ȝe Loðe ȝe monnum ðe hie luſiaþ. Nu ꝑ ꝑeoh þonne æȝþer ne mæȝ beon ȝe miþ þam ðe hit ꝥelð ȝe miþ þam þe hit nimþ.[9] nu if ꝑoꝑþæm ælc ꝑeoh betepe ⁊ ðeoꝑþýrþre ȝepealð þonne ȝehealðen. Liſ nu eall þiſeſ miðdaneaþeſ pela come to anum men. hu ne pæꝑon þonne ealle oþre men pæðlan butan anum.[10] Lenoh ſpeotol ðæt if. ꝑ te ȝoð poþð ⁊ ȝoð hliſa ælcef monneſ biþ betepa ⁊ ðeoꝑþa.[11] þonne æniȝ pela. hpæt ꝑ poþð ȝefýlþ ealra[12] þaþa eaþan þe hit ȝehepþ. ⁊ ne biþ ꝥeah no ðý læſſe mið þam þe hit ſpriecþ. hif heoꝑtan ðieȝelneſſe hit ȝeopenað.[13] ⁊ þæt oðſeſ heoꝑtan belocene[14] hit ꝥuꝑhfæþþ. ⁊ on þam fæþelðe þæꝑ beȝýx ne bið hit no ȝeꝑanoð. ne mæȝ hit mon mið ſpeoꝑðe oꝑſlean. ne mið þape ȝebinðan. ne hit næſſe ne acþilð. Ac þa eoſſe pelan. ꝥeah hi ealne peȝ eoſſe ſin.[15] ne þincþ eor no þý þaþoꝑ[16] heora ȝenoh. ⁊ ꝥeah ȝe hie þonne oþrum monnum ſellan ne maȝon. ȝe no þe ma mið þam heora pæðle ⁊ heora ȝitſunȝe ȝefýllan. ðeah þu hie ſmale[17] coðæle ſpa ðuſt. ne miht þu ꝥeah ealle men emlice[18] mið ȝehealðan. ⁊ ðonne þu ealle ȝeðælðe hæfſt. þonne biſt ðu ðe ꝥelf pæðla. ðint þæt peplice[19] pelan þiſſeſ miðdaniȝeaþeſ. ðonne hi nan mon ꝑullice habban ne mæȝ. ne hie name mon ȝepeliȝian ne maȝon. buton

[1] Cott. ȝerceadþriſce. [2] Cott. pelan. [3] Cott. Sæȝe. [4] Cott. ȝoode. [5] Cott. ðioȝuꝑt. [6] Bod. ȝold. [7] Cott. ðiope. [8] Cott. hilt. [9] Cott. mon ꝥelð. [10] Cott. buton him anum. [11] Cott. ðioþþa. [12] Cott. ælcer. [13] Bod. ıðelneſſe hit openað. [14] Cott. belocena. [15] Cott. miþ eor ꝑien. [16] Cott. hþaþoꝑ. [17] Cott. ſpa ſmealice. [18] Cott. emnlice. [19] Cott. pepelice.

enters into thy mind, and thou understandest well enough what I say unto thee. Consider, now, what is thine own of all these worldly possessions and riches; or what of great price thou hast therein, if thou rationally examinest it. What hast thou from the gifts and from the riches, which thou sayest fortune gives you, even though they were eternal? Tell me now, whether in thy judgment, this thy wealth, is so precious to thee from its own nature. But I say to thee that it is from its own nature, not from thine. If it, then, is from its own nature and not from thine, why art thou ever the better for its good? Tell me what of it seems to thee most precious: whether gold, or what? I know, however, gold. But though it be good and precious, yet will he be more celebrated and more beloved, who gives it, than he who gathers, and takes it from others. Riches, also, are more honourable, and more estimable when any one gives them, than they are when he gathers and keeps them. Covetousness, indeed, makes misers loathsome both to God and to men: and liberality always makes them estimable, and famous, and worthy, both to God and to the men whom they befriend. Since, then, wealth cannot be both with those who give it, and with those who receive it; all wealth is therefore better and more precious given than held. If even all the wealth of this middle-earth should come to one man, would not all other men be poor, except one? It is sufficiently evident that the good word and good fame of every man is better and more precious than any wealth: for this word fills the ears of all those who hear it, and yet is not the less with him who speaks it. His heart's recess it opens, and the locked heart of another it penetrates, and in the way between them it is not lessened, nor can any one with sword slay it, nor with rope bind, nor does it ever perish. But these your riches, if they were always yours, there does not the sooner seem to you enough of them; and if ye may not give them to other men, ye never the more therewith satisfy their want and their desire. Though thou divide them as small as dust, yet thou canst not satisfy all men equally: and when thou hast divided all, thou wilt then be poor thyself. Are the riches of this middle-earth worthy of a man when no one can fully have

hie oþerne ȝ:ðon to pæðlan. Þpæþep[1] nu ȝimma plite eoppe eaȝan to him ȝetio. heopa to punðpianne. ȝpa ic pat þ hie[2] ðop. hpæt peo[3] ðuȝuð ponne þæȝ plitep þe on þam[4] ȝimmum bið. bip heopa næȝ eoppe.[5] þý ic eom ȝpiþe unȝemetlice oþpunðpiað hpi eop pince þæpe unȝepceaðpian ȝepceafte ȝoð[6] betepe ponne eopep aȝen ȝoð. hpi ȝe ȝpa unȝemetlice punðpiȝen þapa ȝimma. oððe ænigep þapa ðeaðlicena ðingа ðe ȝepceaðpiȝnepȝe næfþ. foɲðam hie mið nanum þýhte ne maȝon ȝeapniȝan þ ȝe heopa punðpiȝen. þeah hie Ðoðep ȝepceafta pien. ne ȝint hi no piþ eop to metanne. foɲþam þe oðep tpeȝa oþþe hit nan ȝoð nip foɲ eop pelfe. oððe þeah foɲ lýtel ȝoð piþ eop to metanne. to ȝpiþe þe hepepiaþ[7] up pelfe. þonne þe mape þ lupiaþ[8] þ þe undep up ip on upum[9] anpealde. þonne up pelfe. oððe ðone Dnihten ðe up ȝepceop. ȝ up ealle ða ȝoð foɲȝeaf. Þpæþep ðe nu hicȝen[10] fæȝepu lonð :·

CAPUT XIV.[v]

§ I. ÐÆT anðȝpoɲoðe þ Moð þæpe Ðepceaðpiȝnepȝe ȝ cpæð. Þpi ne pceolde me hician fæȝep land. hu ne ip þæt þe fæȝepepta ðæl Ðoðep ȝepceafta. ȝe full oft þe fæȝniaþ[11] ɲmýltpe fæ. ȝ eac punðpiaþ þæȝ plitep þæpe punnan anð þæȝ monan ȝ eallpa þapa pceoɲpiena. Ða anðȝɲoɲoðe pe Ýiſðom anð peo Ðepceaðpiȝnep þam Moðe ȝ þuþ cpæþ. Þpæt belimɲþ þe heopa fæȝepnepȝe.[12] hpæþep[13] ðu ðuþȝe ȝilpan þ heopa fæȝepnep þin pie. nepe nepe. hu ne paȝt þu þ þu heopa nanne ne ȝepoɲhtepȝt.[14] ac ȝip ðu ȝilpan pille. ȝilp Ðoðep. Þpæþep þu nu fæȝepɲa bloȝtmæna fæȝniȝe on eaȝtpan ȝpelce þu hie ȝepcope. hpæþep þu nu ȝpelcep auht pýncan mæȝe, oððe ȝepoɲhtep habbe. nepe nepe. ne ðo þu ȝpa.[15] hpæþep hit nu ðinep ȝepealdep pie þ þe hæɲȝepȝt pie ȝpa pelig on pæȝtmum. hu ne pat ic þ hit ip no þinep ȝepealdep. Þpi eaɲt þu ðonne onæleð mið ȝpa ıdele ȝepean. oððe hpi lupaȝt ðu þa ȝpemðan ȝoð ȝpa unȝemetlice. ȝpelce hi pien þin aȝnu.[16] Ƿenȝt þu mæȝe peo pýɲð þe ȝedon pæt þa þinȝ ðine aȝene[17] pien þa þe heopa aȝene[18] ȝecýnð þe ȝedýðon[19] ȝpemðe. nepe nepe. nip hit no þe ȝecýnde þ te þu hi aȝe. ne him nip ȝebýɲde þ hi ðe fulȝien. ac þa heoɲencundan þinȝ þe ɲint[20] ȝe-

[v] Boet. lib. ii. prosa 5.—Quid ni? Est enim, &c.

[1] Bod. Þpæp. [2] Cott. hi. [3] Cott. ȝio. [4] Cott. þæm. [5] Cott. eopep. [6] Cott. ȝoð peb. [7] Cott. hepþæð. [8] Cott. þ ma lupiað. [9] Cott. upȝum. [10] Cott. hcien. [11] Cott. þæȝemiað. [12] Cott. to hiopa þæȝepnepȝa. [13] Bod. hpæp. [14] Cott. nan ne pophtepȝt. [15] Cott. no ȝpa. [16] Bod. ȝen þine ȝet nu. [17] Cott. aȝnu. [18] Cott. aȝnu. [19] Bod. ȝedon. [20] Cott. ȝendan.

them? nor can they enrich any man, unless they bring another to poverty. Does the beauty of gems attract your eyes to them, to wonder at them? I know that they do so. But the excellence of the beauty which is in gems is theirs, not yours. Wherefore I am excessively astonished why the good of the irrational creature seems to you better than your own good: why ye so immoderately admire gems, or any of the insensible things which have not reason: for they with no justice can deserve that ye should admire them. Though they are God's creatures, they are not to be compared with you. For either it is no good for yourselves, or at least for little good, compared with you. We too much despise ourselves when we love that which is beneath us, in our own power, more than ourselves, or the Lord who made us, and gave us all good things. Do fair lands delight thee?

CHAPTER XIV.

§ I. Then answered the Mind to Reason, and said: Why should not fair land delight me? Is not that the fairest part of God's creatures? Full often we rejoice at the serene sea, and also admire the beauty of the sun, and of the moon, and of all the stars. Then answered Wisdom and Reason to the Mind, and thus said: What belongs to thee of their fairness? Darest thou to boast that their fairness is thine? No, no. Dost thou not know that thou madest none of them? But if thou wilt glory, glory in God. Dost thou rejoice in the fair blossoms of Easter, as if thou madest them? Canst thou then make anything of this kind, or hast thou any part in the work? No, no. Do not thou so. Is it through thy power that the harvest is so rich in fruits? Do not I know that it is not through thy power? Why art thou then inflamed with such vain glory? or why lovest thou external goods so immoderately, as if they were thy own? Thinkest thou that fortune can cause to thee, that those things should be thy own, which their own natures have made foreign to thee? No, no. It is not natural to thee that thou shouldest possess them; nor is it their nature, that they should follow thee. But heavenly things are natural to thee, not these earthly.

cýnde. næf þæf eoꝑlican. Đaf eoꝑlican pæftmaf finf zefceapene netenum[1] to anðlifene. ⁊ þa poꝑulð pelan fýnt zefceapene to bifpice þam monnum þe beof neatenum[2] zelice. þ beof unꝑihtꝑiꝑe ⁊ unzemetfæfte. to þam hi eac becunnaþ oftoft. Liꝑ þu þonne ðæt zemet habban pille. ⁊ ða nýð þeaꝑꝑe pitan pille. þonne if þæt mete ⁊ ðrýnc ⁊ claþaf and tol to fpelcum cþæfte fpelce þu cunne þ ðe if zecýnde ⁊ þ ðe if piht to habbenne. Þpelc fpemu if ðe þ þæt þu pihtze þiffa anfpeaþena zefælþa ofep zemet. þonne hie naþep[3] ne maꝫon ne þin zehelpan. ne heopa relfna. On fpiþe lýtlon hiepa hæfþ feo zecýnð zenoꝫ. on fpa miclum heo hæfþ zenoꝫ fpa pe æp fpiæcon. Liꝑ þu heope mape feleft. ofep tpeꝫa oððe hit þe ðepaþ. oððe hit þe þeah unþýnfum biþ. oððe unzetefe.[4] oððe ꝑpecenlic eall þ þu nu ofep zemet ðeft. Liꝑ þu nu ofep zemet itft. oþþe ðpincft. oððe claþa þe ma on hæfꝑt[5] þonne þu þuꝑfe. feo ofepmiꝫ[6] þe puþþ oþþe to faꝑe. oððe to plættan. oþþe to unzeꝑiꝑenum. oþþe to þlo. Liꝑ þu nu penft þ te punðoꝑlice zefelafa[7] hpelc peoꝑþmýnð ꝑe. ðonne telle ic þa peoꝑþmýnð þæm[8] þýþtan þe hie þoꝑhte. næf na þe.[9] fe þýþta if Lioð. þæf cþæft ic þæf hefiꝫe on. Þenft þu þæt feo menzio þinga monna þe mæꝫe ðon zefælizne. nefe nefe. ac ziꝑ hie ýfele fint ðonne fint hie þe pleolicpan ⁊ zefficnefulpan ze hæfð þonne ze næfð.[10] foꝑþam ýfele þeꝫnaf beof rýmle heopa hlafopðef ꝑiend. Liꝑ hi þonne zoðe beof ⁊ hlafopð holde ⁊ unꝑiꝑealde hu ne beof þ þonne heopa zoðef. næf þnef. hu mihf þu þonne þe aznian heopa zoð. ziꝑ þu nu þæf zilþft. hu ne zilþft þu þonne heopa zoðef. næf þnef :·

§ II.[w] Nu þe if zenoh openlice zecýþed þæt te nan þapa zoða þin nif. þe þe æp ymbe fpiæcon. ⁊ þu teohhoðeft[11] þ hi þine beon feeolðan. Liꝑ þonne þiffe poꝑulde plite ⁊ pela to pihtemne mf. hpæt mufcnaft þu þonne æftep þam þe þu foꝑlufe. oððe to hpon fazнaft ðu þæf þe þu æp hæfðeft.[12] ziꝑ hit fæzep if. þ if of heopa aznum zecýnðe. næf of ðinum. heopa fæzep hit if. næf þin. hpæt fæznaft[13] þu þonne heopa fæzepef. hpæt belimþ hif to þe. ne þu hit ne zefceope. ne hi þine aȝene ne fent. Liꝑ hi nu zoðe fint ⁊ fæzefe. þonne pæꝑon hi fpa ze-

[w] Boet. lib. ii. prosa 5.—Ex quibus omnibus, &c.

[1] Cott. nýtenum. [2] Cott. þioð neatum. [3] Cott. naꝑþep. [4] Cott. unzetæfe. [5] Cott. claþe ma on hehft. [6] Cott. fio ofepmc. [7] Cott. ȝeȝepela. [8] Bod. þa. [9] Cott. nealleꝑ þe. [10] Cott. and lýtiȝe þonne fint hi þe plolicpan ⁊ zefficnefulpan hæfð þonne næfð. [11] Cott. tiohhoðef. [12] Cott. þæꝑ hæfft. [13] Bod. ꝑaȝnaꝑ.

These earthly fruits are created for the food of cattle; and worldly riches are created for a snare to those men who are like cattle, that is, vicious and intemperate. To those, moreover, they come oftenest. But if thou wouldest have the measure, and wouldest know what is needful; then is it, meat and drink, and clothes, and tools for such craft as thou knowest, which is natural to thee, and which is right for thee to possess. What advantage is it to thee, that thou shouldest desire these present goods beyond measure, when they can neither help thee nor themselves? With very little of them nature has enough. With so much she has enough, as we before mentioned. If thou givest her more, either it hurts thee, or it at least is unpleasant to thee, or inconvenient, or dangerous,—all that thou dost beyond measure. If thou beyond measure eatest, or drinkest, or hast more clothes on thee, than thou needest, the superfluity becomes to thee either pain, or loathing, or inconvenience, or danger. If thou thinkest that wonderful apparel is any honour, then ascribe I the honour to the artificer who made it, not to thee. The artificer is God, whose skill I therein praise. Thinkest thou that the multitude of thy men can make thee happy? No, no. But if they are wicked and deceitful, then are they more dangerous, and more troublesome to thee, had, than not had: for wicked thanes are always their lord's enemies. But if they are good and faithful to their lord, and sincere, is not that, then, their good, not thine? How canst thou, then, appropriate to thyself their good? If thou boastest of it, dost thou not boast of their good, not of thine?

§ II. It is now plainly enough shown to thee that none of those goods is thine which we have already spoken about, and thou didst think should be thine. If, then, the beauty and wealth of this world is not to be desired, why dost thou repine on account of what thou hast lost? or wherefore dost thou long for what thou formerly hadst? If it is fair, that is of their own nature, not of thine: it is their fairness, not thine. Why then dost thou delight in their fairness? what of it belongs to thee? Thou didst not make it, nor are they thine own. If they are good and fair, then were they so made; and such they would be, though thou never hadst

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ꝛceapene. ⁊ ꝛpælce hi polðan beon þeah þu hi næꝛꝛe nahtesꝛt. Fenꝛt ðu ꝧ hi aþe ðeoꝛꝛýꝛþþan ꝛeon.[1] þe hi to þinꝛe note ȝelænde pæꝛon. Ac ꝛoꝛþam þe heoꝛa ðýꝛize men paꝛiaþ. ⁊ hi him þincaþ ðeoꝛe. ꝛoꝛþam þu hi ȝaðeꝛiaꝛt ⁊ helꝛt on þinum hoꝛðe. Þæt þilnaꝛt þu ꝛonne ꝧ þu hæbbe æt ꝛpelceꝛe ȝeꝛæliȝneꝛꝛe.[2] Leliꝛ[3] me nu ic hit ðe ꝛecȝe. næꝛꝛt ðu þæꝛ nauht æt buton ꝧ þu tilaꝛt[4] pæðle to ꝛhonne. ⁊ ꝛoꝛ ꝧ ȝæðeꝛiaꝛt maꝛe ꝛonne þu þuꝛꝛe.[5] Ac ic pat ðeah ꝛþiþe ȝeaꝛe. ꝧ te eall ꝧ ic heꝛ ꝛþþiece iꝛ þiþ þinum þillan. Ac eoꝛꝛa ȝeꝛælþa ne ꝛint no ꝧ ȝe penaþ þæt hi ꝛien. ꝛoꝛþam ꝛe þe micel meniꝛe[6] ⁊ miꝛlic aȝan ꝛile. he beþeaꝛ eac nucleꝛ ꝛultumeꝛ. Se ealða epiðe iꝛ ꝛþiþe ꝛoþ þe mon ȝeýýin epæþ. þæt te þa[7] micleꝛ beþuꝛꝛon. þe micel aȝan þillaþ. ⁊ þa þuꝛꝛon ꝛþiþe lýtleꝛ. þe maꝛan ne þillniaþ ꝛonne ȝenoȝeꝛ. butan he þilniȝen mið oꝛeꝛniȝe hioꝛa ȝiꝛꝛunȝa ȝeꝛýllan. ꧁ hi næꝛꝛe ne ȝeðoþ. Ic pat ꧁ ȝe penaþ þæt ȝe nan ȝecundelice[8] ȝoð ne ȝeꝛælþa on mnan eoꝛ ꝛelꝛum nabbaþ.[9] ꝛoꝛþam ȝe hi ꝛecaþ butan eoꝛ to ꝛꝛiemðum ȝeꝛceaꝛtum. ꝛꝛa hit iꝛ miꝛhpeoꝛꝛeð ꧁ þæm men ðincþ. þeah he ꝛe ȝoðcundlice ȝeꝛceaðꝛiꝛ. ꧁ he on him ꝛelꝛum næbbe ꝛælþa ȝenoȝe. buton he maꝛe ȝeȝaðeꝛiȝe þaꝛa unȝeꝛceaðꝛiꝛena ȝeꝛceꝛta ꝛonne he beþuꝛꝛe. oððe him ȝemetlic ꝛeo. ⁊ þa unȝeꝛceaðꝛiꝛan neotena[10] ne þilniaþ naneꝛ oþꝛieꝛ ꝛeoꝛ.[11] ac þincþ him ȝenoȝ on þam þe hi binnan heoꝛa æȝenꝛe hýðe habbaþ to eacan þam ꝛoðꝛe þe him ȝecýndelic biþ. Þæt ȝe ꝛonne þeah hꝛæthpeȝa ȝoðcundlicer on eoꝛeꝛꝛe ꝛaule habbaþ. þæt iꝛ anðȝit. ⁊ ȝemýnð. and ꝛe ȝeꝛceaðꝛiꝛlica þilla ꧁ hine þaꝛa tpeȝa lýꝛte. ꝛe þe ꝛonne þaꝛ ðþeo hæꝛþ. ꝛonne hæꝛþ he hiꝛ ꝛceoppendeꝛ onlieneꝛꝛe ꝛꝛa ꝛoꝛþ ꝛꝛa ꝛꝛa æneȝu ȝeꝛceaꝛt ýꝛimeꝛt[12] mæȝ hieꝛe ꝛceppendeꝛ onlieneꝛꝛe habban. Ac ȝe ꝛecaþ þæꝛe hean ȝecýnde ȝeꝛælþa and heoꝛe peoꝛþꝛcipe to þam miþeꝛliȝum ⁊ to ðam hꝛeoꝛendlicum[13] þinȝum. Ac ȝe ne onꝛiȝað hu miceline teonan ȝe ðoþ Lode eoꝛꝛum ꝛceppende. ꝛoꝛþam þe he polde þæt te ealle men þæꝛan ealꝛa oþꝛa[14] ȝeꝛceaꝛta pealðandaþ. Ac ȝe undeꝛþioðaþ eoꝛꝛe hehꝛtan meðemneꝛꝛe undeꝛ þa eallꝛa nýþemeꝛtan ȝeꝛceaꝛta. ⁊ miþ þam ȝe habbaþ ȝecýþeð ꧁ te æꝛteꝛ eoꝛꝛum aȝnum ðome ȝe ðoþ eoꝛ ꝛelꝛe ýꝛiꝛan ꝛonne eoꝛꝛe aȝne[15] æhta. nu ȝe penaþ ꧁ eoꝛꝛe nauht[16] þelan ꝛien eoꝛꝛa ȝeꝛælþa. ⁊ teohhiaþ ꧁ eall eoꝛꝛe

[1] Cott. aþý ðeoꝛꝛan ꝛien. [2] Bod. ȝehcneꝛꝛe. [3] Bod. Leleꝛ. [4] Cott. tiolaꝛt. [5] Cott. þýꝛꝛe. [6] Cott. mmeꝛꝛe. [7] Bod. ꧁ þa þe. [8] Cott. ȝecýndelic. [9] Cott. næbben. [10] Cott. neat. [11] Cott. ꝛioꝛ. [12] Bod. ꝛuꝛemeꝛt. [13] Bod. hꝛeoꝛendum. [14] Cott. oþeꝛꝛa. [15] Cott. eoꝛꝛa aȝna. [16] Cott. nohꝛ.

them. Thinkest thou that they are ever the more precious, because they were lent for thy use? But, because foolish men admire them, and they to them seem precious, therefore thou gatherest and keepest them in thy hoard. How then dost thou hope to have happiness from anything of this sort? Believe me now, I say it unto thee, thou hast nought therefrom, except that thou toilest to avoid poverty, and therefore gatherest more than thou needest. But nevertheless I very well know, that all which I here speak, is contrary to thy will. But your goods are not what ye think they are: for he who desires to have much and various provision, needs also much help. The old saying is very true, which men formerly said; that those need much, who desire to possess much, and those need very little, who do not desire more than enough. But they hope by means of superfluity to satisfy their greediness; which they never do. I wot that ye think ye have no natural good or happiness within yourselves, because ye seek them without you, from external creatures. So is it perverted, that man, though he is divinely rational, thinks that he has not happiness enough in himself, unless he collects more of irrational creatures than he has need of, or than is suitable for him: whilst the irrational cattle are desirous of no other wealth, but think that sufficient for them, which they have within their own skin, in addition to the fodder which is natural to them. Whatsoever, then, though little, ye have of divine in your soul, is the understanding, and memory, and the rational will which delights in them both. He therefore who has these three, has his maker's likeness, as much as any creature can at all have its maker's likeness. But ye seek the happiness of the exalted nature, and its dignity, from low and perishable things. But ye understand not how great injury ye do to God your creator. For he would that all men should be governors of all other creatures. But ye degrade your highest dignity below the meanest creatures of all: and thereby ye have shown that, according to your own judgment, ye make yourselves worse than your own possessions, now ye think that your false riches are your happiness, and are persuaded that all your

populð ȝoð þien æþþan[1] ȝe þelþe. þpa hit eac þýþþ þonne ȝe þpa þillaþ :·

§ III.[x] Ðæþ mennipcan liþeþ ȝecýnð ip þ hi ðý anan þeon[2] beþopan eallum opþum ȝeþceaftum. ðý hi hie þelþe onȝitton hþæt hie þenð.[3] ȝ hponan hi þenð.[4] ȝ þi hi þenð[5] þýþþan þonne nýtenu. þý hi nellaþ pitan hþæt hi þint. oððe hponan hi þint. Ðam neatum ip ȝecýnðe þ hi nýton hþæt hi þenð.[6] Ac þ ip þapa monna unþeap þæt hi nýton hþæt hie þien. Nu þe ip þþiþe þpeotol þæt ȝe beoþ on ȝeðpolan. þonne ȝe penaþ þ æniȝ mæȝ mið fþæmðum pelum beon ȝepeoþþoð. Liþ hþa nu biþ mið hþelcum pelum ȝepeoþþoð ȝ mið hþelcum ðeoþþýþþum æhtum ȝeȝýnepoð.[7] hu ne belimþ þe peoþþreipe þonne to þam þe hine ȝepeoþðað. þæt ip to hefnanne hþene þihtheoþ. Ne ðæt ne beoð on þý fæȝeþþe þæt mið elleþ hþam ȝefienoð biþ. þeah þa ȝefienu fæȝþu þien. þe hit mið ȝefienoð bið. ȝif hit æfi þceondlic þæþ. ne biþ hit on þý fæȝeþþe. Fite þu foþþoþ þ nan ȝoð ne ðepaþ þam þe hit ah. Þþæt ðu paȝt nu þ ic þe ne leoȝe. ȝ eac paȝt þæt þa pelan oft ðefnaþ þam þe hie aȝan on maneȝum þinȝum. ȝ on þam þþiþoȝt þæt te men peoþþað þþa upahaȝene foþ þam pelan. þ oft þe eallna þýþþeþta ȝ þe eallna unpeoþþeþta mon penþ þ he þie ealleþ þæþ pelan þýþþe ðe on þiþþe poþulde ip. ȝif he þiþte[8] hu he him tocuman mihte. Se þe micele pelan hæfþ. he him onðþæt moniȝne þeond.[9] ȝif he nane ælhta næfðe. ne poþþte he him nanne[10] onðþæðon. Liþ þu nu pæþe peȝfeþende. ȝ hæfðeþt micel ȝold on þe. ȝ þu þonne become on þeoȝ þceole.[11] þonne ne pendeþt þu þe ðineþ feoþeþ. ȝif ðu þonne þpelceþ nanpuht næfðeþt. þonne ne poþþteþt ðu ðe nanpuht ondþæðan. ac mealteþt þe ȝan þinȝende þone ealdan cþiðe þe mon ȝefýþn fanȝ. þæt þe nacoda peȝfeþiend him nanpuht ne ondfiede. þonne ðu ðonne opþoþȝ pæþe. ȝ ða peoȝaȝ ðe fþiom ȝepiten pæfion. þonne mihteþt þu bifmefnan þaþ andpeaftan pelan. ȝ mihteþt cpeþan. Eala þ hit ip ȝoð ȝ þýnfum þ mon micelne pelan aȝe.[12] nu þe næþþe ne þýþþ opþoþȝ ðe hine undefnfehþ :·

x Boet. lib. ii. prosa 5.—Humanæ quippe naturæ, &c.

1 Cott. ðiopþan. 2 Cott. þie. 3 Cott. þien. 4 Cott. þien. 5 Cott. þint. 6 Cott. þien. 7 Cott. ȝeapoð. 8 Cott. þiþte. 9 Cott. þýnð. 10 Cott. nænne. 11 Cott. þioȝ þceole. 12 Cott. hæbbe.

worldly goods are superior to yourselves. So indeed it is, when ye so will!

§ III. It is the condition of the life of men, that they then only are before all other creatures, when they themselves know what they are, and whence they are: and they are worse than cattle, when they will not know what they are, or whence they are. It is the nature of cattle that they know not what they are; but it is a fault in men, that they know not what they are. It is therefore very plain to thee, that ye are in error, when ye think that any one can be made honourable by external riches. If any one is made honourable with any riches, and endowed with any valuable possessions, does not the honour then belong to that which makes him honourable? That is to be praised somewhat more rightly. That which is adorned with anything else, is not therefore fairer, though the ornaments be fair, with which it is adorned. If it before was vile, it is not on that account fairer. Know thou, assuredly, that no good hurts him who possesses it. Thou knowest that I lie not to thee, and also knowest that riches often hurt those who possess them, in many things: and in this chiefly, that men become so lifted up on account of riches, that frequently the worst man of all, and the most unworthy of all, thinks that he is deserving of all the wealth which is in this world, if he knew how he might arrive at it. He who has great riches, dreads many an enemy. If he had no possessions, he would not need to dread any. If thou wert travelling, and hadst much gold about thee, and thou then shouldest meet with a gang of thieves, then wouldest not thou be anxious for thy life? If thou hadst nothing of this kind, then thou wouldest not need to dread anything, but mightest go singing the old adage which men formerly sung, that the naked traveller fears nothing. When thou then wert safe, and the thieves were departed from thee, then mightest thou scoff at these present riches, and mightest say, O, how good and pleasant it is, that any one should possess great wealth, since he who obtains it is never secure!

CAPUT XV.[y]

ÐÆT ꝥeo Lerceaꝺꝺꝩner ða ꝩꝼ ꝥꝑell aꝼæꝺ hæꝼꝺe. þa onȝan heo ꝩnȝan ⁊ ꝩꝼ cꝑæþ. Ealа hu ȝeꝼæliȝ ꝥeo ꝼoꝩme elꝺ ꝑaꝼ ꝩꝼeꝼ miꝺꝺan ȝeaꝩꝺeꝼ. þa ælcum men ꝩhte ȝenoȝ on þæꝑe eoꝑþan ꝑæꝼtmum. Næꝑon þa peliȝe hamaꝼ. ne miꝼtlice ꝥꝑotmettaꝼ. ne ꝺꝑuncaꝼ. ne ꝺioꝑꝑýꝑþꝑa hꝑæȝla hi ne ȝiꝑnꝺan. ꝼoꝑþam hi þa ȝiꝼ næꝑan. ne hio nanꝑuht ne ȝeꝼapon. ne ne ȝeheꝑꝺon. Ne ȝemꝺon hie naneꝼ ýꝼꝑienluꝼteꝼ. buton ꝥꝑþe ȝemetlice þa ȝecýnꝺ beeoꝺan. ealne peȝ hi æton æne on ꝺæȝ. anꝺ ꝧ pæꝼ to æꝼenneꝼ. Tꝑeopa pæꝼtmaꝼ hi æton ⁊ ýꝼꝑta. nalleꝼ ꝥcip ꝑin hi ne ꝺꝑuncan. ne nanne pætan hi ne cuþon þiꝺ hunȝe menȝan. ne ꝥeolocenꝑa hꝑæȝla miꝺ miꝼtlicum bleopum hi ne ȝimꝺon. Ealne peȝ hi ꝑlepon ute on tꝑiopa ꝥceaꝺum. hluteꝑꝑa pella pætep hi ꝺꝑuncon. ne ȝeꝼeah nan cepa ealanꝺ. ne pepoþ. ne ȝeheꝑꝺe non mon þa ȝet nanne ꝥciꝑheꝑe. ne ꝼuꝑꝑon ýmbe nan ȝeꝼeoht ꝥꝑþecan. ne ꝥeo eoꝑþe þa ȝet beꝼmiten miꝺ oꝼꝑleȝeneꝼ monneꝼ bloꝺe. ne mon ꝼuꝑꝺum ȝepunꝺoꝺ. ne monn ne ȝeꝼeah ða ȝet ýꝼel ꝑillenꝺe men. nænne peoꝑþꝥcipe næꝼꝺon. ne hi non mon ne luꝼuꝺe. Ealа ꝧ uꝑe tiꝺa nu ne mihtan peoꝑiꝺan ꝑꝑilce. Ac nu manna ȝiꝥꝑunȝ iꝑ ꝑꝑa býꝑnenꝺe. ꝑꝑa ꝧ ꝼýꝑ on þæꝑe helle. ꝥeo iꝑ on þam munte ðe Ætne hatte. on þam ꝛeȝlanꝺe þe Sicilia hatte. ꝛe munt biꝺ ꝑmle ꝥpeꝼle biꝑnenꝺe. ⁊ ealla þa neah ꝥcopa þæꝑ ýmbutan ꝼoꝑiꝺbæꝑnið. Ealа hpæt ꝛe ꝼoꝑma ȝiꝥꝛeꝑe pæꝑe. þe æꝑeꝛt þa eoꝑþan onȝan ꝺelꝼan æꝼteꝑ ȝolꝺe. ⁊ æꝼteꝑ ȝimmum. ⁊ þa ꝑꝑecnan ꝺeoꝑꝑuꝑþneꝛꝑa ꝼunꝺe ðe æꝑ belýꝺ pæꝼ ⁊ behelꝺ miꝺ ðæꝑe eoꝑþan :·

CAPUT XVI.[z]

§ I. ÐÆT ꝛe Ꝓiꝺom þa ꝩꝼ leoꝺ aꝑunȝen hæꝼꝺe. þa onȝan he eꝼt ꝥpellan ⁊ ꝩꝼ cꝑæþ. Ꝑpæt mæȝ ic ðe nu maꝑe ꝛecȝan be þam peoꝑþꝥcipe ⁊ be ðan anpealꝺe ꝩꝼꝛe poꝑulꝺe. ꝼoꝑ þam anpealꝺe ȝe eoꝑ ꝼoldon ahebban up oð ðone heoꝑen. ȝiꝼ ȝe mihton.[1] ꝧ iꝑ ꝼoꝑþam þe ȝe ne ȝemunon ne eac ne onȝitað þone heoꝼoncunꝺan anpealꝺ ⁊ þone peoꝑþꝥcipe ꝛe iꝑ eoꝑeꝑ aȝen. ⁊ þonan ȝe comon.[2] hpæt ꝛe eoꝑeꝑ pela þonne ⁊ ꝛe eoꝑeꝑ anpealꝺ þe ȝe nu peoꝑþꝥcipe haꝺað. ȝiꝼ he becýmþ to þam eallꝑa ýꝑꝑþeꝛtan men. ⁊ to ðam þe hiꝼ ealꝑa unpeoꝑþoꝼt biþ. ꝑꝑa he nu ðýðe to þiꝼ ilcan Ðeoꝺꝑice. ⁊ eac[3] æꝑ to Nepone

[y] Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.
[z] Boet. lib. ii. prosa 6.—Quid autem de dignitatibus, &c.
[1] Cott. meahten. [2] Bod. noman. [3] Cott. ıu.

CHAPTER XV.

When Reason had made this speech, she began to sing, and thus said: O, how happy was the first age of this middle-earth, when to every man there seemed enough in the fruits of the earth! There were not then splendid houses, nor various sweetmeats nor drinks; nor were they desirous of costly apparel, for they as yet were not, nor did they see or hear anything of them. They cared not for any luxury, but very temperately followed nature. They always ate once in the day, and that was in the evening. They ate the fruits of trees, and herbs. They drank no pure wine, nor knew they how to mix any liquor with honey, nor cared they for silken garments of various colours. They always slept out in the shade of trees. They drank the water of the clear springs. No merchant visited island or coast, nor did any man as yet hear of any ship-army, nor even the mention of any war. The earth was not yet polluted with the blood of slain men, nor was any one even wounded. They did not as yet look upon evil-minded men. Such had no honour; nor did any man love them. Alas, that our times cannot now become such! But now the covetousness of men is as burning as the fire in the hell, which is in the mountain that is called Ætna, in the island that is called Sicily. The mountain is always burning with brimstone, and burns up all the near places thereabout. Alas, what was the first avaricious man, who first began to dig the earth after gold, and after gems, and found the dangerous treasure, which before was hid and covered with the earth!

CHAPTER XVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: What more can I say to thee, concerning the dignity and concerning the power of this world? For power ye would raise yourselves up to heaven, if ye were able. This is, because ye do not remember, nor understand, the heavenly power and the dignity which is your own, and whence ye came. What, then, with regard to your wealth, and your power, which ye now call dignity, if it should come to the worst men of all, and to him that of all is unworthiest of it, as it lately did to this same Theodoric,

þam Lareþe. ⁊ oft eac to manezum heoþa zelicum. Þu ne þle he þonne don þa þa hý ðýdon ⁊ zit doþ. ealle[1] þa þicu þe him undeþ beoð oðde aþeþ on neaþerte foþþlean ⁊ foþheþezian þa þa fýþeþ liz ðeð ðniýne[2] hæþ þelð. oðde eft þe býrnenda þreþl done munt bæþnþ ðe þe hataþ Ætne. þe þi on þam ealonde Sicilia. þriþe onlice þam nicelan þlode ðe ziu on Noeþ dazum pæþ. Ic pene þæt ðu mæze zemunan ꝑ te eoþþe eoldþan ziu[3] Romana þitan on Toþcþneþ dazum þæþ oþeþmodan cýnnzeþ. foþ hiþ oþeþmettum. ðone cýnelican naman oþ Rome býþiz æþeþt adýðon. Onð eft þa ilce þa hepetohan. þe hi[4] æþ utaðniþon. hi þoldon eft utaðniþan foþ hioþa oþeþmettum. Ac hi ne mihtan. foþþam þe þe æftepe anpealð þaþa hepetozena þam Romanþcum þitum zit þýþ hcoðe þonne þe æþþa ðapa cýnnza. Liþ hit ðonne æþe zepuniþ. þa hit þriðe þelðan[5] ze-þýniþ. þæt þe anpealð ⁊ þe peoþþreipe becume to zoðum men and to þiþun. hþæt biþ ðæþ þonne hiepýþþeþ buton hiþ zoð ⁊ hiþ peoþþreipe. þæþ zoðan cýnnzeþ. naþ ðæþ anpealðeþ. foþþam ðe þe anpealð næþe ne biþ zoð.[6] buton þe zoð[7] þie þe hine hæbbe. þýð hit biþ ðæþ monneþ zoð.[9] naþ[10] ðæþ anpealðeþ. zif þe anpealð zoð[11] biþ. foþþam hit bið. þæt te nan man foþ hiþ þice ne cýmð to epæftum ⁊ to medemneþþe. Ac foþ hiþ epæftum ⁊ foþ hiþ medumneþþe he cýmþ to þice ⁊ to anpealðe. ðý ne biþ nan mon foþ hiþ anpealðe na þe betepe. ac foþ hiþ epæf-tum he beoþ zoð[12] if he zoð[13] biþ. ⁊ foþ hiþ epæftum he bið anpealðeþ peoþþe. zif he hiþ peoþþe biþ. Leoþmaþ foþþam Firðom. ⁊ þonne ze hine zeleoþmoð hæbben. ne foþhoziaþ[14] hine þonne. Ðonne þeeze ic eoþ buton ælcum tpeon. þ ze mazon þuþh hine becuman to anpealðe. þeah ze no þæt anpealðeþ ne þilnizan. Ne þuþfon ze no hoziaþ[15] on ðam anpealðe. ne hiu æftepi þlniznan. zif ze þiþe biþ ⁊ zoðe. he þile folzian eoþ. þeah ze hiþ no ne þilnian. Ac feze me nu hþæt eoþeþ ðeoþþýnþfertа þela ⁊ anpealð þie. þe ze þriþoft zitnaþ. Ic þat þeah þæt hit iþ þiþ andþeanida hiþ ⁊ þeþ bnoþmenda þela þe þe æn ýmbe þpæcon :·

§ II.[a] Cala hþæþeþ ze netelican[16] men onziton hþelc þe þela þie. ⁊ þe anpealð. ⁊ þa þoþuld zefælþa.[17] ða þint eoþþe hlaþoþdaþ

[a] Boet. lib. ii. prosa 6.—Nonne, o terrena animalia, &c.

[1] Bod. eall. [2] Cott. lez ðeð ðniznе. [3] Cott. ealdþan zio. [4] Cott. hine. [5] Cott. þelbon. [6] Cott. zood. [7] Cott. zood. [8] Bod. þeah. [9] Cott. zood. [10] Cott. næþ. [11] Cott. zood. [12] Cott. zood. [13] Cott. zood. [14] Cott. þoþhýczað. [15] Cott. honzian. [16] Cott. netenlican [17] Cott. rælþa.

and also formerly to Nero the Cæsar, and moreover frequently to many like them? Will he not then do as they did, and still do? slay and destroy all the rich who are under, or anywhere near him, as the flame of fire does the dry heath field, or as the burning brimstone burneth the mountain which we call Ætna, which is in the island of Sicily? very like to the great flood which was formerly in Noah's days. I think that thou mayest remember that your ancient Roman senators formerly, in the days of Tarquin the proud king, on account of his arrogance first banished the kingly name from the city of Rome. And again, in like manner, the consuls who had driven them out, these they were afterwards desirous to expel on account of their arrogance (but they could not); because the latter government of the consuls still less pleased the Roman senators, than the former one of the kings. If, however, it at any time happens, as it very seldom does happen, that power and dignity come to good men and to wise; what is there then worthy of esteem, except the good and the dignity of him, the good king, not of the power? For power never is good unless he is good who possesses it. Therefore if power be good, it is the good of the man, not of the power. Hence it is, that no man by his authority comes to virtues and to merit: but by his virtues, and by his merit, he comes to authority and to power. Therefore is no man for his power the better; but for his virtues he is good, if he be good: and for his virtues he is deserving of power, if he be deserving of it. Learn, therefore, wisdom; and when ye have learned it, do not then despise it. Then I say to you, without all doubt, that ye may through it arrive at power, though ye be not desirous of power. Ye need not be anxious for power, nor press after it. If ye are wise and good, it will follow you, though ye are not desirous of it. But tell me now, what is your most valuable wealth and power, which ye most desire? I know, however, that it is this present life, and this perishing wealth, which we before spoke about.

§ II. O, ye beastlike men, do ye know what wealth is, and power, and worldly goods? They are your lords and your

ȝ eoppe pealdanbaȝ. næȝ ȝe heopa. Liȝ ȝe nu ȝeȝapen hpelce muȝ þæt pæpe hlaȝopd ofep ofpe mýȝ. ȝ ȝette him domaȝ. ȝ mídde[1] hie æfter ȝafole. hu punðerlic polde eop þæt þincan. hpelce cehhettunge ȝe polðon þæȝ habban. and mid hpelcum hleahtpe ȝe polðon beon apȝýred. hu micle mare ir þonne þæȝ monneȝ lichoma to metenne þið ᚦ Mod. þonne reo muȝ þip þone mon. Þpæt ȝe þonne maȝon eaþe ȝeþencan. ȝif ȝe hit ȝeopne ymbe ȝmeazan pillaþ ȝ æfterȝpýpian. ᚦ[2] nanre puhte lichoma ne beoð þonne tedella þonne þæȝ monneȝ. Ðam maȝon delpan þa lærtan fleoȝan. ȝ þa ȝnættaȝ mid ȝripe lýtlum ȝticelum him delpaþ. ȝ eac þa ȝmalan pýpmaȝ. þa done mon ȝe innan ȝe uton pendaþ.[3] ȝ hpilum ȝulneah deaðne ȝedoð. ȝe ȝuppum þeoȝ lýtle loppe hine hpilum deaðne ȝedeþ. ȝpilca puhta him delpaþ æȝþer ȝe innan ȝe utcon. On hpæm mæȝ ænig man oþþum delpan buton on hiȝ lichoman. oðde eft on heopa pelum. þe ȝe hataþ ȝeȝælþa. ne nan mon ne mæȝ þam ȝeȝceaðpiȝan Mode ȝedelpan. ne him ȝedon ᚦ hit ne ȝie ᚦ ᚦ hit biþ.[4] Dæt ir ȝripe ȝpeotol to onȝitanne be ȝumum Romanipcum æðelinȝe. ȝe þæȝ haten Libepiuȝ.[5] ȝe þaȝ to maneȝum pitum ȝepophte. ȝopþam þe he nolde melðian on hiȝ ȝefepian þe mid him ȝiepedon[6] ymbe done cýninȝ þe hie æp mid unpihte ȝepunnen hæfde.[7] þa he þa bepopan done ȝlaman cýninȝ ȝelæd þæȝ. ȝ he hine het ȝeczan hpæt hiȝ ȝefepan pæpon þe mid him ymbe ȝiepedon.[8] þa ȝopceap he hiȝ aȝene tunȝan. and peapp hine ðæp mid on ðæt neb ȝopan. ȝopþam hit ȝepeapð ᚦ ðam piȝan men com to lope and to pyldȝcipe ᚦ ȝe unpihtpiȝa cýninȝ him teohhode[9] to pite. Þpæt ir ᚦ þe ma ᚦ ænig man mæȝe oþþum don. þat he ne mæȝe him don ᚦ ilce. ȝ ȝif he ne mæȝ. ofep man mæȝ. Fe leopnodon eac be þam pællhpeopan Birþidem. ȝe pæȝ on Æȝiptum. þæȝ leodhatan ȝepuna paȝ ᚦ he polde ælcne cuman ȝripe aplice undepfon. ȝ ȝripe ȝpæflice þip ȝebæran þonne he him æfteft to com. Ac eft æp he him ȝrom ceride. he ȝceolde beon ofȝlezen. ȝ þa ȝetýdde[10] hit ᚦ Epeuleȝ Iobeȝ ȝunu com to him. þa polde he don ymbe hine ȝpa ȝpa he ymbe manizne cuman æp dýde. polde hine adpencan on pæpe ea þe Niluȝ hatte. þa peapp he ȝtpenȝpa ȝ adpencte hine. ȝpiðe þýhte be Lodeȝ dome. ȝpa ȝpa he manizne odelne æp dýde. Þpæt eac Rezuluȝ. ȝe ȝopmemæla hepetoza. ða he ȝeaht þið Æfpicanaȝ. he hæfde

[1] Cott. nedde. [2] Cott. þæt te. [3] Cott. pýpdað. [4] Cott. hit ȝie þæt þæt hit ne bið. [5] Cott. Tibepiuȝ. [6] Cott. ȝipedon. [7] Bod. hæfdon. [8] Cott. hine ýpedon. [9] Cott. tiohhode. [10] Cott. ȝebepede.

rulers, not ye theirs! If ye now saw some mouse that was lord over other mice, and set them judgments, and subjected them to tribute, how wonderful would ye think it! What scorn would ye have, and with what laughter would ye be moved! How much greater, then, is man's body, compared with the mind, than the mouse compared with the man? Indeed, ye may easily conceive, if ye will carefully consider and examine it, that no creature's body is more tender than man's. The least flies can injure it: and the gnats with very little stings hurt it: and also the small worms which corrupt the man both inwardly and outwardly, and sometimes make him almost dead. Moreover the little flea sometimes kills him. Such things injure him both inwardly and outwardly. Wherein can any man injure another, except in his body? or again in their riches, which ye call goods? No man can injure the rational mind, or cause it that it should not be what it is. This is very evidently to be known by a certain Roman nobleman, who was called Liberius. He was put to many torments because he would not inform against his associates, who conspired with him against the king who had with injustice conquered them. When he was led before the enraged king, and he commanded him to say who were his associates who had conspired with him, then bit he off his own tongue, and immediately cast it before the face *of the tyrant*. Hence it happened that, to the wise man, that was the cause of praise and honour, which the unjust king appointed to him for punishment. What is it, moreover, that any man can do to another, which he may not do to him in like manner? and if he may not, another man may. We have learned also concerning the cruel Busiris, who was in Egypt. This tyrant's custom was, that he would very honourably receive every stranger, and behave very courteously to him when first he came. But afterwards, before he departed from him, he would be slain. And then it happened that Hercules, the son of Jove, came to him. Then would he do to him, as he had done to many a stranger before: he would drown him in the river which is called Nile. Then was he stronger, and drowned him, very justly by God's judgment, as he many another before had done! So also, Regulus, the illustrious consul! When he fought against the Africans, he

fulneah unafecgendliene frize ofer þa Affricanas. ða he hi þa fridoft forflazen hæfde. þa het he hi bindan ⁊ on balcan lezan.[1] þa zebýrede hit fripe hpaþe þ he peapþ zebunden mið hiþa placentum. Þæt penſt ðu ponne hpæt zodes ſe[2] anpealdne ſie. ponne he on nane piran hiſ azneſ cræftes ne mæz forbuzan þ he þæt ilce ýfel ne zeþafize oþrum monnum. þe[3] he æfter oþrum dýde. hu ne iſ ſe anpealdſ ponne þæſ nauht :·

§ III.[b] Þæt penſt þu. zif ſe peoþfreþe ⁊ ſe anpealdſ azneſ ðoncef zod pæne and hiſ felfes anpealdſ hæfde. hpæðer he polde þam forcuþeftum mannum folzian þa he nu hpilum[4] deð. Þu ne paſt þu þ hit niſ nauht zecýnde ne nauht zepunelic þ æniz piþerpeapld ðinz bion zemenzed þiþ oðrum piþerpeapdum. oðde ænize zeferpræðenne þið habban. Ac ſeo zecýnd hit onfcunað þæt he[5] mazon peorþan tozædepe zemenzed. þe ma[6] þe þæt zod[7] ⁊ þæt ýfel mazon ætzædepe bion. Nu ðe iſ fride openlice zecýþed þ þiſ andpeapde pice. and þaſ porpld zefælþa. ⁊ þef anpealdſ of heopa[8] aznum zecýnde ⁊ heopa azneſ zepealdef nauht zode ne rient. ne hiopa felfpa nanne anpealdſ nabbað. nu hi pillaþ clipian[9] on þæm pýrtan monnum ⁊ him zeþafiaþ þæt hi bioð heopa hlafordaf. Niſ ðæſ nu nan treo. þ oft þa[10] eallra forcuþeftan men cumað to þam anpealdſe ⁊ to þam peorþfreþe. Lif ſe anpealdſ ponne of hiſ azenre zecynde ⁊ of hiſ azenef zepealdef zod pæne. ne underfenze he næfre þa ýfelan ac þa zodan. Ðæſ ilcan iſ to penanne to eallum ðam zefældum þe ſeo pýrd bpenzð þiſſef andpeapdan liſef ze on cræftum ze on æhtum. forþam hie hpilum becumað to þæm forcuþeftum. Þæt ſe zenoz zeorne piton ðæt nanne mon þæf ne treoþ ðæt ſe ſeo[11] ſtronz on hiſ mæzene. ðe mon zefihð ðæt ſtronzlic peorc pýrcð. Ne ponne ma. zif he hpæt bið. ne treoþ nænne mon þ he hpæt ne rie. Spa zeðed[12] eac ſe ðream cræft þ ſe mon biþ ðreamere. ⁊ ſe læce cræft þæt he biþ læce. ⁊ ſeo pacu ðeð[13] þ he biþ pecce re. Spa ðeð eac ſe zecýnda cræft ælcum men. þ þ zod ne mæz beon þið þ ýfel zemenzeð. ne þ ýfel þið þ zod. ðeah he butu on anum men rien. þeah biþ æfter him on rundrion. þ zecýnd nýle næfre nanpuht piþerpeapdef lætan zemenzan. forþam heopa æfter

[b] Boet. lib. ii. prosa 6.—Ad hæc, si ipsis dignitatibus, &c.

[1] Cott. leozan. [2] Bod. ſe Goder. [3] Cott. þæt. [4] Bod. hpilcum. [5] Bod. hi. [6] Cott. þon ma. [7] Cott. zood. [8] Cott. þæf anpealdef heopa. [9] Cott. clopian. [10] Bod. of þam. [11] Cott. rie. [12] Cott. mæz. [13] Cott. ze-deð.

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obtained an almost indescribable victory over the Africans. When he had grievously slain them, he gave order to bind them, and lay them in heaps. Then happened it very soon, that he was bound with their fetters. What thinkest thou, then? What good is power, when he *who possesses it*, can in no wise, by his own strength, avoid suffering from other men the same evil which he before did to others? Is not, then, power in that case naught?

§ III. What thinkest thou? If dignity and power were good of its own nature, and had power of itself, would it follow the most wicked men, as it now sometimes doth? Dost thou not know, that it is neither natural nor usual, that any contrary thing should be mixed with other contrary, or have any fellowship therewith? But nature refuses it that they should be mixed together; still more that good and evil should be together. Hence it is very manifestly shown to thee, that this present authority, and these worldly goods, and this power, are not good of their own nature, and of their own efficacy, nor have any power of themselves: since they are willing to cleave to the worst men, and permit them to be their lords. There is not indeed any doubt of this, that often the most wicked men of all come to power and to dignity. If power, then, were good of its own nature, and of its own efficacy, it never would be subservient to the evil, but to the good. The same is to be thought with regard to all the goods which fortune brings in this present life, both of talents and possessions: for they sometimes come to the most wicked. We very well know that no man doubts of this, that he is powerful in his strength, who is seen to perform laborious work: any more than if he be anything, any one doubts that he is so. Thus the art of music causes the man to be a musician, and medical knowledge to be a physician, and rhetoric causes him to be a rhetorician. In like manner also the nature of things causes to every man that good cannot be mixed with evil, nor evil with good. Though they are both in one man, yet is each in him separately. Nature will never suffer anything contrary to mix, for each of them rejects the other, and each will be what it is. Riches cannot

onfcunað ofep. anð æȝþep þile beon þ þ hit biþ. ne mæȝ fe þela ȝeðon þ fe ȝitfeþe ne fie ȝitfepe. ne þa ȝþundleafan ȝitfunȝa ȝefýllan. ne fe anpealð ne mæȝ ȝeðon hiſ pealðenð pealðendne. Nu þonne nu ælc ȝefceaft onfcunað þ þ hiþe piþepþeapiþ bið. anð fþið ȝeoþne tiolaþ þ hit him þ fþom afcuþe. hpelce tpa fýnð þonne piþeppeapiðþan betpuh him þonne ȝoð ȝ ýfel. ne peoþþað hi næfte to fomne ȝefeȝeð. Be þæm þu miht onȝitan. ȝif þa ȝefælða ðifef anðpeapiðan liſef þuþh hie felfe heoþa felfþa ȝepealð ahton. ȝ of heoþa aȝnum ȝecýnðe ȝoðe pæȝon. þonne polðon hi fimle on ðam clifian.[1] ðe him ȝoð mið popihte. nalæf[2] ýfel. Ac þæp þaþ hi ȝoðe beoð. þonne beoð hi þuþh þæf ȝodan monnef ȝoð ȝoðe þe him ȝoð mið fýfcþ. ȝ fe bið þuþh Loð ȝoð. Gif hine þonne ýfel mon hæfþ. þonne bif he ýfel ðuþh þæf monnef ýfel þe him ýfel mið ðeþ. ȝ þuþh ðeofel.[3] Þpæt ȝoðef if fe pela þonne. þonne he ne mæȝ þa ȝþundleafan ȝitfunȝa apýllan þæf ȝitfepef. oððe fe anpealð. þonne he ne mæȝ hiſ pealðend pealðendne ȝeðon. Ac hine ȝebmðaþ þa pon pilnunȝa[4] mið heoþa unabindendlicum pacentum. þeah mon nu ýfelum men anpealð felle. ne ȝeðeð fe anpealð hine ȝoðne ne meoðumme.[5] ȝif he æþ næf. ac ȝeopenað hiſ ýfel. ȝif he æþ ýfel pæf. ȝ ȝeðeð hit þonne fpeotol. ȝif hit æþ næf. fopþam þeah he æþ ýfel polde. þonne nýfte he hu he hit fpa fullice ȝecýþde.[6] æþ he fullne anpealð hæfde. Đæt ȝefýlþ fopþam ðýfiȝe þe ȝe fæȝinaþ þæt ȝe moton fceppan þone[7] naman. haȝan þ fælþa þ nane ne beoð. ȝ þæt meðummef ne beoþ.[8] fopþam hi ȝecýðað on heoþa endunȝe þonne hie endnaþ. þ hie napþef ne bioð. fopþæm napþef ne fe pela.[9] ne fe anpealð. ne fe peoþþfeipe ne beoþ to penanne þ hit feo foþe ȝefælþ fie. fpa hit if nu hpæðoft to fecȝanne be eallum þæm populð ȝefælþum[10] þe feo pýnð bpenȝþ. þ þæp nan puht on mif þæf to pilnanne feo. fopþam ðe dæp nan puht ȝecýndelicef ȝoðef on mif ðæf ðe of him cume. þ if on þam fpeotol þ hi hie fimle to ðam ȝoðum ne ðeoðað. ne ða ýfelan ȝoðe ne ȝeðoð þe hi hie oftoft toȝeðeoðaþ :·

§ IV.[c] Đa fe Fifðom þa þif fpell þuf apeht[11] hæfde. þa onȝean he eft ȝiddiȝan ȝ þuf cpæþ. Þpæt þe piton hpelce

[c] Boet. lib. ii. metrum 6.—Novimus quantas dederit, &c.

[1] Cott. cleoþan. [2] Cott. nalleþ. [3] Cott. ðiofol. [4] Cott. pelnuȝa. [5] Cott. meðomne. [6] Bod. acýðde. [7] Cott. pone. [8] Cott. nane þ nan meðommef ne bið. [9] Bod. þ hie napþef ne fe pela. [10] Cott. fælþum. [11] Cott. apeaht.

cause the miser not to be a miser, or satisfy his boundless desires, nor can authority make its possessor powerful. Since, then, every creature avoids that which is contrary to it, and very earnestly endeavours to repel it, what two things are more contrary to each other than good and evil? They are never united together. Hence thou mayest understand, *that* if the goods of this present life through themselves, had power of themselves, and were in their own nature good, then would they always cleave to him who did good with them, not evil. But wheresoever they are good, they are good through the good of the good man, who works good with them, and he is good through God. If, then, an evil man has it, it is evil through the man's evil, who doth evil with it, and through the devil. What good is wealth, then, when it cannot satisfy the boundless desires of the miser? or power, when it cannot make its possessor powerful, but the wicked passions bind him, with their indissoluble chains! Though any one give to any evil man power, the power does not make him good nor meritorious, if he before were not: but exposes his evil, if he before were evil, and makes it then manifest, if it before were not. For though he formerly desired evil, he then knew not how he might so fully show it, before he had full power. It is through folly that ye are pleased, because ye can make a name, and call that happiness which is none, and that merit which is none: for they show by their ending, when they come to an end, that neither wealth, nor power, nor dignity, is to be considered as the true happiness. So is it most assuredly to be said concerning all the worldly goods that fortune brings; that there is nothing therein which is to be desired, because there is nothing therein of natural good which comes from themselves. This is evident from hence, that they do not always join themselves to the good, nor make the evil good, to whom they most frequently join themselves.

§ IV. When Wisdom had thus made this speech, then began he again to sing, and thus said: We know what cruel-

pælhpiopnerra. ⁊ hpilce hpýpap. hpilce unpihtchæmeðu. ⁊ hpilc man. ⁊ hpilce apleapnerre re unpihtpipa Lapepe Nepon peophte. pe het æt rumum cýpre porpbæpnan ealle Rome burh on anne pið æptep pæpe bipene þe þio Tpogia bupg bapn. hine lýrte eac ȝepeon hu peo bupne. ⁊ hu lanȝe. ⁊ hu leohte be pæpe opepipe. ⁊ eft he het opplean ealle þa pipertan pitan Romana. ȝe pupþon hip aȝene modop. ⁊ hip aȝene þpoðep. ȝe pupðon hip aȝen pip he opfloȝ mið ppeopðe. ⁊ pop ðyllecum næp he napuht ȝeunpiotpob. Ac pæp þý blipja ⁊ paȝenode pæp. Onð þeah betpuh ðyllecum unpihtum næp him no þý læp undepðeod eall þep miðdan ȝeapð fpom eaptepeapdum oð pertepeapdne. and eft fpom rupepeapdum oð nopþpeapdne. eall he pæp on hip anpealde. Penst þu þ pe ȝodcunda anpeald ne mihte apýpran þone anpeald þam unpihtpiran Kapepe. and him pæpe puhhuntre ȝerteopan. ȝip he polde. Lipe la ȝepe. ic pat þ he mihte ȝip he polde. Eala eap hu hefig ȝeoc he berleptre on ealle þa þe on hip tidum libbende pæpon on eorðan. ⁊ hu oft hip rpeopð pæpe berýled on unrcýldiȝum blode. Þu ne pay þæp ȝenoȝ rpeotol þ pe anpeald hip aȝener ðoncer ȝoð næp. þa pe ȝoð næp þe he to com :·

CAPUT XVII.[d]

ÐÆT pe Pirdom þa pip leop[1] arunȝen hæfde. ða ȝerpiȝode[2] he. ⁊ þa andrpopede þæt Mod and þur cpæþ. Eala Lierceadpipner. hpæt du payt þ me næpre peo ȝiprunȝ ⁊ peo ȝemæȝþ dirrer eorðlican anpealdep fop pel ne licode. ne ic ealler fop frihe ne ȝirnde þirrer eorðlican picer. buton la[3] ic pihnode þeah andpeopicer to þam peopice þe me beboden pæp to pýpcanne. þ pay þ ic unppacodlice[4] ⁊ ȝeprenlice mihte rteopan ⁊ peccan þone anpeald þe me beræpt pæp. Þpæt du payt þ nan mon ne mæȝ nænne cpæft cýðan. ne nænne anpeald peccan ne rtiopan butan[5] tolum ⁊ andpeopice. þ bið ælcer cpæftes andpeopic þ mon done cpæft buton[6] pýpcan ne mæȝ. þ bip ponne cýnnȝer andpeopic[7] ⁊ hip tol mid to piepranne. þ he hæbbe hip land full mannoð.[8] he rceal hæbban ȝebedmen. ⁊ fýndmen.[9] ⁊ peopc-

[d] Boet. lib. ii. prosa 7.—Tum ego, scio, inquam, &c.

[1] Cott. hoð. [2] Cott. ȝeruȝode. [3] Cott. butan tola. [4] Cott. unppacodlice. [5] Bod. butum. [6] Cott. butan. [7] Bod peopc andpeopc. [8] Cott. monnaþ. [9] Cott. ȝepdmen.

ties, and what ruins, what adulteries, and what wickedness, and what impiety, the unrighteous Cæsar, Nero, wrought. He at one time gave order to burn all the city of Rome at once, after the example that formerly the city of Troy was burned! He was desirous also to see how it would burn, and how long, and how light, in comparison of the other: and besides gave order to slay all the wisest senators of the Romans, and also his own mother, and his own brother! He moreover slew his own wife with a sword. And for such things he was in no wise grieved, but was the blither, and rejoiced at it! And yet amid such crimes all this middle-earth was nevertheless subject to him, from eastward to westward, and again from southward to northward: it was all in his power. Thinkest thou that the heavenly Power could not take away the empire from this unrighteous Cæsar, and correct this madness in him, if he would? Yes, O yes, I know that he could, if he would! Alas! how heavy a yoke did he lay on all those who in his times were living on the earth! and how oft his sword was stained with innocent blood! Was it not then sufficiently evident, that power of its own nature was not good, when he was not good to whom it came?

CHAPTER XVII.

When Wisdom had sung this lay he was silent, and the Mind then answered, and thus said: O Reason, indeed thou knowest that covetousness and the greatness of this earthly power never well pleased me, nor did I altogether very much yearn after this earthly authority. But nevertheless I was desirous of materials for the work which I was commanded to perform; that was, that I might honourably and fitly guide and exercise the power which was committed to me. Moreover, thou knowest that no man can show any skill, nor exercise or control any power, without tools and materials. That is, of every craft the materials, without which man cannot exercise the craft. This, then, is a king's materials and his tools to reign with: that he have his land well peopled; he must have prayer-men, and soldiers, and work-

men. Þæt þu þaſt þætte butan ðirum tolum[1] nan cýninz hiſ cþæfte ne mæz cýðan. Ðæt iſ eac hiſ andþeorc. ƿ he habban ſceal to þam tolum þam þrim ȝefeþſcipum biriſte. ƿ iſ ponne heoria biriſt. land to buȝianne. ⁊ ȝiſta.[2] ⁊ pæpnu. ⁊ mete. ⁊ ealo.[3] ⁊ claþaſ. ⁊ ȝe hpæt þæſ þe þa þrie ȝefeþſcipaſ behoriaþ.[4] ne mæz he butan þirum þaſ tol ȝehealdan. ne butan þirum tolum nan þaria þinȝa pýſcan þe him beboden iſ to pýſcenne. ſop þý ic pilnode andþeorcef þone anpealð mið to ȝeþeccenne. ƿ minne cþæftaſ ⁊ anpealð ne puriden ſoriȝitene ⁊ ſoriholene.[5] ſoriþam ælc cþæft ⁊ ælc anpealð bið ſona ſoriealdoð ⁊ ſoriſruȝoð.[6] ȝif he bið butan Firdome. ſoriþam ne mæz non mon nænne cþæft ſoriþbringan butan Firdome. ſoriþam þe ſra hpæt ſra þurh dýriȝe ȝedon bið. ne mæz hit mon næfre to cþæfte ȝeþecan.[7] ƿ iſ nu hriaðoſt to ſeczanne. ƿ ic pilnode peoriþfullice to libbanne þa hpile þe ic liſede.[8] ⁊ æftep minum liſe þam monnum to læſanne. þe æftep me pæren min ȝemynd on ȝodum peoncum :.[9]

CAPUT XVIII.[c]

§ I. ÐÆ ðiſ þa ȝeſſpecen paſ. þa ȝeſpiȝode[10] ƿ Mod. ⁊ ſeo Lefceadpiſnef onȝan ſſpecan ⁊ þuſ cþæþ. Eala Mod eala[11] an ýfel iſ ſſþe to anſcumanne.[12] ƿ iſ ƿ ƿ te ſſþe ſmȝallice[13] ⁊ ſſþe hefiȝlice beſſpiþ ealra þaþa monna Mod þe beoð[14] on heoria ȝecýnde ȝecoriene ⁊ þeah ne beoþ to þam hroſe ponne ȝit cumen fulfremedra mæȝena. ƿ iſ ponne pilniȝ leaſef ȝilþef ⁊ unriýhtef anpealdef ⁊ unȝemetlicef hliſan ȝodria peorica ofep eall folc ſoriþam[15] pilniȝaþ monize men[16] anpealdef. ðe hie polðon habban ȝoðne hliſan. þeah hi hiſ unriýþe ſien. ȝe fuþþum ſe ealra ſoriceuþerta pilnað þæſ ýlcan. Ac ſe þe þile riſtice ⁊ ȝeorinlice æftep þam hliſan ſpýrian. ponne onzit he ſſþe hiaþe hu lýtel he bið. ⁊ hu læne. ⁊ hu tedre. ⁊ hu beðæled ælcef ȝodef. Lif þu nu ȝeorinlice ſmeaȝan pilt and pitan pilt ymbe ealne ðiſſe coriþan ymbhſýriſt ſſiom eaſtepeariðan ðiſſef

[c] Boet. lib. ii. prosa 7.—Et illa: Atqui hoc unum est, &c.

[1] Cott. þiſſan tolan. [2] Cott. ȝiſa. [3] Cott. ealu. [4] Cott. behoriȝen. [5] Bod. þuriden roriȝiten ⁊ roriholen. [6] Cott. roſſruȝoð. [7] Cott. ȝeþeccan. [8] Cott. liſde. [9] Cott. þe æftep me pæren min ȝemýndiȝ on ȝodum peoncum. Bod. æftep me pæren ȝemýnd on ȝodum peoncum. [10] Cott. ȝeruȝode. [11] Cott. ea. [12] Bod. ýfel iſ ſſþe to anſcumanne. [13] Bod. ſmȝanlice. [14] Bod. oð. [15] Cott. ſoriþon. [16] Cott. ſopuld men.

men. Thou knowest that without these tools no king can show his craft. This is also his materials which he must have besides the tools; provisions for the three classes. This is, then, their provision; land to inhabit, and gifts and weapons, and meat, and ale, and clothes, and whatsoever is necessary for the three classes. He cannot without these preserve the tools, nor without the tools accomplish any of those things which he is commanded to perform. Therefore I was desirous of materials wherewith to exercise the power, that my talents and power should not be forgotten and concealed. For every craft and every power soon becomes old, and is passed over in silence, if it be without wisdom: for no man can accomplish any craft without wisdom. Because whatsoever is done through folly, no one can ever reckon for craft. This is now especially to be said; that I wished to live honourably whilst I lived, and after my life, to leave to the men who were after me, my memory in good works.

CHAPTER XVIII

§ I. When this was spoken, the Mind remained silent, and Reason began to speak, and thus said: O, Mind, one evil is very greatly to be shunned; that is, that which very continually and very grievously deceives the minds of all those men, who are in their nature excellent, and nevertheless are not yet arrived at the roof of perfect virtues. This, then, is the desire of false glory, and of unrighteous power, and of unbounded fame of good works among all people. Many men are desirous of power, because they would have good fame, though they be unworthy of it: and even the most wicked of all are desirous of the same. But he who will wisely and diligently inquire concerning fame, will very soon perceive how little it is, and how slender and how frail, and how destitute of all good. If thou wilt now studiously inquire, and wilt understand concerning the circumference of all this earth, from the eastward of this middle-earth to the

mid̄dangeapdeȝ oð̄ þeȝtepeapdne. ⁊ ƿiam ƿuþepeapdum oð̄[1] nopþepeapdne. ƿa ƿa þu leopnodeȝt on þæȝe bec þe Aȝtpolo-ȝium hatte. þonne mihȝt ðu onȝitan þ̄ he ıȝ eall pip ðone heopon to mettanne ƿpilce an lȳtel ppicu[2] on bpadan bpiede. oþþe monð beah on ƿcilde. æȝtep pipƿa monna[3] dome. Þu ne paȝt þu þæt þu leopnodeȝt on Ptolomeuȝ bocum. ȝe ppat ealleȝ þiȝeȝ mid̄dangeapdeȝ ȝemet on anre bec. ðæȝ þu mihȝ on ȝeȝeon þ̄ eall moncynn ⁊ ealle netenu ne notiȝað napep[4] neah ȝeopþan dæleȝ ðiȝȝe eopþan þæȝ þe men ȝeȝapan[5] maȝon. ȝopþam þe hȳ hit ne maȝon eall ȝebuȝian. ƿum ȝop hæto. ƿum ȝop cȳle. ⁊ þone mæȝtan dæl hiȝ hæȝþ þæ opeȝȝeten. Do nu oȝ dam ȝeopþan dealc on þmum Mode eall þæt peo þæ hiȝ opȝeten hæȝþ. ⁊ eall ða ƿceapd de heo him onȝenumen hæȝþ. ⁊ eall þ̄ hiȝ ȝeimaȝ ⁊ mopaȝ ȝenumen habbað. ⁊ eall þ̄ on eallum deodum peȝteȝ liȝeþ. donne mihȝ ðu onȝitan þætte þæȝ calleȝ niȝ monnum þonne maȝe læȝeð to buȝianne. butan ƿpilce an lȳtel capeȝtum.[6] Iȝ þ̄ þonne ȝop dyȝlic ȝeȝpinc þ̄ ȝe punaþ eoppe populd to don þ̄ ȝe pilnaþ eopepne hlipan unȝemetlice to ȝebpædanne[7] opep ƿpelcne capeȝtum[8] ƿpelce þæt ıȝ þætte men buȝiaþ þiȝȝe populdc ƿulneah ƿpilce an ƿpica[9] ȝop þæt oðep. Ac hpæt ƿumedlicep oðde micellicep oðde peopþƿullicep hæȝþ pe eopep ȝilp þe ȝe þæp buȝiaþ[10] on þam ƿiȝtan dæle healȝum londep ⁊ unlondep. mid̄ þæ. mid̄ þænne. ⁊ mid̄ ealle. ƿa hit ıȝ[11] ȝeneappeð. To hpon pilniȝe ȝe donne to unȝe-metlice þæt ȝe eopepne naman tobpædan opep done teoþan dæl. nu hiȝ maȝe niȝ mid̄ þæ. mid̄ þænne. mid̄ ealle :.

§ II.[f] Tiepencaþ eac þ̄ on[12] diȝum lȳtlum peaȝȝoce. þe pe æȝ ymbe ƿpræcon. buȝiaþ ƿpiþe maneȝa deoda. ⁊ miȝtlica.[13] ⁊ ƿpiþe unȝelica æȝþep ȝe on ƿpræce. ȝe on deapum. ȝe on eallum ƿidum. eallpa þaȝa þeoda þe ȝe nu pilnaþ ƿpiþe unȝe-metlice þ̄ ȝe ȝcylon eopepne naman opep tobpædan. þ̄ ȝe næȝne ȝeþon ne maȝon. ȝopþam[14] heopa ƿȝȝæc ıȝ todæled on ðpa ⁊ hund ȝeopontiȝ.[15] ⁊ æle þaȝa ƿȝȝæca ıȝ todæled on maneȝa deoda.[16] ⁊ þa ȝnit toleȝena ⁊ todældа mid̄ þæ. ⁊ mid̄ ƿudum. ⁊ mid̄ munȝum. ⁊ mid̄ þænnum. ⁊ mid̄ moneȝum ⁊ mid̄ miȝtlicum[17] peȝtenum. ⁊ unȝeþæȝnum londum. þ̄ hit ƿuþðum

[f] Boet. lib. ii. prosa 7.—Adde quod hoc ipsum, &c.

[1] Bod. oȝ. [2] Cott. lȳtlu ppice. [3] Bod. þiȝȝa mona. [4] Cott. notiað ƿuþðum napep. [5] Cott. ȝeȝepan. [6] Cott. caueptun. [7] Cott. tobpæ-danne. [8] Cott. caueptun. [9] Cott. ppice. [10] Bod. hoȝiað. [11] Bod. hiȝ. [12] Cott. þæt te. [13] Cott. ƿpiþe miȝhca. [14] Cott. ȝoþþon. [15] Bod. on hun-ȝeoȝontiȝ. [16] Cott. þiod. [17] Cott. miȝhcum.

westward, and from the southward to the northward, as thou hast learned in the book which is called Astrologium; then mayest thou perceive that it is all, compared with the heaven, like a little point on a broad board, or the boss on a shield, according to the opinion of wise men. Dost thou not know what thou hast learned in the books of Ptolemy, who wrote of the measure of all this middle-earth in one book? Therein thou mightest see that all mankind, and all cattle, do not occupy anywhere nigh the fourth part of this earth, which men are able to go over. For they cannot inhabit it all; some part for heat, some for cold; and the greatest part of it the sea has covered. Take, then, from this fourth part, in thy mind, all that the sea has covered of it, and all the shards which it has taken from it; and all that fens and moors have taken of it, and all that in all countries lies waste; then mayest thou understand, that, of the whole, there is not more left for men to inhabit, than as it were a small enclosure. It is, then, in foolish labour that ye toil all your life, because ye wish beyond measure to spread your fame over such an enclosure as that is which men inhabit in this world; almost like a point compared with the other! But what of spacious, or of great, or of honourable, has this your glory, when ye therein inhabit the fifth part halved of land and desert? so is it narrowed with sea, with fen, and with all! Wherefore desire ye, then, too immoderately, that ye should spread your name over the tenth part, since there is not more of it, with sea, with fen, and with all!

§ II. Consider also that in this little park which we before have spoken about, dwell very many nations, and various, and very unlike both in speech, and in manners, and in all the customs of all the nations, which ye now very immoderately desire that ye should spread your name over. This ye never can do, because their language is divided into seventy-two; and every one of these languages is divided among many nations, and they are separated and divided by sea, and by woods, and by mountains, and by fens, and by many and various wastes, and impassable lands, so that even merchants

cepemen ne ȝeȝaȝaþ. Ac hu mæȝ þæp þonne ſýnbeȝlice aneȝ ȝuceȝ monneȝ nama cuman þonne ðæp mon ſuþðum þæȝe buȝȝe naman ne ȝeheoȝð. ne þæȝe þeoðe ðe he on hamſæȝt biþ. Ðý ic nat ſop hȝilcon ðýȝȝe ȝe ȝeoȝnað[1] þ ȝe polðon eopeȝne naman tobȝædan ȝeond ealle eoȝþan. þ ȝe ðon ne maȝon.[2] ne ſuþþum napeȝ neah. Þpæt ðu paȝt hu micel Romana ȝuce pæȝ on Maȝicuȝeȝ ðaȝum pæȝ heȝetoȝan. ȝe pæȝ oþþe naman haten Tullius. ȝ þȝiddan Liceȝo. hpæt he cýþde on ſumȝe hiȝ boca. þ te ða ȝet Romane nama ne com oȝeȝ ða muntaȝ þe Laucaȝeaȝ þe hataþ. ne þa Sciððeaȝ þe on oþþe healfe þaȝa munta buȝiaþ ſuþþum pæȝe buȝȝe naman ne pæȝ ſolceȝ ne ȝeheoȝðon. Ac ða he com æȝeȝt to Paȝþum. ȝ pæȝ þæȝ ȝȝiþe niþe. Ac he pæȝ ðeah ðæȝ ymbutan maneȝtum ſolce ȝȝiþe eȝeſull. Þu ne oneȝte ȝe nu hu neaȝa[3] ȝe eoȝeȝ hlȝa beon þile þe ȝe þæȝ ymbe ȝȝincaþ ȝ unȝihtlice tihað[4] to ȝebȝædenne. Þpæt penȝt ðu hu micelne hlȝan ȝ hu micelne peoȝþȝcipe an Romaniȝe man mæȝe habban on ðam lande. ðæȝ mon ſuþðum ðæȝe buȝȝe naman ne ȝeheȝde. ne ealleȝ ðæȝ ſolceȝ hlȝa ne com. Ðeah nu hpelc mon unȝemetlice ȝ unȝebaȝenlice pilniȝe þ he ȝcile hiȝ hlȝan tobȝædan oȝeȝ ealle eoȝþan. he ne mæȝ þ ſoȝþbȝienȝan. ſoȝþam þe þaȝa ðeoda þeapaȝ ȝint ȝȝiþe unȝelica. ȝ heoȝa ȝeȝetnesȝa ȝȝiþe miȝlica.[5] ȝȝa þ te þæt on oðȝum lande betȝt licaþ.[6] þætte þ biþ hȝilum on þam oþþum tælþýþþlicoȝt. ȝ eac miceleȝ piteȝ þýȝþe. ſoȝþam ne mæȝ nan mon habban ȝelic loȝ on ælcum lonðe. ſoȝþon þe on ælcum lande ne licaþ þ on oþþum licaþ :.

§ III.* Foȝ ði ȝceolde ælc mon beon on ðam pel ȝehealden. þ he on hiȝ aȝenum eaȝde licode. þeah he nu maȝan pilniȝe. he ne mæȝ ſuþþum þ ſoȝþbȝinȝan. ſoȝþam ðe relðhonne biþ þ te auht maneȝtum monnum aneȝ hpæt hceȝe. ſoȝ þý ýþþ oft ȝoðeȝ monneȝ loȝ aleȝen mne on[7] ðæȝe ilcan þeoðe þe he on hamſæȝt biþ. ȝ eac ſoȝþam ðe hit oft ȝȝiþe ȝaȝlice ȝebýȝede þuȝh þa heaþðȝælþa þaȝa þȝteȝa þ hi ſoȝ heoȝa ȝlæþþe. ȝ ſoȝ ȝimeleȝte. ȝ ſoȝ þecceleȝte ſoȝleton unþȝiten ðaȝa monna þeapaȝ ȝ hioȝa ðæða. þe on hioȝa ðaȝum ſoȝemæȝoȝte ȝ peoȝþȝeoȝmeȝte pæȝon. ȝ þeah hi nu eall hioȝa liȝ ȝ hioȝa ðæða aþȝiten hæfðon. ȝȝa ȝȝa hi ȝceolðon ȝiȝ hi ðohton. hu ne ſoȝealldoðon ða ȝeþȝitu þeah ȝ loȝoðon ðonecan þe hit pæȝe. ȝȝa

* Boet. lib. ii. prosa 7.—Erit igitur pervagatâ, &c.

[1] Cott. nat hpelce ðýȝȝe ȝe ȝiȝnað. [2] Cott. næȝȝe ȝeðon. [3] Cott. neaȝo. [4] Cott. tiohað. [5] Bod. miȝtle. [6] Cott. licoðe. [7] Cott. in.

do not visit it. But how, then, can any great man's name singly come there, when no man there hears even the name of the city, or of the country, of which he is an inhabitant? Therefore I know not through what folly ye desire that ye should spread your name over all the earth! That ye cannot do, nor even anywhere nigh. Moreover, thou knowest how great the power of the Romans was in the days of Marcus, the consul, who was by another name called Tullius, and by a third Cicero. But he has shown in one of his books, that, as then, the Roman name had not passed beyond the mountains that we call Caucasus, nor had the Scythians who dwell on the other side of those mountains even heard the name of the city or of the people: but at that time it had first come to the Parthians, and was then very new. But nevertheless it was very terrible thereabout to many a people. Do ye not then perceive how narrow this your fame will be, which ye labour about, and unrighteously toil to spread? How great fame, and how great honour, dost thou think one Roman could have in that land, where even the name of the city was never heard, nor did the fame of the whole people ever come? Though any man immoderately and unreasonably desire that he may spread his fame over all the earth, he cannot bring it to pass, because the manners of the nations are very unlike, and their institutions very various; so that in one country that pleases best which is at the same time in another *deemed* most reprehensible, and moreover deserving of great punishment. Therefore no man can have the same praise in every land, because in every land that pleases not, which in another pleases.

§ III. Therefore every man should be well contented with this, that he be approved in his own country. Though he be desirous of more, he cannot, indeed, bring it to pass: because it is seldom that aught in any degree pleases many men; on which account the praise of a good man is frequently confined within the same country where he is an inhabitant; and also because it has often very unfortunately happened, through the misconduct of writers, that they from their sloth, and from negligence, and from carelessness, have left unwritten the manners of the men, and their deeds, who in their days were most famous, and most desirous of honour.

ſome ſpa þa ſpitepar ðýþon. ⁊ eac ða þe hi ymbe ſpiton. And eop ðincþ þeah ꝑ ge hæbban ece ane. ȝif ge mæȝen on eallre eopepre populde ȝeeapman ꝑ ge habban ȝoðne hlipan æfter eoppum ðaȝum. Lif þu nu ȝetæleſt ða hpile[1] þiſſer andpeapdan lifer ⁊ ðiſſer hpilendlican[2] þið ðær unȝeendodan lifer hpila. hpæt bið·hit ponne:. Tele nu þa lenȝe[3] þære hpile þe þu ðin eaȝe on bepſenan[4] mæȝe þip ten þuſend pintpa. ponne habbaþ þa hpila hpæt hpuȝu onlicer. þeah hit lýtel ꝓe. ꝑ ir ponne þæt heopa æȝþer hæfþ ende. Tele nu ponne ꝑ ten þuſend ȝeapa. ge þeah þu ma pille. þið ꝑ ece ⁊ þæt unȝeendode lif. ponne ne ſinſt þu þæp nauht anȝelicer.[5] foſþam ꝑ ten ðuſend ȝeapa. þeah hit lanȝ þince. arcopitaþ. ⁊ þær opþer ne cýmþ nærþre nan ende. foſþam hit nir no to metanne ꝑ ȝeendodlice þip ꝑ unȝeendoblice. Đeah ðu nu telle ſþom þiſſer middaneapder ſþuman oð þone ende. and mete ponne þa ȝeap þip ꝑ þe nænne ende næfþ. ponne ne bir þæp nauht anlicer. Spa bir eac ꝓe hlira þapa foſþemæþena[6] monna. ðeah he hpilum lanȝ ꝓe. ⁊ ſela ȝeapa þuſhpunȝe. he bið þeah ſpiþe ſcopt to metanne þip þone þe nærþre ne ȝeendað:.

§ IV.[h] And ge ne þeccaþ þeah hpeþer ge auht to ȝode ðon þip ænexum opþum þinȝum buton þið þam lýtlan lope þær ſolcer. ⁊ þip þam ſcopran hliran. þe ꝓe æfr ymbe ſpþæcon. eapnigaþ[7] þær ⁊ ſoþfeoþ þa cþæftar eopþer inȝeponcer. ⁊ eopþer andȝitcer. ⁊ eopre ȝerceadpirneſſe. and polðon habban eopepra ȝoðena peopca mede æt ꝑmæmðra monna cpiddunȝe. þilnigað[8] þæfr to þære mede ðe ge to Lode ſceolðon. Þræt þu ȝehýſtdeſt þæt te ȝio ðaȝum ȝelomp. ꝑ an ſpiþe þif mon ⁊ ſpiþe þice onȝan ꝑandiȝan[9] aner upprtan ⁊ hine birmepode. foſþam he hine ſpa opȝellice uþahof and boðode ðær ꝑ he uðpita pære. ne cýðde he hit mið nanum cþæftum. ac mið leapum and opepmodlicum ȝilpe.[10] ða polde ꝓe þira mon hif ꝑandiȝan.[11] hpæðer he ſpa þif þære ſpa he ſelf pende ꝑ he pære. Onȝan[12] hine þa hyſſan. ⁊ heapm cpiddiȝan.[13] Đa ȝehepde ꝓe uþpita ſpiþe ȝepýldelice þær þiran monner poſð rume hpile. Ac ſiððan he hif hýſſinȝe ȝeheſeð hæfde. þa ſcýlde[14] he

[h] Boet. lib. ii. prosa 7.—Vos autem, nisi ad populares auras, &c.

[1] Cott. ȝetelest þa hpila. [2] Bod. þiſer hpilpendlican. [3] Cott. lenȝu. [4] Cott. bepſeþan. [5] Cott. anlicer. [6] Cott. ſoþmæþa. [7] Cott. eapnað. [8] Cott. pilnað. [9] Cott. ꝑandian. [10] Cott. ȝelpe. [11] Cott. ꝑandian. [12] Cott. onȝon. [13] Cott. cpiðian. [14] Bod. realde.

And even if they had written the whole of their lives and of their actions, as they ought if they were honest, would not the writings nevertheless wax old and perish, as often as it was done, even as the writers did, and those about whom they wrote? And yet it seems to you that ye have eternal honour, if ye can, in all your life, earn that ye may have good fame, after your days! If thou now comparest the duration of this present life, and this temporal, with the duration of the never-ending life, what is it then? Compare now the length of the time wherein thou mayest wink thine eye, with ten thousand winters; then have the times somewhat of like, though it be little; that is, that each of them has an end. But compare these ten thousand years, and even more if thou wilt, with the eternal and the never-ending life; then wilt thou not find there anything of like, because the ten thousand years, though it seem long, will shorten: but of the other there never will come an end. Therefore it is not to be compared, the ending with the never ending! If thou even reckon from the beginning of this middle-earth to the end, and then compare the years with that which has no end, there will be nothing of like. So is also the fame of celebrated men. Though it sometimes may be long and endure many years, it is nevertheless very short compared with that which never ends!

§ IV. And ye nevertheless care not whether ye do any good, on any other account, than for the little praise of the people, and for the short fame which we have before spoken about. Ye labour for this, and overlook the excellences of your mind, and of your understanding, and of your reason, and would have the reward of your good works from the report of strangers! Ye desire to *obtain* then the reward which ye should *seek* from God! But thou hast heard that it long ago happened, that a very wise man, and very noble, began to try a philosopher, and scoffed at him, because he so arrogantly lifted himself up, and proclaimed this, that he was a philosopher. He did not make it known by any talents, but by false and proud boasting. Then the wise man would prove him, whether he were as wise as he himself thought that he was. He therefore began to revile, and speak ill of him. Then the philosopher heard very patiently the wise man's words for some time. But after he had heard his reviling, he then de-

onȝean ꝛꝛiþe unȝeþýldelice.[1] þeah he æꝛ liceꝛꝛe þ he uþꝛiꝛa þæꝛe. Acꝛoðe hine ða eꝛꝛ hꝛæþeꝛ him þuhꝛe þ he uþꝛiꝛa þæꝛe ðe næꝛe. Ða anðꝛꝛoꝛioðe ꝛe ꝛiꝛa mon him ⁊ cꝛæþ. Ic ꝓolðe cꝛeþan þ þu uþꝛiꝛa þæꝛe. ȝiꝛ þu ȝeþýldiȝ þæꝛe ⁊ ȝeꝛꝛuȝian miꝛtȝeꝛc.[2] Nu lanȝꝛum pæꝛ him ꝛe hliꝛa. þe he æꝛ miþ leaꝛunȝum ꝓilnoðe. Nu ne ꝛoꝛbæꝛꝛc he þa þæꝛ ꝓiꝛtȝe ꝛoꝛþam anum anðþýꝛþe. Þꝛæt ꝛoꝛꝛeoþ þonne þam beteꝛꝛum mannum. ðe æꝛ uꝛ pæꝛion. þ hi ꝛꝛa ꝛꝛiþe ꝓilnoðon ðæꝛ iðelan ȝilꝓeꝛ[3] ⁊ þæꝛ hliꝛan æꝛꝛeꝛ heoꝛa ðeaþe. oððe hꝛæt ꝛoꝛꝛtent hit þam þe nu ꝛimðon. Ðý pæꝛe ælcum men maꝛe ðeaꝛꝛ þ he ꝓilnoðe ȝoðꝛa cꝛæꝛta. þonne leaꝛeꝛ hliꝛan. Þꝛæt hæꝛð he æt þam hliꝛan. æꝛteꝛ þæꝛ lichoman ȝeðale ⁊ pæꝛe ꝛaple. Nu ne ꝓiton ꝓe þ ealle men lichomlice ꝛꝓelcaþ. ⁊ þeah ꝛeo ꝛapl bið libbenðe. Ac ꝛeo ꝛapl pæꝛiþ ꝛꝛiþe ꝛꝛneolice[4] to heoꝛonum. ꝛiþþan heo ontiȝeð biþ ⁊ oꝛ þam caꝛceꝛne þæꝛ lichoman onlieꝛeð biþ. heo ꝛoꝛꝛeoþ[5] þonne ealle þaꝛ eoꝛðlican þinȝ. ⁊ ꝛaȝenaþ[6] þæꝛ þ heo moꝛ bꝛucan þæꝛ heoꝛenlican. ꝛiþþan heo[7] biþ abꝛoȝðen ꝛꝛom þæm eoꝛþlican. þonne þ Moð him ꝛelꝛum ȝeꝓiꝛa biþ Loðeꝛ ꝓillan :.

CAPUT XIX.[1]

ÐA ꝛe Ꝗiꝛðom ða þiꝛ ꝛꝓell aꝓehꝛ[8] hæꝛðe. ða onȝan he ȝiððian ⁊ þuꝛ ꝛinȝende cꝓæð. Ꝺꝛa hꝓa ꝛꝓa ꝓilniȝe to habbenne ðone iðelan hliꝛan ⁊ þone unnýttan ȝilꝓ. behealðe he on ꝓeoꝓeꝛhealꝓe hiꝛ hu ꝓiðȝille ðæꝛ heoꝛoneꝛ hꝓealꝓa biþ. ⁊ hu neaꝓa þæꝛe eoꝛþan ꝛtebe iꝛ. þeah heo uꝛ ꝓum þince. þonne mæȝ hine ꝛcamian þæꝛe bꝛæðinȝe hiꝛ hliꝛan. ꝛoꝛꝓam he hine ne mæȝ ꝓuꝛþum tobꝛæðan oꝓeꝛ þa neaꝓꝛan eoꝛþan ane. Ȝala oꝓeꝛmoðan. hꝓi ȝe ꝓilniȝen þ ȝe unðeꝓlutan miþ eoꝛꝓum ꝛꝓiꝛan þ ðeaþlicne ȝeoc. oþþe hꝓi ȝe ꝛeon on ꝛꝓa iðelan ȝeꝛꝓince. þ ȝe ꝓolðon eoꝓeꝓne hliꝛan tobꝛæðan oꝓeꝛ ꝛꝓa maneȝa ðeoða. Ðeah hit nu ȝeþýꝓiȝe þ ða utemeꝛtan ðioða eoꝓeꝓne naman upahebban ⁊ on maniȝ ꝓeoðiꝛc eoꝛ heꝓiȝen. ⁊ þeah hꝓa ꝓexe miþ micelꝓe æꝓelcunðneꝛꝛe hiꝛ ȝeþýꝓða. ⁊ ꝓeo on eallum ꝓelum ⁊ on eallum ꝓlencum. ne ꝛe ðeað þeah ꝛꝓelceꝛ ne ꝓecþ. Ac he ꝛoꝛꝛiehþ ꝓa æꝓelo. ⁊ ꝓone ꝓican ȝelice ⁊ ꝓone heanan oꝛꝛꝓelȝþ. ⁊ ꝛꝓa ȝeemneꝛ ꝓa ꝓican ⁊ ꝓa heanan. Þꝓæt ꝛint nu þæꝛ ꝛoꝓemæ-

[1] Boet. lib. ii. metrum 7.—Quicumque solam mente, &c.

[1] Bod. þýldelic. [2] Cott. ȝeꝛuȝian meahte. [3] Cott. ȝelpeꝛ. [4] Cott. ꝛꝓiolice. [5] Cott. ꝛoꝛꝛiht. [6] Cott. ꝛæȝnað. [7] Bod. ꝛiþæꝛ heo. [8] Cott. apeaht.

fended himself against him very impatiently, though he before pretended that he was a philosopher, and asked him again, whether he thought him to be a philosopher or not. Then answered the wise man to him, and said: I would say that thou wert a philosopher, if thou wert patient, and able to be silent. How lasting was to him the fame which he before falsely sought! How did he not immediately burst because of one answer! What has it then availed the best men who were before us, that they so greatly desired vain glory and fame after their death? Or what does it profit those who now are? Therefore it were to every man more needful that he were desirous of good actions than of deceitful fame. What has he from this fame, after the separation of the body and the soul? Do we not know that all men bodily die, and yet the soul is living? But the soul goes very freely to the heavens, after it is set loose and liberated from the prison of the body. It then despises all these earthly things, and rejoices in this, that it may enjoy the heavenly, after it is taken away from the earthly. Then the mind will itself be a witness of God's will.

CHAPTER XIX.

When Wisdom had made this speech, then began he again to sing, and thus singing, said: Whosoever desires to have vain fame and unprofitable glory, let him behold on the four sides of him, how spacious the expanse of the heaven is, and how narrow the space of the earth is, though it seem large to us! Then may it shame him of the spreading of his fame, because he cannot even spread it over the narrow earth alone! O, ye proud, why are ye desirous to sustain with your necks this deadly yoke? or why are ye in such vain labour, because ye would spread your fame over so many nations? Though it even happen that the farthest nations exalt your name, and praise you in many a language; and though any one with great nobleness add to his birth, and prosper in all riches, and in all splendour, death nevertheless cares not for things of this sort, but he despises nobility, and devours the rich and the poor alike, and thus levels the rich and the poor! What are now the bones of the celebrated and the wise goldsmith, Weland? I have therefore said the wise, because to the

þan and þæt þran gold̄mið̄ ban pelonð̄. for þý ic cpæð þæt þran. for þý þam cþæxtezan ne mæz nǣþe hit cþǣt lo̱rtzan ne hine mon ne mæz ðonne eþ on him zeniman þe mon mæz þa runnan aperðan o̱f hiene rtede. Þ̄ǣr rint nu þæt pelonð̄ ban. oðð̄e hþa þat nu hþǣr hi pǣron. oðð̄e hþǣr ir nu re ro̱remǣþa ⁊ re apǣða Rompaþa hepetoza. re þǣr hatan Bjutur. o̱þþe naman Lar̄tiur. oðð̄e re þira ⁊ þǣrtþæða Cato. re þǣr eac Romana hepetoza. re þǣr openlice uþþita. Þu ne þǣþan þar zex̄yrn ⁊ o̱rþzepitene. ⁊ nan mon nat hþǣr hi nu rint. Þ̄ǣt ir heopa nu to laf̄e. butan re lýtla hlira ⁊ re nama mið̄ ꝑeaum rtaf̄um appiten. ⁊ þ̄ zit þýþre ir. þ̄ re piton manize ro̱remǣþe ⁊ zemýndþyrþe pepar ro̱rþzepitene þe rþre ꝑeapa manna a onzit. Ac manize hez̄zaþ ðeaðe mið̄ ealle ro̱rzitene. þ̄ re hlira hie ꝑurðum cuþe ne zeðeþ. Ðeah ze nu penen ⁊ pilnian þ̄ ze lanze hibban rcýlan hep on populðe. hþǣt bið̄ eop ponne ðý bet. hu ne cýmð̄ re ðeað̄. þeah ðe[1] he late cume. ⁊ aðeð̄ eop o̱f þirre populðe. ⁊ hþǣt ꝑo̱rtent eop ponne re zilp. huþu þam þe re ǣftemra ðeaþ zez̄nirþ ⁊ on ecnerre zehǣf̄t ;.

CAPUT XX.[k]

ÐÆT re Ꝑirðom þa þir leoþ arunzen hǣþe. þa onzan he rpelhen[2] ⁊ þur cpæþ. Ne pen þu no þ̄ ic to anþlice þinne þiþ þa þýrð. ꝑorþam ic hit no relre nauht ne onðþæðe. ꝑorþæm hit o̱ft zeþýþaþ þ̄ reo leare þýrð nauþer ne mæz þam men ðon ne ꝑultum. ne eac nænne ðem. ꝑorþam heo nir naner lore̱r þýþre. ꝑorþam heo hire relf̄ zecýþ þ̄ heo nanþuht ne bir. Ac heo onþþirð hire ǣpelm. þonne heo zeopenaþ huore ðeapar. Ic pene þeah þ̄ þu ne ꝑo̱rtande nu zit hþǣt ic ðe to cþǣþe. ꝑorþam hit ir punðorlic þǣt ic reczan pille. ⁊ ic hit mæz uneape mið̄ popðum zepeccan.[3] rþa rþa ic polðe. þ̄ ir þǣt ic þat þ̄ te reo þiþeþþeaþðe þýrð býþ ælcum men nýtþýþþre þonne reo oþþoþze. ꝑorþam reo oþþoþze rimle hhþ and licer. þ̄ mon recýle penan þ̄ heo reo[4] þo þore zef̄ræld̄. ac þo þiþeþþeaþðe ir þo þore zef̄ræl̄þ. þeah hþæm[5] rþa ne þince. ꝑorþam heo ir þǣrtþæð ⁊ zehæt rimle þ̄ te ro̱r bir. Sio oþur[6] ir leaf ⁊ berrich ealle hire zef̄eran. ꝑorþæm hio hit zecýþ relf̄ mið̄ hire hþurþfulnerre þæt hio bir rþre pancol. Ac reo þiþeþþeaþðe zebet and ze-læþeð̄ ælcne þaja ðe hio hi to̱zeþiet. Sio oþer[7] zebint ælc þaja

[k] Boet. lib. ii. prosa 8.—Sed ne me inexorabile, &c.

[1] Bod. þeah. [2] Cott. rþilhan. [3] Cott. apeccan. [4] Cott. ir. [5] Bod. hþa. [6] Cott. oðþu. [7] Cott. oðþu

skilful his skill can never be lost, nor can any man more easily take it from him than he can turn aside the sun from her place. Where are now the bones of Weland? or who knows now where they were? Or where is now the illustrious and the patriotic consul of the Romans, who was called Brutus, by another name Cassius? or the wise and inflexible Cato, who was also a Roman consul? He was evidently a philosopher. Were not these long ago departed? and no one knows where they are now. What of them is now remaining, except the small fame and the name written with a few letters? And it is yet worse that we know of many illustrious and memorable men departed, of whom very few persons have ever heard. But many lie dead, entirely forgotten, so that fame does not even make them known! Though ye now think and desire that ye may live long here in the world, what is it to you then the better? Does not death come, though he come late, and take you away from this world? And what then does glory profit you? at least those whom the second death seizes, and for ever binds?

CHAPTER XX.

When Wisdom had sung this lay, then began he to speak, and thus said: Do not suppose that I too obstinately attack fortune. I myself have no dread of it, because it frequently happens that deceitful fortune can neither render aid to a man, nor cause any injury. Therefore she is deserving of no praise, because she herself shows that she is nothing. But she reveals her fountain when she discloses her manners. I think, nevertheless, that thou dost not yet understand what I say to thee: for what I wish to say is wonderful, and I can hardly explain it with words as I would. It is, that I know that adverse fortune is more useful to every man than prosperous. For the prosperous always lies and dissembles, that men may think that she is the true happiness. But the adverse is the true happiness, though to any one it may not seem so, for she is constant and always promises what is true. The other is false, and deceives all her followers; for she herself shows it by her changeableness, that she is very unstable: but the adverse improves and instructs every one to whom she joins herself. The other binds every one of the minds which enjoy her, through the appearance which she

moda þe hiþe[1] bliċþ miδ þæþe hipunga δe hio liceτ þ hio ſie goδ. ſeo piδerpeapδe ponne anbinτ[2] ⁊ gerſeop ælc þapa þe hio togeþieδ. miδ þam þ hio him geopenaþ hu tiedre[3] þær anδpeapδan gerælþa ſinτ. Ac ſeo opſrophner gæþ ſcyſmælum [ſpa þær pinδer ỳſτ.][4] δio piþerpeapδner ponne bi þ ſimle untælu. ⁊ þpacu arcipreδ[5] miδ þæþe ſtỳpinge hiþe agenþe ſpecenneſſe. Ac ſio leare gerælþ hio tihþ on laſτ neadinga þa þe hiere togeþeoδaþ ſpom þæm ſoþum[6] gerælþum miδ hiere olecunge.[7] δeo piþerpeapδner ponne full oft ealle þa þe hiere underþeoδde bioþ. neadinga getihþ to þam ſoþum gerælþum. ſpa ſpa miδ angle ſiſc gefangen biþ. Δinc þ þe nu þ lỳtel gerτreon ⁊ lỳtel eaca þinpa gerælþa. þætte þeoſ neþe anδ þeoſ egleſice piþerpeapδner þe bpinġþ. þ iſ þæt heo ſpiþe hiaþe þa Mod. þe geopenaþ δinpa getreopia ſpeonδa. anδ eac þinpa ſeonδa. þæt þu hie miht ſpiδe ſputele[8] tocnapan. Ac þær leaſan gerælþa ponne hi þe ſpom gepitaþ. δonne nimaδ hi heopa men miδ him. ⁊ lætaþ þine ſeapan gerτreopan miδ þe. Du polδerτ þu nu gebỳcgan. þa þu gerælġorτ þæþe ⁊ þe þuhte þ ſeo pỳſiδ ſpiþorτ on δinne pillan poδe. miδ hu micelan[9] ſeo polδerτ þu þa habban geboht þ þu ſputole mihterτ tocnapan þine ſpinδ[10] ⁊ þine ſỳnδ.[11] Ic þat þeah þ þu hit polδerτ habban miδ miclan ſeo[12] geboht þ þu hi cuþerτ pel torcaδan. Δeah þe nu þince þ þu δeoppỳnþe ſeoh[13] ſorlopen habbe. þu hæfτ þeah micle δiopþỳnþre miδ geboht. þ ſinτ gerτreope ſpienδ. þa þu miht nu tocnapan. ⁊ þaſτ hpæt þu hioþa hæfτ. Dpæt þ iſ þ eallþa δeorpeorþerte ſeoh:.

CAPUT XXI.[1]

ÐÆ ſe Pipδom þa þiſ ſpell aſæδ hæfδe. þa onġan he giδδigan[14] ⁊ δuſ ſinġende cpæþ. An ſceppend iſ buton ælcum tpeon. ⁊ ſe iſ eac pealdend heoſoner ⁊ eorþan ⁊ ealþa geſceafta gefepenlicpa ⁊ eac unġefepenlicpa. þ iſ Lod ælmihtiġ. δam þeoþiaþ ealle þa þe þeoþiaþ. ġe þa þe cunnon. ġe þa þe ne cunnon. ġe þa þe hit piton þ hie him þeoþiaþ. ġe þa þe hit nỳton. δe ilca ġe-

[1] Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

[1] Bod. hepe. [2] Cott. onbinτ. [3] Cott. tedþa. [4] Cott. ſpa þæþ pinδer þỳſ, and Bod. ſpæþep pinδer þỳſ. The reading within the brackets is a suggestion of the late Mr. Cardale's, in which I fully concur. [5] Cott. þæþu arcenneδ. [6] Cott. roþan. [7] Cott. þæþe olhcunge. [8] Cott. ſpeotole. [9] Cott. micle. [10] Cott. ſpienδ. [11] Cott. ſienδ. [12] Cott. micle ſio. [13] Cott. ſioh. [14] Cott. ġiδδian.

feigns of being good: but the adverse unbinds, and frees every one of those whom she adheres to, in that she discloses to them how frail these present goods are. But prosperity goes confusedly as the wind's storm; while adversity is always faultless, and is saved from injury by the experience of her own danger. In fine, the false happiness necessarily draws those who are associated with her, from the true felicities, by her flattery: but adversity often necessarily draws all those who are subjected to her, to the true goods, as a fish is caught by a hook. Does it then seem to thee little gain, and little addition to thy felicities, which this severe and this horrible adversity brings to thee: that is, that she very quickly lays open to thee the minds of thy true friends, and also of thine enemies, that thou mayest very plainly distinguish them? But these false goods, when they depart from thee, then take they their men with them, and leave thy few faithful ones with thee. How wouldest thou now buy, or when thou wert happiest, and it seemed to thee that fortune proceeded most according to thy will, with how much money wouldest thou then have bought, that thou mightest clearly distinguish thy friend and thy foe? I know, however, that thou wouldest have bought it with much money that thou mightest well know how to distinguish them. Though it now seem to thee that thou hast lost precious wealth, thou hast nevertheless therewith bought much more precious, that is, true friends, whom thou art now able to distinguish, and knowest what of them thou hast. But this is the most valuable wealth of all.

CHAPTER XXI.

When Wisdom had made this speech, then began he to sing, and thus singing, said: There is one creator beyond all doubt, and he is also governor of heaven and earth, and of all creatures, visible and invisible. He is God Almighty. Him serve all those *creatures* which serve, both those which have understanding, and those which have not understanding: both those which know it that they serve him, and those which know it not. The same has appointed un-

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ꝛette unapenbenblicne ꝛiðo. ⁊ þeapaꝛ. ⁊ eac ȝecýnbelice ꝛibbe eallum hiꝛ ȝeꝛceaftum þa þa he polde. ⁊ ꝛþa lanȝe ꝛþa he polde. þa nu ꝛculon ꝛtanban to populde. Đapa unꝛtillena ȝeꝛceafta ꝛtýþinȝ ne mæȝ no peopþan ȝeꝛtilleð. ne eac onpenð oþ ðam þýne ⁊ oþ þæþe enbebýnðneꝛꝛe þe him ȝeꝛet iþ. ac ꝛe anpealda hæfþ ealle hiꝛ ȝeꝛceafta ꝛþa miþ hiꝛ bꝛiðle beþanȝene. ⁊ ȝetoȝene. ⁊ ȝemanobe ꝛþa þ hi nauþeꝛ ne ȝeꝛtillan ne moton. ne eac ꝛþiþoꝛ ꝛtýꝛnan. þonne he him þæt ȝeꝛum hiꝛ pealðleðeꝛeþ toꝛoꝛlæt. Spa hæfþ ꝛe ælmihtiza Lob ȝeheaþoꝛaðe ealle hiꝛ ȝeꝛceafta miþ hiꝛ anpealde. þæt heoꝛa ælc þinð þiþ oþeꝛ. and þeah þꝛæþeð oþeꝛ þ hie ne moton toꝛlupan. ac bið ȝepeꝛꝛðe eft to þam ilcan þýne þe hie æþ uþmon. ⁊ ꝛþa peoþþaþ eft ȝeeðnipaðe. ꝛþa hi hit fazíaþ þ ða piþeꝛꝛpeaꝛðan ȝeꝛceafta æȝþeꝛ ȝe hie betpux him pinnaþ. ȝe eac fæꝛte ꝛibbe betpux him healðaþ. Spa nu fýꝛ ðeþ ⁊ þæteꝛ. ⁊ ræ ⁊ eoꝛþe. ⁊ maneȝa oþꝛa ȝeꝛceafta. þe beoþ a ꝛþa unȝeðþæþa betpux him ꝛþa ꝛþa hi beoþ. ⁊ þeah he beoþ ꝛþa ȝeþþæþa þættе no þ an þ hi maȝon ȝefeþan beon. ac þý ꝛuþþoꝛ þ heoꝛa fuþþum nan buton oþþum beon ne mæȝ. Ac a ꝛceal þæt piðeꝛꝛpeaꝛðe þ oðeꝛ piþeꝛꝛpeaꝛðe ȝemetȝian. ꝛþa nu hæfð ꝛe ælmihteza Lob ꝛþiþe ȝeꝛceaðꝛiꝛlice ⁊ ꝛþiðe limplice ȝeꝛet þ ȝeþþixle eallum hiꝛ ȝeꝛceaftum. Spa nu lencten ⁊ hæþꝛeꝛt. on lencten hit ȝꝛiepð. and on hæþꝛeꝛt hit fealþaþ. ⁊ eft ꝛumeꝛ ⁊ þintep. on ꝛumeꝛa hit biþ peaþm. and on þintþa cealð. Spa eac þio ꝛunne bꝛinȝþ leohte ðaȝaꝛ. ⁊ ꝛe mona lihꝛ on nihꝛ. þuþh þæꝛ ilcan Lobeꝛ mihꝛ. Se ilca foþþýnþ þæþæ þæ þ heo ne mot þone peoþꝛcpolð ofeþꝛtæppan þæþe eoþþan. Ac he hæfþ heoꝛa meaþce ꝛþa ȝeꝛette. þ hie ne mot heoþe meaþce ȝebꝛæðan ofeꝛ þa ꝛtillan eoþþan. Mið þam ilcan ȝeꝛece iþ ȝepealꝛt ꝛþiþe anlic ȝeþþixle þæꝛ floðeꝛ ⁊ þæꝛ ebban. þa ȝeꝛetenep þa he læt ꝛtanban þa hþile þe he pile. Ac þonne æþ þe he þ ȝepealðleþeþ foþlæt þaþa bꝛiðla. þe he þa ȝeꝛceafta nu miþ ȝebꝛiðlaðe hæfþ. þ ꝛeo piþeꝛꝛpeaꝛðneꝛ. þe þe æþ ýmbe ꝛþþæcon. ȝif he ða læt toꝛlupan. þonne foþlætaþ hi þa ꝛibbe þe hi nu healðaþ. ⁊ þinþ heoꝛa ælc on oþeꝛ æftep hiꝛ aȝenum þillan. ⁊ foþlætaþ heoꝛa ȝefeþꝛiæðenne. ⁊ foþðoð ealne þýꝛne middaneaþð. ⁊ peoþþaþ him ꝛelfe to nauhte. Se ilca Lob ȝeȝeȝþ miþ fꝛeondþæðenne folc toȝæðeꝛe. ⁊ þin hiȝ ꝛcipaꝛ ȝeꝛamnaþ miþ clænlicꝛe luꝛe. Þe ȝeȝæðeþaþ fꝛinð ⁊ ȝefeþan þ hie ȝetꝛeoplice heoꝛa ꝛibbe ⁊ heoꝛa fꝛeondþæðenne healðaþ. Eala þ te ðiꝛ moncýn pæꝛꝛe ȝeꝛælix. ȝif heoꝛa Mod

changeable customs and habits, and also natural agreement, to all his creatures, when he would, and so long as he would, which now shall stand for ever. The motion of the moving creatures cannot be stayed, nor yet turned from the course and from the order that is set to them. But the governor has so with his bridle caught hold of, and restrained, and admonished, all his creatures, that they neither can be still, nor yet move farther than he the space of his rein allows to them. So has the Almighty God controlled all his creatures by his power, that each of them strives with another, and yet supports another, so that they cannot slip asunder, but are turned again to the same course which they before ran, and thus become again renewed. So are they varied, that contrary creatures both strive with each other, and also hold firm agreement with each other. Thus fire doth, and water; and sea and earth; and many other creatures, which will ever be as discordant between themselves, as they are; and yet they are so accordant that not only they may be companions, but moreover, that even no one of them without another can exist. But ever must the contrary the other contrary moderate. So has now the Almighty God very wisely and very fitly appointed change to all his creatures. Thus spring and harvest. In spring it groweth, and in harvest it ripens. And again summer and winter. In summer it is warm, and in winter cold. So also the sun bringeth light days, and the moon gives light in the night, through the power of the same God. The same warns the sea that it may not overstep the threshold of the earth: but he has so fixed their limits, that it may not extend its boundary over the still earth. By the same government is ordered a very like change of the flood and the ebb. This appointment, then, he allows to stand as long as he wills. But whenever he shall let go the rein of the bridles with which he has now bridled the creatures, that contrariety which we before mentioned, if he shall allow these to be relaxed, then will they forsake the agreement which they now keep, and strive, each of them with other, after its own will, and forsake their companionship, and destroy all this middle-earth, and bring themselves to naught. The same God joins people together with friendship, and unites families with virtuous love. He brings together friends and companions, that they faithfully hold their agreement and their friendship.

þæne þa niht ⁊ þa getacelod. ⁊ þa geendebyrd. þa þa he ofne gecearta rindon :· Þeh endap nu reo æcene fnofer boc Boetiuſer.[1] ⁊ onginþ reo þridde. Se Boetiuſ pær ofne naman gehaten[2] Seuerinuſ. re pær heretoga Romana :·

CAPUT XXII.[m]

§ I. ÐÆT re Wiſdom ða þiſ leop aſungen hæfde. ða hæfde he me gebunden[3] mid þære þýnnſumneſſe hiſ ſanger. þ ic hiſ pær ſpiþe papiende ⁊ ſpiþe luſtbære hine to gehýranne mid innepeardum Mode. ⁊ þa fulnaþe[4] þær ic clipode[5] to him ⁊ ðuſ cpæþ. Eala Wiſdom. þu þe eart þio hehte ſnofer eallra þeniga moda.[6] hu þu me hæfſt aſpeſnodne ægher ge mid þinre ſmealican ſpræce. ge mid þære[7] þýnſumneſſe þiner ſanger. to þam þu me hæfſt nu genetne[8] ⁊ ofericumenne mid þinre geceadpiſneſſe. þ me nu þýncþ þætte no þ an þæt ic ðaſ unþýrdo apræfnan mæg. þe me on becumen iſ. Ac þeah me get mape ſnecenneſ on becume. ne cpiþe ic[9] næfne ma þ hit buton ge-þýhtum[10] ſie. forþam ic þat þ ic mapan ⁊ hefigran þriþe pæne. Ac ic polde ymbe þone læcedom papa ðinga lapa hpene mape gehýran. þeah ðu nu hpene æt rædeſt[11] þ þu pendeſt[12] þ hi poldon me ſpiþe bitere þincan. ne ondræde ic hi me nauht nu. Ac ic heora eom ſpiþe zifre ægher ge to gehenenne ge eac to gehealdanne. ⁊ ðe ſpiþe georne bidde þ þu hi me gelæſte. ſpa ſpa þu me nu lytle æt gehete. Ða cpæð re Wiſdom. Ic on-geat rona þa ðu ſpa pel gerpuzodeſt. and ſpa luſtlice gehenſt mine lape.[13] þ þu poldeſt mid innepeardan Mode hi ontiton. ⁊ rmeagean. forþam ic geanbidode ſpiþe pel oþ ic pifte[14] hpæt þu poldeſt. ⁊ hu þu hit underþiſtandan poldeſt. ⁊ eac þý fulþon ic tiolode ſpiþe geornfullice. þ ðu hit forþiſtandan mihteſt.[15] Ac ic þe pille nu recgan hpelc re læcecræft iſ minre lape ðe ðu me nu bitſt. Ðe iſ ſpiðe biter on muþe ⁊ he þe tiþ on ða þiotan þonne ðu hiſ æfteſt ſandaſt. Ac he penodaþ[16] ýðþan he innaþ. ⁊ bip ſpiþe liþe on ðam innoþe. ⁊ ſpiþe ſpete to bealcetenne :·[17]

[m] Boet. lib. iii. prosa 1.—Jam cantum illa finierat, &c.

[1] Cott. æſteſne ſnoſn boc Boetieſ. [2] Cott. haten. [3] Cott. gebun-denne. [4] Cott. fulnæþe. [5] Cott. cleopode. [6] Bod. doma. [7] Bod. þinre. [8] Cott. apetne. [9] Bod. iſ. [10] Bod. gepýrdum. [11] Cott. ræde. [12] Cott. pende. [13] Cott. mina lapa. [14] Cott. piſte. [15] Cott. meahte. [16] Cott. þe penedað. [17] Bod. belcentan.

O, how happy would this mankind be, if their minds were as right, and as established, and as ordered, as the other creatures are! Here endeth the second consolation-book of Boethius, and beginneth the third. Boethius was by another name called Severinus: he was a consul of the Romans.

CHAPTER XXII.

§ I. When Wisdom had sung this lay, then had he bound me with the sweetness of his song, so that I was greatly admiring it, and very desirous to hear him with inward mind: and immediately thereupon I spoke to him, and thus said: O, Wisdom, thou who art the highest comfort of all weary minds! how hast thou comforted me, both with thy profound discourse and with the sweetness of thy song! So much hast thou now corrected and overcome me with thy reasoning, that it now seems to me that not only am I able to bear this misfortune which has befallen me, but even if still greater peril should come upon me, I will never more say that it is without deserving: for I know that I were deserving of more, and heavier. But I am desirous to hear something more of the medicine of these thine instructions. Though thou just now saidst that thou thoughtest that they would seem very bitter to me, I am not now afraid of them, but I am very anxious after them, both to hear, and also to observe: and very earnestly entreat thee that thou wouldest perform to me, as thou a little while ago promisedst me. Then said Wisdom: I knew immediately when thou didst so well keep silence, and so willingly heardest my doctrine, that thou wouldest with inward mind receive and consider it. Therefore I waited very well till I knew what thou wouldest, and how thou wouldest understand it; and, moreover, I very earnestly endeavoured that thou mightest understand it. But I will now tell thee what the medicine of my doctrine is, which thou askest of me. It is very bitter in the mouth, and it irritates thee in the throat, when thou first triest it: but it grows sweet after it enters in, and is very mild in the stomach, and pleasant to the taste.

§ II.[n] Ac ðæp ðu onzeate hpiðpe ic þe nu teohhie to lædenne.[1] ic pat þ þu polderт ppiþe zeopne ðiderp punðian. ⁊ ppiþe ppiplice beon onæleð mið ðæpe zitpunze. popþam ic zehepde þ þu æp pæderт þ þu ppiþe zeopnpull pæpe hit to zehypanne. Ða cpæþ þ Mod. Hpiperp pilt þu me nu ppþoрt lædan. Ða anðpýpide reo Lerceaðpiner and cpæþ. To þæm poþum zepælþum ic tiohhie[2] þ ic þe læde. þe[3] þm Mod oft ymbe þæpperp ⁊ eaþmeþ.[4] ⁊ ðu[5] ne mihterт zýt pulpihtne pez apeðian to ðam poþum zepælþum. popþam þm Mod pær abizod mid þæpe anpne ðirpa learena zelæðа. Ða cpæþ þ Mod. Ic ðe healpize þ þu me opepe buton ælcum tpeon hpæt pio poþe zepælþ pie. Ða cpæþ pio Lerceaðpiner. Ic pille popluрtlice þop þinum luþum. Ac ic þceal be þumepe birene þume anlicnerре þæpe þpan þe zetæcan. op þe þ þinz cuþþe pie. to þam þ þu þa birne þpeotole zerceapize. ⁊ þonne be þæpe anlicnerре þapa poþena zepælþa þu mæze onzitan þa poþan zepælða. ⁊ poplætan[6] pætte him piþerpeapiþ bip. þ þinc þa learan zepælþa. and þonne mid eallep moðep zeopnpullan inzeþance hizie[7] þ þu mæze becuman to þam zepælþum þe ece þuþhþuniap :.

CAPUT XXIII.[o]

ÐA þe Pirðom þa þir þpell apeht[8] hæfðe. þa onzan he eft ziddian. ⁊ þuf cpæþ. Ðpa hpa þpa pille þapan perтmbæpe land. atio æperт of þa þopnaf. ⁊ þa fýhrаf. ⁊ þ feapn. ⁊ ealle þa peoð þe he zerio þ þam æcepum ðeþizen. þ þe hpæte mæze ðý bet peaxan. Eac ir ðeor biren to zepencenne. þ ir þ ælcum men þincð humzer bio bpead þý zeopiodþa. zif he hpene æp bitepeр onbipizþ. and eft þmýlte pedeр bip þý þancpýhþre. zif hit hpene æp bip þteapce þtopmaf. ⁊ nopiðan þindaf. ⁊ micle penaf ⁊ þnapaf. Anð þancpýhþre bip eac þær ðæzer leoht þop þæpe ezerlican þiofтpo þæpe nihte. þonne hit þæpe zif nan niht næpe. Ðpa bip eac micle þe þinfumre pio poþe zepælð to habbenne æfteр þam eopmþum þifrer andpeapiðan liper. And eac micle ðý eþ þu miht þa poþan zepælþa zecnapan and to hiopa cýþþe becuman. zif ðu æperт apýrtpalarт of ðinum Mode

[n] Boet. lib. iii. prosa 1.—Sed quod tu te audiendi, &c.
[o] Boet. lib. iii. metrum 1.—Qui serere ingenuum volet, &c.
[1] Cott. tiohize to lædanne. [2] Cott. tiohize. [3] Cott. þæp. [4] Cott. hpærpeð ⁊ eac mæt. [5] Cott. Ac þu. [6] Bod. poplæt. [7] Cott. hizize. [8] Cott. apæð.

§ II. But when thou shouldest perceive whither I now design to lead thee, I knew that thou wouldest very anxiously tend thither, and be very greatly inflamed with that desire. For I heard what thou before saidst, that thou wast very desirous to hear it. Then said the Mind: Whither wilt thou now especially lead me? Then answered Reason, and said: I propose that I should lead thee to the true goods, about which thy mind often meditates, and is greatly moved: and thou hast not yet been able to find the most direct way to the true goods, because thy mind was occupied with the view of these false goods. Then said the Mind: I beseech thee that thou wouldest show me, beyond all doubt, what the true happiness is. Then said Reason: I will gladly, for love of thee. But I must, by some example, teach thee some resemblance of the thing, till the thing be better known to thee; in order that thou mayest clearly view the example, and then, by the resemblance of the true goods, thou mayest know the true goods, and forsake what is contrary to them, that is, the false goods: and then with the anxious thought of all thy mind, strive that thou mayest arrive at those goods, which for ever remain!

CHAPTER XXIII.

When Wisdom had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to sow fertile land, let him first draw out the thorns, and the furze, and the fern, and all the weeds which he observes to do injury to the field, in order that the wheat may grow the better. Also, this example is to be considered, that is, that to every man honeycomb seems the sweeter, if he, a little before, taste *anything* bitter. And, again, calm weather is the more agreeable, if it a little before be stark storms, and north winds, and much rain and snow. And more agreeable also is the light of the day, for the horrible darkness of the night, than it would be if there were no night. So is also the true happiness much the more pleasant to enjoy, after the calamities of this present life. And, moreover, thou mayest much the sooner discover the true goods, and arrive at the knowledge of them, if thou first rootest out from thy mind the false goods, and removest

ða leaſan ȝeræſþa. ⁊ hi oꝼatihꝛt oꝼ[1] done ȝꝛunð. siððan þu hi þonne ȝecnapan mihte. þonne þat ic þ ðu ne þilnaſt naneȝ oþþeȝ þinȝeȝ oꝼeꝛ þa:.

CAPUT XXIV.[p]

§ I. ÐÆ he þa þiꝛ leoð aꝛunȝen hæꝼde. þa ꝼoꝛlet he þone ꝼanȝ. ⁊ ȝeꝼꝛuȝobe ane hþile. ⁊ onȝann ꝼmealice þencan on hiꝛ modeȝ inȝeþance. and ðuꝼ[2] cþæþ. Ælc þeaþlic man ꝼꝛencþ hine ꝼelꝼne mið miꝛtlicum[3] ⁊ manifealdum ymbhoȝum. ⁊ þeah þillniað ealle þuþh miꝛtlice[4] paþaꝛ cuman to anum ende. þ iꝛ þ hi þilniaþ þuþh unȝelice eaȝnunȝa cuman to anꝛe eaðiȝneꝛꝛe. þ iꝛ þonne Loð. ꝛe iꝛ ꝼꝛuma ⁊ ende ælceꝛ ȝoðeꝛ.[5] ⁊ he iꝛ ꝼio hehꝛte ȝeꝛæliþ.[6] Ða cþæþ þ Mod. Dæt me ðyncþ ꝛie þ hehꝛte ȝoð.[7] þætte man ne ðuꝼꝛe naneȝ oþþeꝛ ȝoðeꝛ. ne eac ne ꝼecce oꝼeꝛ þ. ꝼiððan he þ hæbbe. þ iꝛ hꝛoꝼ[8] ealla oþeꝛꝛa ȝoða.[9] ꝼoꝛþam hiꝛ eall oðꝛu ȝoð[10] utan beꝼehþ. ⁊ eall on innan him hæꝼþ. Næꝛe hiꝛ no þ hehꝛte ȝoð.[11] ȝiꝛ him æniȝ butan pæꝛe. ꝼoꝛþam hiꝛ hæꝼde ðonne to þilnianne ꝼumeȝ ȝoðeꝛ[12] þe hiꝛ ꝛelꝼ næꝼde. Ða anðꝛþaꝛiode ꝼio Leꝛceaðiꝛneȝ ⁊ cþæþ. Dæt iꝛ ꝼꝛiþe ꝼþeotol þ þæt iꝛ ꝼio hehꝛte ȝeꝛælið. ꝼoꝛþam hiꝛ iꝛ æȝþeꝛ ȝe hꝛoꝼ ȝe ꝼlop ealleꝛ ȝoðeꝛ.[13] hþæt iꝛ þ þonne buton ꝼeo ꝛeleꝛte ȝeꝛælið. þe þa oþþa ȝeꝛæliþa ealle[14] on innan him ȝeȝaðeꝛað. ⁊ hi utan ymbhæꝼþ.[15] ⁊ on innan him ȝehelt. ⁊ him naneȝ ne bið þana. ne he naneȝ neoðdeaꝛiꝛe næꝼþ. Ac hi cumaþ ealle oꝼ him. ⁊ eꝼt ealle to him. ꝼþa ꝼþa ealle þæteꝛu cumað oꝼ ðæꝛe þæ. ⁊ eꝼt ealle cumað to ðæꝛe þæ. Niꝼ nan to þæꝛ lỳtel æþelm.[16] þ he þa þæ ne ȝeꝛece. and eꝼt oꝼ þæꝛe þæ he ȝelent in on þa eoꝛþan. ⁊ ꝼþa he biþ ꝼmuȝende ȝeond þa eoꝛþan. oð he eꝼt cymþ to ðam ilcan æþelme þe he æꝛ ut ꝼleop. ⁊ ꝼþa eꝼt to ðæꝛe þæ:.

§ II.[q] Diꝛ iꝛ nu biꝛen þaꝛa ꝼoþena ȝeꝛæliða. þaꝛa þilniaþ ealle oeaþlice men to beȝitanne. ðeah he ðuþh miꝛtlice[17] peȝaꝛ ðencan to cumanne. ꝼoꝛþam æȝhpelc man hæꝼþ ȝecỳndelic ȝoð[18] on him ꝛelꝼum. ꝼoꝛþam ælc Mod þilnaþ ꝼoþeꝛ ȝoðeꝛ to

p Boet. lib. iii. prosa 2.—Tum defixo paululum visu, &c.

q Boet. lib. iii. prosa 2.—Est enim mentibus hominum, &c.

1 Bod. oꝼ atihð oð. 2 Cott. þa. 3 Cott. miꝛlicum. 4 Cott. miꝛlice. 5 Cott. ȝooðeꝛ. 6 Bod. ȝeꝛæliþa. 7 Cott. ȝoð. 8 Cott. ꝼþoꝼꝛ. 9 Cott. ȝooða. 10 Cott. ȝoob. 11 Cott. ȝoob. 12 Cott. ȝooðeꝛ. 13 Cott. ȝooðeꝛ. 14 Cott. ealla. 15 Cott. ymbꝼehð. 16 Cott. æþylm. 17 Cott. miꝛlice. 18 Cott. ȝoob.

them from the ground. After thou, then, art able to discover those, I know that thou wilt not desire any other thing besides them.

CHAPTER XXIV.

§ I. When he had sung this lay, he ceased the song, and was silent awhile, and began to think deeply in his mind's thought, and thus said: Every mortal man troubles himself with various and manifold anxieties, and yet all desire, through various paths, to come to one end: that is, they desire, by different means, to arrive at one happiness; that is, then, God! He is the beginning and the end of every good, and he is the highest happiness. Then said the Mind: This, methinks, must be the highest good, so that man should need no other good, nor moreover be solicitous beyond that: since he possesses that which is the roof of all other goods; for it includes all other goods, and has all of them within it. It would not be the highest good, if any *good* were external to it, because it would then have to desire some good which itself had not. Then answered Reason, and said: It is very evident that this is the highest happiness, for it is both the roof and the floor of all good. What is that, then, but the best happiness, which gathers the other felicities all within it, and includes, and holds them within it: and to it there is a deficiency of none, neither has it need of any; but they all come from it, and again all *return* to it: as all waters come from the sea, and again all come to the sea? There is none in the little fountain which does not seek the sea, and again, from the sea it arrives at the earth, and so it flows gradually through the earth, till it again comes to the same fountain that it before flowed from, and so again to the sea.

§ II. Now this is an example of the true goods, which all mortal men desire to obtain, though they by various ways think to arrive at them. For every man has natural good in himself, because every mind desires to obtain the true good:

beȝitanne. Ac hit bi̇þ ameȝȝeð mid ðam lænum ȝoðum.[1] foȝþam hit bið [oþðæliȝe][2] þæȝito. foȝþam ȝume menn penaþ þ̄ þæt ȝe ȝeo ȝeleȝte ȝeȝælþ. þ̄ mon ȝe ȝa þeliȝ þ̄ he naneȝ þinȝeȝ maȝan ne þuȝe. ⁊ þilniað[3] hioȝa foȝuld æȝteþ þæm. Sume men penaþ þ̄ þ̄ ȝe þæt hehȝte ȝoð.[4] þ̄ he ȝe hiȝ ȝeȝeȝum hiȝ ȝeȝeȝena feoȝþoȝt. ⁊ eallon mæȝene ðæȝ tilaþ. Sume penaþ þ̄ þ̄ hehȝte ȝoð[5] ȝe on ðam hehȝtan anfealde. þa þilniað oðeȝ tfeȝa. oðde him ȝelfe ȝiefian. oðde hi to ðaȝa ȝicena ffeondȝcipe ȝeȝeoðan. Sume teolihiaþ þ̄ þ̄ betft fẏ þæt mon ȝeo foȝemæȝe. ⁊ fiðmæȝe. ⁊ hæbbe ȝoðne[6] hliȝan. tilliað ðonne þæȝ æȝþeȝ ȝe on ribbe. ȝe on ȝeȝinne. Maneȝe tellað þ̄ to mæftum ȝoðe[7] ⁊ to mæftefie ȝeȝælfe þ̄ mon ȝe ȝimle blide on ðiȝre andfeaȝðan liȝe. ⁊ fulȝa eallum hiȝ luftum. Sume ðonne ða ðe þaȝ pelan þilniað. hi hiȝ þilniað foȝþam ðæt hi þolðon ðẏ maȝan anfealð habban. þ̄ he mihton[8] þẏ oȝȝroȝlicoȝ biȝȝa foȝuld luſta bȝucan. ⁊ eac þaȝ pelan. Maneȝæ ȝint þaȝa þe foȝ ðẏ þilniaþ anfealdeȝ. ðe hie þolðon oȝmæte feoh[9] ȝeȝaðeȝian. oðde eft þone hliȝan heoȝa naman hi þilniað þæt hi ȝebȝæðan ·.

§ III.[r] On ȝfelcum. ⁊ on oþȝum ȝfelcum lænum. and hfeoȝenðum[10] feoȝþfcifum ælceȝ menniſceȝ moðeȝ miȝeþanc biþ ȝefȝenceð mid þæȝe ȝeoȝnfulneȝȝe and mid þæȝe tiolunȝa.[11] þenþ þonne þ̄ hit hæbbe ȝum healic ȝoð[12] ȝefteȝnẏned. ðonne hit hæfþ ȝefunnen[13] þæȝ ȝolceȝ olecunȝa. Ond me þincð þ̄ hit hæbbe ȝeboht ȝume ȝfiȝe leaȝice mæȝȝe. Sume tilliað mid micelȝe ȝeoȝnfulneȝȝe piȝa. foȝþam þ̄ hi þuþ þ̄ mæȝe mæft beaȝna beȝitan. ⁊ eac ſẏnfumlice libban. Ða ȝetfeoȝan ffeond.[14] þonne ic feeȝe ȝeo[15] þæt ðeoȝȝeoȝðefte ðẏnȝ eallȝa biȝȝa foȝuld ȝeȝælþa. þa ne ȝint fuþþon[16] to foȝuld ȝoðum to tellanne. ac to ȝoðcundum. foȝþam ȝeo leaȝe ſẏþ hi na foȝþ ne bȝinȝþ. Ac ȝe Loð þe hi ȝecẏndelice ȝeȝceoȝ to ȝemaȝum. foȝþam ðe ælceȝ oþȝeȝ þinȝeȝ on biȝȝe foȝuldе mon þilniað, oðde foȝþam þe he mæȝ ðuþh þ̄ to anfealde cuman. oðde to ȝumum foȝuld luſte. buton ðæȝ ȝetfeoȝan ffeondeȝ. þone mon luſaþ hȝilum foȝ luſum ⁊ foȝ tfeoȝum. ðeah he him naȝȝa

[r] Boet. lib. iii. prosa 2.—In his igitur ceterisque, &c.

[1] Cott. ȝoodum. [2] Cott. oȝt þælfe. Bod. oȝ þælfe. [3] Cott. ȝinniað. [4] Cott. ȝood. [5] Cott. ȝood. [6] Bod. heah be ȝode. [7] Cott. ȝoode. [8] Cott. mealhte. [9] Cott. ȝioh. [10] Bod. hi ȝeoȝendum. [11] Cott. tiluȝa. [12] Cott. ȝood. [13] Cott. ȝenumen. [14] Cott. ȝetȝeaȝan ȝfiend. [15] Cott. ȝie. [16] Cott. ȝuþþum.

but it is hindered by the transitory goods, because it is more prone thereto. For some men think that it is the best happiness that a man be so rich that he have need of nothing more: and they choose their life accordingly. Some men think that this is the highest good, that he be among his fellows the most honourable of his fellows, and they with all energy seek this. Some think that the supreme good is in the highest power. These desire, either for themselves to rule, or else to associate themselves in friendship with their rulers. Some persuade themselves that it is best that a man be illustrious and celebrated, and have good fame; they therefore seek this both in peace and in war. Many reckon it for the greatest good and for the greatest happiness, that a man be always blithe in this present life, and fulfil all his lusts. Some, indeed, who desire these riches, are desirous thereof, because they would have the greater power, that they may the more securely enjoy these worldly lusts, and also the riches. Many there are of those who desire power because they would gather overmuch money: or again, they are desirous to spread the celebrity of their name.

§ III. On account of such and other like frail and perishable advantages, the thought of every human mind is troubled with solicitude and with anxiety. It then imagines that it has obtained some exalted good when it has won the flattery of the people; and methinks that it has bought a very false greatness. Some with much anxiety seek wives, that thereby they may, above all things, have children, and also live happily. True friends, then, I say, is the most precious thing of all these worldly felicities. They are not, indeed, to be reckoned as worldly goods, but as divine: for deceitful fortune does not produce them, but God, who naturally formed them as relations. For of every other thing in this world man is desirous, either that he may through it attain to power, or else some worldly lust: except of the true friend, whom he loves sometimes for affection and for fidelity, though he expect to himself no other rewards. Nature joins and

oþerþa læna[1] ne þene. ⁊ ȝecýnð ȝeȝehþ ⁊ ȝelimþ ða fþiend toȝædere mid untodæledlicre lufe. Ac mid ðiffum þoþuld ȝefælþum ⁊ mid ðif andþeafdan þelan mon þýficþ oftor feond ðonne fheond. Be þifan[2] ⁊ be manezum þýllecum mæȝ beon eallum monnum cuþ. ⁊ te ealle þa lichamlican ȝoð bið[3] foþcuþþan ðonne ðære faple cþæftaf. Þæt þe penað ⁊ mon beo þý fþræncȝra[4] þe he bið micel on hif lichoman. feo fæȝeþner þonne ⁊ feo hþætner þæf lichoman ȝeblifaþ þone mon. ⁊ aþet. ⁊ fio hælu hine ȝeðeþ lufþæþne :. On eallum þifum lichamlicum[5] ȝefælicneffum men fecaþ anfealde eadiȝneffe þæf þe him ðincþ. foþþam þe æȝhþelc man fþa hþæt fþa he oþer ealle oþþe þinȝ fþiþoft lufaþ. ⁊ he teohhaþ[6] ⁊ him fie betft ⁊ ⁊ bif hif hehfte ȝoð.[7] þonne he ⁊ þonne beȝiten hæfþ. þonne tihhaþ he ⁊ he mæȝe beon fþiðe ȝefæliȝ. Ne onface ic nauht ⁊ þa ȝefælþa ⁊ þeo eadiȝneþ fie þæt hehfte ȝoð[9] þifef andþeafdan lifef. foþþam ðe[10] æȝhþilc mann tehhaþ[11] ⁊ ⁊ ðinȝ betft fie ⁊ he fþiþoft ofer oþþu þinȝ lufaþ. ⁊ þonne he tiohhaþ ⁊ he fie fþiþe ȝefæliȝ. ȝif he ⁊ beȝitan mæȝe. ⁊ he þonne fþiþoft pillnað :. Þu ne if þe[12] nu ȝenoȝ openlice ȝeeopaþ þaþa leafena ȝefælþa anlicnef. ⁊ if þonne æhta. ⁊ þeoþiðfcipe. ⁊ anþealð. and ȝelp[13] ⁊ þoþuldlutt. Be þam þoþuldlufte Epicuþuf fe uþþita fæde. þa he ymbe ealle þaf oðþa ȝefælþa fmeade. þe þe æfi nemdon. þa fæde he ⁊ fe lufт pæfie ⁊ hehfte ȝoð.[14] foþþam ealle þa oþþu ȝoð. þe þe æfi nemdon. oleccaþ þam Mode ⁊ hit þet.[15] fe lufт ðonne ana oleeþ þam hchoman anum fþiþoft :.

§ IV.[8] Ac þe pillað nu ȝet fþþecan ymbe manna ȝecýnð ⁊ ymbe heoþa tilunȝa. þa nu þeah heoþa Mod ⁊ heoþa ȝecýnð fie aðimmað. ⁊ hi fien on ⁊ oþdæle aþiȝen to ýfele ⁊ þiðef healðe. þeah hi þilmað. þæf þe hi cunnon ⁊ maȝon. þæf hehftan ȝoðef.[16] Spa fþa oþefþþuncen man þat ⁊ he fceolde to hif hufe and to hif pæfte. ⁊ ne mæȝ þeah ðiðef aþedian. fþa bif eac þam Mode ðonne hit bið aheþiȝað mid ðæm ymbhoȝum ðiffe þoþuldе. hit bif mid ðam hþilum oþefþþienced ⁊ ȝeðpeloð. to þam[17] ⁊ hit ne mæȝ fullþýht aþedian to ȝode. Ne þýncþ þeah

[8] Boet. lib. iii. prosa 2.—Sed ad hominum studia, &c.

[1] Cott. leana. [2] Cott. þif. [3] Cott. hcumlican ȝood bioð. [4] Cott. fþþencþa. [5] Cott. hcumlicum. [6] Cott. tiohhað. [7] Cott. ȝood. [9] Cott. ȝood. [10] Cott. þý. [11] Cott. tiohhað. [12] Cott. þ. [13] Cott. ȝielp. [14] Cott. ȝood. [15] Bod. þeta ð. [16] Cott. ȝoodef. [17] Cott. ȝeðpealð to þon.

cements friends together with inseparable love. But with these worldly goods, and with this present wealth, men make oftener enemies than friends. By these and by many such things it may be evident to all men, that all the bodily goods are inferior to the faculties of the soul. We indeed think that a man is the stronger, because he is great in his body. The fairness, moreover, and the vigour of the body, rejoices and delights the man, and health makes him cheerful. In all these bodily felicities, men seek simple happiness, as it seems to them. For whatsoever every man chiefly loves above all other things, that he persuades himself is best for him, and that is his highest good. When, therefore, he has acquired that, he imagines that he may be very happy. I do not deny, that these goods and this happiness are the highest good of this present life. For every man considers that thing best, which he chiefly loves above other things; and therefore he persuades himself that he is very happy if he can obtain what he then most desires. Is not now clearly enough shown to thee the form of the false goods, that is, then, possessions, dignity, and power, and glory, and pleasure? Concerning pleasure, Epicurus the philosopher said, when he inquired concerning all those other goods, which we before mentioned; then said he that pleasure was the highest good, because all the other goods which we before mentioned gratify the mind and delight it, but pleasure alone chiefly gratifies the body only.

§ IV. But we will still speak concerning the nature of men, and concerning their pursuits. Though, then, their mind and their nature be now dimmed, and they are by that fall sunk down to evil, and thither inclined, yet they are desirous, so far as they can and may, of the highest good. As a drunken man knows that he should *go* to his house and to his rest, and yet is not able to find the way thither, so is it also with the mind, when it is weighed down by the anxieties of this world. It is sometimes intoxicated and misled by them, so far that it cannot rightly find out good.

þam monnum ꝥ hi auht meaþþizen þe þæꝛ[1] þinniaþ to bezitanne ꝥ hi maþan ne þuꝛꝼon tilian. Ac penaþ ꝥ hi mæzen eall[2] þaꝛ zoð[3] zezaðeꝛian tozæðeꝛe. þætte nan buton þæꝛe zeꝛomnunza ne ꝛie. nýton þonne nan [oþeꝛ][4] zoð[5] ðonne eallꝛa ðaꝛa ðeoꝛþýꝛiðeꝛtena ðinza zezaðeꝛunza to heoꝛa anꝛealde. ꝥ he naneꝛ ðinzeꝛ buton þæm ne þuꝛꝼe. Ac ꝥ niꝛ nan man ꝥ te ꝛumeꝛ eacan ne þuꝛꝼe buton Zode anum. Þe hæꝼþ on hiꝛ azenum zenoh. ne ðeaꝛꝼ he naneꝛ þinzeꝛ buton þæꝛ þe he on him ꝛelꝼum hæꝼð. Ꝼenꝛt þu nu ꝥ þa ðýꝛienðe[6] penað ꝥ te ꝥ ðinz ꝛie ælceꝛ peoꝛþꝛciþeꝛ betꝛt þýnþe þæt te hi[7] meðemæꝛte onzitan maꝛon. neꝛe neꝛe. ic þat ꝥ hit niꝛ no to ꝼoꝛꝛeonne. Þu mæz ꝥ ýꝼel beon ꝥ te ælceꝛ monneꝛ inzeþanc penþ ꝥ te zoð[8] ꝛie. ⁊ æꝼteꝛ hizaþ. ⁊ þilnaþ to bezitanne. neꝛe niꝛ hit na ýꝼel. ꝥ iꝛ ꝥ hehꝛte zoð.[9] Þꝛi niꝛ nu anꝛealð to tellanne to ꝛumum ðaꝛa hehꝛtena zoða ðiꝛꝛeꝛ anðꝛeaꝛþan liꝼeꝛ. Þꝛæþeꝛ þæt nu ꝛie to talianne þachc ⁊ unnýt ꝥ te nýtꝛýꝛþoꝛt iꝛ eallꝛa ðiꝛꝛa poꝛulð þinza. ꝥ iꝛ anꝛealð. hꝛæþeꝛi nu zoð[10] hliꝛa ⁊ ꝼoꝛemæꝛneꝛ ꝛie[11] ꝼoꝛ nauht to tellenne. neꝛe neꝛe. Niꝛ hit nan cýn[12] ꝥ mon ꝥ ꝼoꝛ nauht telle. ꝼoꝛþam þe ælc mon penþ ꝥ ꝥ betꝛt ꝛie ꝥ he ꝛþioꝛt luꝼaþ. Þu ne þiton þe ꝥ nan neaþeꝛneꝛ. ne nan eaþꝼoþu. ne nan unþotneꝛ. ne nan ꝛaꝛ. ne nan heꝛizneꝛ. niꝛ nan zeꝛælð. Þꝛæt ðuþꝼon[13] þe nu ma ýmbe ða zeꝛælða ꝛþiecan. Þu ne þat ælc man hꝛæt þa beoþ. ⁊ eac þat ꝥ þa[14] beoð ꝥ hehꝛte zoð.[15] ⁊ ðeah ꝛecþ ꝼulneah ælc mon on ꝛþiþe lýtlum ðinzum ða ꝛeleꝛtan zeꝛælþa. ꝼoꝛþam þe penþ ꝥ he hie þonne ealle hæbbe. zif he hæꝼð ꝥ ꝥ he ðonne ꝛþioꝛt þilnaþ to bezitanne. Ðæt iꝛ þonne ꝥ hi ꝛþiðoꝛt þilnaþ to bezitanne. ꝛela. ⁊ peoꝛþꝛciþe. ⁊ þice. ⁊ þiꝛꝛe poꝛulðe ꝼulðoꝛ. ⁊ zilþ. ⁊ poꝛulð luꝛt. Ðiꝛꝛeꝛ ealleꝛ hi þilnaþ. ꝼoꝛþam ðe hi penaþ ꝥ hie þuþ þa þinz ꝛcýlon bezitan ꝥ him ne ꝛie[16] naneꝛ þillan þana. naþeꝛ[17] ne peoꝛþꝛciþeꝛ. ne anꝛealðeꝛ. ne ꝼoꝛemæꝛneꝛꝛe. ne bliꝛꝛe, þæꝛ ealleꝛ hi þilnaþ. ⁊ þel ðoþ ꝥ hi þæꝛ þilnað. ðeah hi miꝛðlice[18] hiꝛ þilnizen. Be ðam ðinzum mon mæz ꝛþeotole onzitan ꝥ ælc mon ðæꝛ þilnaþ ꝥ he mæze ꝥ hehꝛte zoð bezitan ðæꝛ hi hit zecnaþan miht an. oððe on þiht ꝛecan cuðon. Ac hi hit ne ꝛecað on ðone þihteꝛtan[19] peꝛ. hit niꝛ on ðiꝛꝛe poꝛulðe ;·

[1] Bod. meaþþiende þæꝛ. [2] Bod. him aȝen ealle. [3] Cott. ȝoð. [4] Bod. heoꝛa. Cott. heoꝛa. [5] Cott. ȝoð. [6] Bod. ðýꝛeȝian þe. [7] Bod. þ. [8] Cott. ȝoð. [9] Cott. ȝoð. [10] Cott. ȝoð. [11] Bod. ꝛeo. [12] Cott. hit cýn. [13] Bod. þuþꝼe. [14] Cott. hi. [15] Cott. ȝoð. [16] Bod. ꝛeo. [17] Cott. nauþeꝛ. [18] Cott. miꝛlice. [19] Bod. þýhtoꝛton.

Nor yet does it appear to those men that they at all err, who are desirous to obtain this, that they need labour after nothing more. But they think that they are able to collect together all these goods, so that none may be excluded from the number. They therefore know no other good than the collecting of all the most precious things into their power, that they may have need of nothing besides them. But there is no one that has not need of some addition, except God alone. He has of his own enough, nor has he need of anything but that which he has in himself. Dost thou think, however, that they foolishly imagine that that thing is best deserving of all estimation, which they may consider most desirable? No, no. I know that it is not to be despised. How can that be evil, which the mind of every man considers to be good, and strives after, and desires to obtain? No, it is not evil: it is the highest good. Why is not power to be reckoned one of the highest goods of this present life? Is that to be esteemed vain and useless, which is the most useful of all these worldly things, that is, power? Is good fame and renown to be accounted nothing? No, no. It is not fit that any one account it nothing; for every man thinks that best which he most loves. Do we not know that no anxiety, or difficulties, or trouble, or pain, or sorrow, is happiness? What more, then, need we say about these felicities? Does not every man know what they are, and also know that they are the highest good? And yet almost every man seeks in very little things the best felicities; because he thinks that he may have them all, if he have that which he then chiefly wishes to obtain. This is, then, what they chiefly wish to obtain, wealth, and dignity, and authority, and this world's glory, and ostentation, and worldly lust. Of all this they are desirous, because they think that, through these things, they may obtain that there be not to them a deficiency of anything wished; neither of dignity, nor of power, nor of renown, nor of bliss. They wish for all this, and they do well that they desire it, though they seek it variously. By these things we may clearly perceive that every man is desirous of this, that he may obtain the highest good, if they were able to discover it, or knew how to seek it rightly. But they do not seek it in the most right way. It is not of this world.

CAPUT XXV.[t]

ÐÆT ꝥe ſiꝛðom þa ðiꝛ ꝛpell aꝛæð heꝑðe. þa onȝan he eꝑt ꝛinȝan ⁊ ðuꝛ cpæþ. Ic pille nu miþ ȝiddum ȝecýþan hu pundoꝛlice Dnihten pelt eallþa ȝeꝛceaꝑta miþ ðam bꝛiþlum hiꝛ anpealhep. ⁊ miþ hpilcepe endebýꝛdnepꝛe he ȝeꝛtaþolaþ ⁊ ȝemetȝað ealle ȝeꝛceaꝑta. ⁊ hu he hi hæfð ȝeheaþoꝛaðe ⁊ ȝehæfte miþ hiꝛ unanbindendlicum þacentum. ꝑ ælc ȝeꝛceaꝑt biþ healð on locen piþ hiþe ȝecýnðe. þæꝛe ȝecýnðe ðe heo to ȝeꝛceapen pæꝛ. buton monnum. ⁊ ꝛumum enȝlum. ða peoꝛþaþ hpilum oꝛ hioꝛa ȝecýnðe. Þpæt ꝛeo leo. ðeah hio pel tam ꝛe. ⁊ fæꝛte þacentan hæbbe. ⁊ hiꝛe maȝiꝛtep ꝛþiðe luꝛiȝe. and eac onbþæðe. ȝiꝛ hit æꝑꝛe ȝebýꝛnep ꝑ heo bloðeꝛ onbiꝛiȝð. heo ꝑoꝛȝiꝛt ꝛona hiꝛe niꝛan taman. ⁊ ȝemonð þæꝛ pilðan ȝepunan hiꝛe elðꝛana. onȝinð þonne pýn ⁊ hiꝛe þacentan bꝛecan. ⁊ abiꝛt æꝛneꝛt hiꝛe laðteoꝛ. and ꝛiððan æȝhpæt ðæꝛ ꝑe heo ȝeꝛon mæȝ. ȝe monna. ȝe neata. Ꝺpa ðoþ eac puðu ꝑuȝlaꝛ. ðeah hi beon pel atemeðe. ȝiꝛ hi on ðam puða peoꝛþaþ. hi ꝑoꝛꝛeoð heoꝛa laꝛeoꝛaꝛ ⁊ punaþ on heoꝛa ȝecýnðe. þeah heoꝛa laꝛeoꝛaꝛ him ðonne bioðan þa ilcan mettaꝛ ðe hi æꝛ tame miþ ȝeꝛenedon. þonne ne ꝛeccaþ hi þaꝛa metta. ȝiꝛ hi þæꝛ puða benuȝon. Ac þincþ him pýnꝛumꝛe ꝑ him ꝛe healð on cpeꝛe. and hi ȝehiꝛan oþeꝛꝛna ꝑuȝela ꝛtemne. Ꝺpa biþ eac þam tꝛeopum ðe him ȝecýnðe biþ up heah to ꝛtanðanne. þeah ðu teo hpelcne boh oꝛ ðune to þæꝛe eoꝛþan. ꝛpelce þu beȝan mæȝe. ꝛþa þu hine alætꝛt. ꝛþa ꝛþþincþ he up. ⁊ þnȝað þiþ hiꝛ ȝecýnðeꝛ. Ꝺpa ðeð eac ꝛeo ꝛunne. þeah heo oþeꝛ miðne dæȝ onꝛiȝe ⁊ lutɛ to þæꝛe eoꝛþan. eꝑt heo ꝛecþ hiꝛe ȝecýnðe. ⁊ ꝛtiȝþ on þa dæȝlan þeȝaꝛ þiþ hiꝛe uþþýnæꝛ. ⁊ ꝛþa hie uꝑoꝛ ⁊ uꝑoꝛ. oððe hio cýmþ ꝛþa up ꝛþa hiꝛe ýꝛemeꝛt ȝecýnðe bið. Ꝺpa ðeþ ælc ȝeꝛceaꝑt. þnȝaþ þiþ hiꝛ ȝecýnðeꝛ. ⁊ ȝefaȝen biþ ȝiꝛ hit æꝑꝛe to cuman mæȝ. Niꝛ nan ȝeꝛceaꝑt ȝeꝛceapen þaþa þe ne þilniȝe ꝑ hit þiðeꝛ cuman mæȝe þonan þe hit æꝛ com. ꝑ iꝛ to þæꝛte ⁊ to oþꝛoþȝneꝛꝛe. Ðeo þæꝛt iꝛ miþ Loðe. ⁊ þæt iꝛ Loð. Ac ælc ȝeꝛceaꝑt hpeaþfað on hiꝛe ꝛelꝑe ꝛþa ꝛþa hpeol. ⁊ to þam heo ꝛþa hpeaþfaþ ꝑ heo eꝑt cume þæꝛ heo æꝛ þæꝛ. ⁊ beo ꝑ ilce ꝑ heo æꝛ þæꝛ. ðonecan þe heo utan behpeꝑfeð ꝛie. ꝑ ꝑ hio æꝛ þæꝛ. ⁊ ðo ꝑ ꝑ heo æꝛ ðýðe :.

[t] Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

CHAPTER XXV.

When Wisdom had made this speech, then began he again to sing, and thus said: I will now with songs declare how wonderfully the Lord governs all creatures with the bridles of his power, and with what order he establishes and regulates all creatures, and how he has restrained and bound them with his indissoluble chains, so that every creature is kept within bounds with its kind, the kind that it was fashioned to, except men and some angels, who sometimes depart from their kind. Thus the lion, though she be very tame, and have fast chains, and greatly love, and also fear her master; if it ever happen that she tastes blood, she immediately forgets her new tamer, and remembers the wild manner of her parents. She then begins roaring, and to break her chains, and bites first her leader, and afterwards whatsoever she may seize, both of men and of cattle. So do also wood-fowls. Though they be well tamed, if they return to the woods, they despise their teachers, and remain with their kind. Though their teachers then offer them the same meals with which they before allured them *to become* tame: they then care not for those meals, so that they may enjoy the wood. But it seems to them pleasanter, that the weald resound to them, and they hear the voice of other fowls. So is it also with trees, whose nature it is to stand up high. Though thou pull any bough down to the earth, such as thou mayest bend; as soon as thou lettest it go, so soon springs it up, and moves towards its kind. So doth also the sun. Though she after mid-day sink and incline to the earth, again she seeks her kind, and departs by unknown ways to her rising, and so hastens higher and higher, until she comes so far up as her highest nature is. So doth every creature. It tends towards its kind, and is joyful if it ever may come thereto. There is no creature formed which desires not that it may come thither whence it before came, that is, to rest and to tranquillity. The rest is with God, and it is God. But every creature turns on itself like a wheel: and so it thus turns that it may again come where it was before, and be the same that it was before, as often as it is turned round *may be* what it before was, and may do what it before did.

CAPUT XXVI.[u]

§ I. ÐÆT ꝥe ſiꝛdom þe ðiꝛ leoþ aꝛunzen[1] hæꝥde. Ða onzan he eꝛt ꝥpellian ⁊ þuꝛ cpæþ. Eala hpæt ze eoꝛþlican men.[2] þeah ze eoꝛ ꝥelꝥe nu ðon neatum zelice ꝥoꝛ eoꝛꝥe ðýꝛiȝe. hpæt ze þeah mazon hpæt hpezo[3] onzitan ꝥelce eoꝛ mæte be eoꝛþum ꝥhumꝛceaꝛte. þ iꝛ Ðoð. þone ꝛoþan ꝥhuman anð þone ꝛoþan ende ælcꝥe zeꝛælþæ ze onzitaþ ðeah ze hine ꝥullice ne zecnapan.[4] ⁊ ꝥpa þeah ꝛio zecýnð eoꝛ tihð to þam anzite. ac eoꝛ tihþ[5] ꝥriꝥe maniȝꝥealð zeðpola oꝛ þam anðzite. Leþencað nu hpæþeꝛ men mæzen cuman to þam ꝛoþum zeꝛælþum ðuþh þa[6] anðpeapðan zeꝛælþa. ꝛoꝛþam ðe ꝥullneah ealle men cpeþaþ þ ꝛe ꝛeo[7] ꝛe zeꝛælzoꝛta. ꝛe þe þaꝛ eoꝛþlican zeꝛelþa ealle[8] hæꝥþ. hpeþeꝛ nu micel ꝛeoh. oððe peoꝛþꝛciꝥe. oððe eall þeꝛ anðpeaꝛða pela. mæzе æniȝne mon ðon ꝛpa zeꝛæline þ he naneꝛ þinzeꝛ maꝛian ne þuꝛꝥe.[9] neꝛe neꝛe. ic þat þ þ hi ne mazon. Ðꝛi niꝛ hit ꝓonne on þý ꝥriþe ꝛpeotol þ ðaꝛ anðpeaꝛðan zoð[10] ne ꝛint na þa ꝛoþan zoð.[10] ꝛoꝛþam ðe hi ne mazon ꝛellan þ hi zehataþ. Ac hicettaþ þ hi zelæꝛtan ne mazon. ꝓonne hi zehataþ þam þe hi luꝛian ꝓillaþ þa ꝛoþan zeꝛælþa. ⁊ aleozaþ him ꝓeah ma ꝓonne hi him zelæꝛtan. ꝛoꝛþam þe hi heoꝛa nabbaþ ma ꝓonne hi heoꝛa habban. Leþenc ðu nu be ðe ꝛelꝛum. la Boetiuꝛ hpæðeꝛ ðu æꝥꝛe auht unꝛiot pæꝛe ða þa þu zeꝛælzoꝛt pæꝛe.[11] oððe hpæðeꝛ ðe æꝥꝛe æniȝeꝛ ꝓillan ꝓana pæꝛe ða ðu mæꝛtne pelan hæꝛðeꝛt. oððe hpæþeꝛ ðin ꝓoꝛuld þa eall pæꝛe æꝛteꝛ ðimum ꝓillan. Ða anðꝛꝛoꝛoðe Boetiuꝛ anð cpæð. Neꝛe la neꝛe. Næꝛ ic næꝥꝛe ȝiꝛ nane hꝓile ꝛpa emneꝛ moðeꝛ. þæꝛ þe ic ȝemunan mæzе. þæt ic eallunza pæꝥe oꝛꝛoꝛiȝ. þ ic ꝛpa oꝛꝛoꝛiȝ pæꝥe þ ic nane ȝeðꝥeðneꝛꝛe næꝛðe. ne me næꝥꝥe ȝiꝛ ne hicoðe eall þ ic ꝥiꝛꝛce.[12] ne me næꝥꝥe næꝛ ealleꝛ ꝛpa ic ꝓolde. þeah ic hiꝛ miþe. Ða anðꝛꝛoꝛoðe ꝛe ſiꝛdom ⁊ cpæþ. Ðꝛi næꝥe þu ꝓonne ȝenoȝ eaꝛm. ⁊ ȝenoȝ unhiꝓý.[13] þeah þe ꝓuhte þ ðu ꝓeliȝ pæꝥe. ðonne þu oþeꝛ tpeȝa. oððe hæꝛðeꝛt þ þu nolðeꝛt. oððe næꝛðeꝛt þ þu ꝓolðeꝛt. Ða anðꝛꝛaꝛoðe Boetiuꝛ ⁊ cpæþ. Eall me pæꝛ ꝛpa ꝛpa þu ꝛæðeꝛt.

[u] Boet. lib. iii. prosa 3.—Vos quoque, O terrena, &c.

[1] Cott. aꝛunczen. [2] Bod. hꝛæ þæꝛ ꝓeoꝛðlican men. [3] Cott. hꝓuȝu. [4] Cott. oncnapen. [5] Bod. ꝛeohð. [6] Cott. þaꝛ. [7] Cott. ꝛie. [8] Cott. ealla. [9] Cott. þýꝥe. [10] Cott. ȝood. [11] þa þa þu ȝeꝛælzoꝛt pæꝥe, deest in MS. Bod. [12] Cott. ꝥiꝛꝛe. [13] Cott. unhýðiȝ.

CHAPTER XXVI.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: O ye earthly men, though ye now make yourselves like cattle by your folly, ye nevertheless can in some measure understand, as in a dream, concerning your origin, that is God. Ye perceive the true beginning, and the true end of all happiness, though ye do not fully know it. And nevertheless nature draws you to that knowledge, but very manifold error draws you from that knowledge. Consider now whether men can arrive at the true goods through these present goods; since almost all men say that he is happiest who possesses all these earthly goods. Can, then, much money, or dignity, or all this present wealth, make any man so happy that he may need nothing more? No, no. I know this, that they cannot. Why, is it not then from this very clear, that these present goods are not the true goods, because they cannot give what they promise? But they pretend *to do* what they are not able to fulfil, when they promise to those who are willing to love them, the true felicities, and tell lies to them more than they perform to them; for they are deficient in more of these *felicities* than they possess of them. Consider now concerning thyself, O Boethius, whether thou wert ever aught uneasy, when thou wert most prosperous? or whether there were ever to thee a want of anything desired, when thou hadst most wealth? or whether thy life were then all according to thy wish? Then answered Boethius, and said: No, O no! I was never yet at any time of so even mind, as far as I can remember, that I was altogether without care: that I was so without care that I had no trouble: nor did all that I experienced ever yet please me, nor was it ever with me entirely as I wished, though I concealed it. Then answered Wisdom, and said: Wast thou not, then, poor enough, and unhappy enough, though it seemed to thee that thou wert rich; when thou either hadst that which thou wouldest not, or hadst not that which thou wouldest? Then answered Boethius, and said: All was to

Đa cpæþ ƿe ƿiſdom. Þu ne biþ ælc mon ȝenoȝ eaþm þæƿ ðe he næfþ. ðonne hit hine lýſt habban. Đæt iſ ſoþ. cpæþ Boetiuſ. Đa cpæþ ƿe ƿiſdom. Liſ he þonne eaþm bið. ne he þonne ne bið eadiȝ. ſoþ þý he þilnað þ he habbe þ he næfð. þý he polde ȝenoȝ habban. Đa cpæð Boetiuſ. Đæt iſ eall ſoþ þ þu ƿeȝſt. Đa cpæð ƿe ƿiſdom. Þu ne hæfdeſt þu ðonne ða eaþmþe.[1] þa þa þu peleȝoſt pæþe. Đa andſpaȝode ic and cpæþ. Ic þat þ þu ſoþ ƿeȝſt. þ ic hi hæfde. Đa cpæþ ƿe ƿiſdom. Þu ne þinc me þonne nu þ ealle þa pelan þiſeſ middaneaþdeſ ne maȝon ȝeðon ænne mon peliȝne. ſpa peliȝne þ he ȝenoȝ habbe and no maþan ne þuſſe.[2] ⁊ ſpa þeah hi hit ȝehataþ ælcum þaþa þe hi hæfð. Đa cpæð ic. Niſ nan ðinȝ[3] ſoþþe þonne þ þu ƿeȝſt.

§ II.[v] Đa cpæþ ƿe ƿiſdom. Ac hþi ne eaþt þu ðonne hiſ ȝeþafa. Þu ne mihte ðu ȝeſeon ælce ðæȝ þ ða ſtſenȝſtan ninaþ þa pelan oþ[4] þam unſtſenȝſtum. Þi biþ elleſ ælce ðæȝ ſpelc ȝeoſunȝ. ⁊ ſpelce ȝeflitu. ⁊ ȝemot. ⁊ ðomaſ. buton þ ælc bit ðæſ ȝeafaceſ ðe him on ȝenumen biþ. oððe eft oþþeſ ȝitſaþ. Đa andſpaȝode[5] ic. ⁊ cpæþ. Lenoh þýhte þu ſpýnaſt. ſpa hit iſ ſpa þu ƿeȝſt. Đa cpæþ he. Foſ þiſum þinȝum beþeaſt ælc mon ſultumeſ to eacan him ſelfum þ he mæȝe ȝehealdan hiſ pelan. Đa cpæþ ic. Þa oðſæcð þæſ. Đa cpæþ he. Liſ he nauht næfde þæſ þe he onðnede þ he ſoſleoſan ſoþſte. þonne ne ðoþſte he na maþan ſultumeſ þonne hiſ ſelfeſ. Đa cpæþ ic. Soþ þu ƿeȝſt. Đa onſac ƿe ƿiſdom ſaþlice. ⁊ cpæþ. Eala þ me þinc piſeþ-peaþð þinȝ ælceſ monneſ ȝepunan ⁊ ælceſ monneſ þillan þ[6] ic nu ſecȝan pille. þ iſ. þætte þonan ðe hi teohhiaþ þ hi ſcýlan eadiȝlian peoþþan. þ hi peoþþaþ ðonan eaþmian ⁊ eaþȝian.[7] ſoþðam ȝif hi lýtleſ hþæt habbaþ. þonne beþuſon hi þ hi oleccan þæm æftep ſſiþe þe ænifie puhte maþe habbað. ſam hi þýſon. ſam hi ne þuſton. hi ſillaþ þeah. Đþæþ iſ ðonne ſeo ȝemetȝunȝ. oððe hpa hæfþ hi. oððe hponne cýmþ heo. þ heo mæȝe adſiſan þa eoſmþo[8] ſſiam þæm peleȝum eallunȝa. ſpa he maſe hæfþ. ſpa he ma monna[9] oleccan ſceal. Đæþeſ þa pelȝan nu næſſe ne hinȝſiȝe.[10] ne ne þýſſte. ne ne cale.[11] ic pene þeah þ þu ſille nu cpeþan þ þa pelȝan habban niþ hþam hi mæȝen þæt eall ȝebetan. Ac þeah þu nu ſpa cpeþe. hit ne maȝon þa pelan eallunȝa ȝebetan. þeah hi ſume hſile mæȝen.

[v] Boet. lib. iii. prosa 3.—Atqui hoc quoque, &c.

[1] Cott. ýmbe. [2] Cott. þýſſe. [3] Cott. þaþa. [4] Cott. on. [5] Cott. andſýnde. [6] Cott. þe. [7] Bod. eaſhþan. [8] Cott. ýmþa. [9] Bod. maþan. [10] Cott. hinȝſiȝe. [11] Cott. kn'e.

me as thou hast said. Then said Wisdom: Is not every man poor enough in respect of that which he has not, when he is desirous to have it? That is true, said Boethius. Then said Wisdom: But if he is poor, he is not happy, for he desires that he may have what he has not, because he wishes to have enough. Then said Boethius: That is all true which thou sayest. Then said Wisdom: Hadst thou not, then, poverty when thou wert richest? Then answered I, and said: I know that thou sayest truth, that I had it. Then said Wisdom: Does it not appear to me, then, that all the riches of this middle-earth are not able to make one man wealthy? so wealthy that he may have enough, and may not need more? And nevertheless they promise it to every one who possesses them. Then said I: Nothing is truer than what thou sayest.

§ II. Then said Wisdom: But why, then, art thou not an assenter to this? Canst thou not see every day, that the stronger take riches from the weaker? Wherefore else is every day such sorrow, and such contentions, and assemblies, and judgments; except that every one demands the spoil which is taken from him, or, again, covets that of another? Then answered I, and said: Thou arguest rightly enough; so it is as thou sayest. Then said he: On these accounts every man has need of help in addition to himself, that he may keep his riches. Then said I: Who denies it? Then said he: If he had nothing of that which he fears he may be obliged to lose, then he would not have occasion for any more help than himself. Then said I: Thou sayest truly. Then retorted Wisdom sharply, and said: O, how inconsistent, in every man's custom and every man's will, does that thing appear to me, which I will now mention; that is, that from whence they persuade themselves that they shall become happier, they from thence become poorer and weaker! For, if they have any little, then it behoves them to cringe for protection to those who have anything more. Whether they need, or whether they need not, they yet crave. Where, then, is moderation, or who has it, or when will it come, that it may entirely drive away miseries from the wealthy? The more he has, the more men he must cringe to. Do the rich never hunger, nor thirst, nor become cold? But I suppose thou wilt say that the rich have wherewith they may remedy all that. But though thou say so, riches cannot altogether

ꝑoꝑþam þe hi ꝼculon ælce ðæȝ eacan[1] ꝓ mon ælce ðæȝ ꝑanaþ. ꝑoꝑþam þe ꝼeo mennyꝼce pæðl. þe næꝼꝼe ȝeꝑýlleð ne biþ. þilnaþ ælce ðæȝ hꝑæt hꝑeȝ þyꝼeꝼ[2] ꝑoꝑuld þelan. æȝþeꝑ ȝe þæȝleꝼ. ȝe meteꝼ. ȝe ðꝑýncef. ȝe maneȝlıa þinȝa to eacan þam. ꝑoꝑþam niꝼ nan mon ꝼꝑa þeliȝ. ꝓ he maþan ne þýꝼꝼe. Ac ꝼeo ȝiꝼunȝ ne cann[3] ȝemet. ne næꝼꝼe ne biþ ȝehealðen on þæꝼe niðþeaꝼꝼe. ac þilnaþ ꝼimle maþan þonne he þuþꝼe. Ic nat hꝑi[4] ȝe ꝼultumiaþ þam hꝑeoꝼendan þelan. nu hi ne maȝon eoꝼꝼe pæðle eoꝼ ꝼiam aðon. Ac ȝe ecaþ eoꝼꝼe eꝼmðe[5] mið þam þe hi eoꝼ to cumaþ :.

§ III.[w] Ða ꝼe Ꝼiꝼðom þa þiꝼ ꝼꝑell aꝼæð hæꝼte. þa onȝan he eꝼt ȝiððian.[6] ȝ þuꝼ ꝼinȝende cꝑæþ. Þþelc ꝼꝑemu býþ þam þelȝan ȝiꝼꝼeꝼe ꝓ he ȝeȝabeꝼiȝe unȝeꝼim þiꝼꝼa þelena ȝ ælceꝼ ȝimcýnneꝼ ȝenoȝ beȝicte. ȝ þeah he eꝼiȝe hiꝼ land mið ðuꝼend ꝼula. ȝ þeah eall þeꝼ miðbaneaþð ꝼie hiꝼ anþealðe unðeꝼþeoðeð. ne læt he hiꝼ nanþuht oꝼ þiꝼ miðbaneaþðe mið him maꝼe þonne he bꝓohte hiðeꝼ :.

CAPUT XXVII.[x]

§ I. TÞA[7] ðinȝ mæȝ ꝼe peoꝼþꝼcipe ȝ ꝼe anþealð ȝeðon. ȝiꝼ he becýmþ to þam ðýꝼiȝan. he mæȝ hine ȝeðon peoꝼþne. ȝ anðþýꝼn eoꝼþum ðýꝼȝum. Ac þonecan[8] þe he þone anþealð ꝼoꝼlæt. oððe ꝼe anþealð hine. þonne ne biþ he nauþeꝼ þam ðýꝼeȝan ne peoꝼþ. ne anðþýꝼne. Þþæþeꝼ nu ꝼe anþealð hæbbe þone þeaꝼ ꝓ he aꝼtiꝼiciȝe[9] unþeapaꝼ. ȝ apýꝼtꝼaliȝe[10] oꝼ ꝼiꝑa manna Ꝺoðe. ȝ plantiȝe ðæþ cþæꝼtaꝼ on. Ic þat þeah ꝓ ꝼe eoꝼþlica anþealð næꝼꝼe ne ræþþ þa cþæꝼtaꝼ. ac hiꝼþ and ȝaðꝼaþ unþeapaꝼ. ȝ ðonne hi ȝeȝaðꝼaþ hæꝼþ.[11] þonne eoꝼaþ[12] he hi nalleꝼ ne hilð. ꝼoꝼþam þaꝼa ꝼiꝑa manna unþeapaꝼ maniȝe men ȝeꝼeoþ. ꝼoꝼþam þe hi maniȝe cunnon. and maniȝe him mið beoð. ꝼoꝼþam þe ꝼimle ꝼeoꝼiaþ ymbe þone anþealð. ȝ hine eac ꝼoꝼꝼeoþ. ðonne þe ȝeꝼeoð ꝓ he cýmð to ðam þýꝼꝼeꝼtan. ȝ to þam þe uꝼ unꝼeoꝼþoꝼte biþ. ꝼoꝼ þam þinȝum pæꝼ ȝio ꝓ ꝼe þiꝑa Eatulus hine ȝebealȝ. ȝ ꝑa unȝeꝼꝼæȝlice ꝼoꝼcpæð Nonium ðone þican. ꝼoꝼ-

[w] Boet. lib. iii. metrum 3.—Quamvis fluente dives, &c.

[x] Boet. lib. iii. prosa 4.—Sed dignitates honorabilem, &c.

[1] Cott. ẏcan. [2] Cott. hꝑæꝼ hꝑuȝu þýꝼꝼeꝼ. [3] Cott. con. [4] Bod. hu. [5] Cott. pæðle. [6] Cott. ȝiððiȝan. [7] Cott. ꝛu. [8] Bod. þanecan. [9] Bod. aꝼtýꝼe ciȝe. [10] Bod. þýꝼtꝼaliȝe. [11] ac hiꝼð and ȝaðꝼað unþeapaꝼ ȝ þonne hi ȝeȝaðꝼaþ hæꝼð, deest in MS. Bod. [12] Bod. and þonne eoꝼað.

remedy it, though they somewhile may. For it behoves them every day to add, what man every day lessens; because human want, which is never satisfied, requires each day something of this world's wealth, either of clothing, of meat, of drink, or of many things besides. Therefore no man is so wealthy that he needs not more. But covetousness neither knows limit, nor ever is bounded by necessity; but desires always more than it needs. I know not why ye confide in these perishable riches, when they are not able to remove your poverty from you, but ye increase your poverty whenever they come to you.

§ III. When Wisdom had made this speech, then began he again to sing, and thus singing said: What profit is it to the rich miser, that he gather an infinite quantity of these riches, and obtain abundance of every kind of jewel: and though he till his land with a thousand ploughs; and though all this middle-earth be subject to his power! He will not take with him from this middle-earth any more of it than he brought hither.

CHAPTER XXVII.

§ I. Two things may dignity and power do, if it come to the unwise. It may make him honourable and respectable to other unwise persons. But when he quits the power, or the power him, then is he to the unwise neither honourable nor respectable. Has, then, power the custom of exterminating vices, and rooting them out from the mind of great men, and planting therein virtues? I know, however, that earthly power never sows the virtues, but collects and gathers vices; and when it has gathered them, then it nevertheless shows, and does not conceal them. For the vices of great men many men see: because many know them, and many are with them. Therefore we always lament concerning power, and also despise it, when we see that it cometh to the worst, and to those who are to us most unworthy. It was on these accounts that formerly the wise Catulus was angry, and so immoderately censured Nonius the rich, be-

þam he hine ȝemette ꝼittan on ȝeþenedum ꝼoꝼiddæne. micel ꝼiddo mid Rompaꝼum pæꝼ ꝥ pæꝼ nane oþþe on ne ꝼettan.[1] buton þa peoꝼþeꝼtan. Đa ꝼoꝼꝼeah ꝼe Catulus hine ꝼoꝼ þi he pæꝼ on ꝼittan ꝼceolde. ꝼoꝼþam he hine piꝼte ꝼþe unȝeꝼceaðpirne ȝ ꝼþe unȝemetꝼæꝼtne. Đa onȝan ꝼe Catulus him ꝼþiȝettan on. ꝼe Catulus pæꝼ heꝼetoza on Rome. ꝼþe ȝeꝼceaðpiꝼ man. ne ꝼoꝼꝼape he no þone oþeꝼne ꝼꝼa ꝼþe. ȝiꝼ he nan þice ne nænne anpealð næþe :·

§ II.[y] Þpeþeꝼ þu nu mæȝe onȝitan hu micelne unpeoꝼþꝼcipe ꝼe anpalð[2] bꝼenȝþ þam unmeðeman. ȝiꝼ he hine unðeꝼiꝼeþ. ꝼoꝼþam ælceꝼ monneꝼ ýþel biþ ðý openꝼe. ȝiꝼ he anpealð hæꝼþ. Ac ȝeꝼeȝe me nu. ic aꝼciȝe þe þu Boetiuꝼ. hꝼi þu ꝼꝼa maniȝꝼealð ýþel hæþðeꝼt ȝ ꝼꝼa micle uneþneꝼꝼe on þam þice þa hꝼile þe ðu hit hæþðeꝼt. oððe ꝼoꝼhꝼi þu hit eꝼt þinum unꝼillan[3] ꝼoꝼlete. Þu ne paꝼt þu ꝥ hit næꝼ ꝼoꝼ nanum oþþum þinȝum. buton ꝼoꝼþam ðe ðu nolðeꝼt on eallum ðinȝum beon ȝeþþæþe þæꝼ unꝼihtꝼiran cýnniȝeꝼ[4] ꝼillan Đeoðpiceꝼ. ꝼoꝼþam þe þu hine onȝeate on eallum þinȝum unpeoꝼþne þæꝼ anpealðeꝼ. ꝼþe ꝼceamleaꝼne ȝ unȝeþþæþne.[5] buton ælcum ȝoðum[6] þeape. ꝼoꝼþam þe ne maȝon nauht eape ꝼecȝan ꝥ þa ýþelan ꝼien ȝoðe.[7] þeah hi anpealð habban. Ne þuꝼðe þu þeah na aðꝼiꝼen ꝼꝼom Đeoðpice. ne he ðe na ne ꝼoꝼꝼape. ȝiꝼ ðe hiȝoðe hiꝼ ðýꝼiȝ ȝ hiꝼ unꝼihtꝼiꝼneꝼ ꝼꝼa pel ꝼꝼa hiꝼ ðýꝼeȝum ðeoꝼlinȝum ýðe. Liꝼ þu nu ȝeꝼape ꝼumne ꝼþe piꝼne man. þe hæþðe ꝼþe ȝoðaᵈ oꝼeꝼhýda. and pæꝼe þeah ꝼþe eaꝼm ȝ ꝼþe unȝeꝼæliȝ. hꝼæþeꝼ ðu þolðeꝼt cpeþan ꝥ he pæꝼe unþýþþe anpealðeꝼ ȝ peoꝼþꝼcipeꝼ. Đa andꝼoꝼeðe Boetiuꝼ ȝ cpæþ Neꝼe la neꝼe. ȝiꝼ ic hine ꝼþelcne ȝemete.[9] ne cpæþe ic næꝼꝼe ꝥ he ꝼe unpeoꝼþe anpealðeꝼ ȝ peoꝼþꝼcipeꝼ. Ac ælceꝼ me þincþ ꝥ he ꝼe þýꝼþe þe on þiꝼꝼe ꝼoꝼnuðe iꝼ. Đa cpæþ ꝼe Ꝼiꝼðom. Ælc cpæꝼt hæꝼþ hiꝼ ꝼunðoꝼiꝼe. ȝ þa ȝiꝼe ȝ þone[10] peoꝼþꝼcipe þe he hæꝼþ. he ꝼoꝼȝiꝼþ ꝼþiþe hꝼaþe ælcum þaꝼa[11] ðe hine luꝼað. ꝼꝼa ꝼꝼa Ꝼiꝼðom iꝼ ꝼe hehꝼta cþæꝼt. ȝ ꝼe[12] hæꝼþ on him ꝼeopeꝼ oþþe cþæꝼtaꝼ. þaꝼa iꝼ an pæȝꝼcipe. oþeꝼ metȝunȝ.[13] þnðde iꝼ ellen. ꝼeoꝼþe þihꝼ-

[y] Boet. lib. iii. prosa 4.—Atqui minus eorum patebit, &c.

[1] Cott. ꝼoꝼ þæm hit pæꝼ þa ꝼþe micel ꝼiðo mið Rompaꝼum ꝥ þæꝼ nane oðre an ne ræton. [2] Bod. ap. [3] Cott. unꝼillum. [4] Bod. þineꝼ. [5] Bod. unȝeþæþne. [6] Cott. ȝoodum. [7] Cott. ȝoode. [8] Cott. ȝooda. [9] Cott. mette. [10] Bod. þaꝼȝe þone. [11] Cott. þæme þe. [12] Cott. he. [13] Cott. ȝemetȝunȝ.

cause he observed him to sit in an ornamented chair of state. It was a great custom among the Romans that no others should sit therein, except the most worthy. Then Catulus despised him, because he should sit therein; for he knew him to be very unwise, and very intemperate. Then began Catulus to spit upon him. Catulus was a consul in Rome, a very wise man. He would not have despised the other so greatly, if he had not possessed any rule, or any power.

§ II. Canst thou now understand how great dishonour power brings on the unworthy when he receives it? for every man's evil is the more public when he has power. But tell me now, I ask thee, Boethius, why thou hadst such manifold evil, and such great uneasiness in authority, whilst thou hadst it? or why thou, again, didst unwillingly relinquish it? Dost thou not know that it was for no other reasons but that thou wouldest not in all things be conformable to the will of the unrighteous king Theodoric; because thou didst find him in all respects unworthy of power, very shameless, and unrelenting, without any good conduct? For we cannot easily say that the wicked are good, though they have power. Yet thou wouldest not have been driven from Theodoric, nor would he have despised thee, if his folly and his injustice had pleased thee, as well as it did his foolish favourites. If thou now shouldest see some very wise man, who had very excellent dispositions, and was, nevertheless, very poor, and very unhappy, wouldest thou say that he were unworthy of power and dignity? Then answered Boethius, and said: No, O no! If I found him such, I would never say that he were unworthy of power and dignity. But methinks that he would be worthy of all that is in this world. Then said Wisdom: Every virtue has its proper excellence: and the excellence and the dignity which it has, it imparts immediately to every one who loves it. Thus wisdom is the highest virtue, and it has in it four other virtues; of which one is prudence, another temperance, the third is fortitude, the fourth justice. Wisdom makes its lovers wise, and

þiſneſ. Se Firdom ȝeðeþ hiſ luſienðaſ piſe. ⁊ pæne.[1] ⁊ ȝemetfæſte. ⁊ ȝeþýldiȝe. ⁊ þihtpiſe. ⁊ ælcef ȝoðef[2] þeapaſ he ȝeþýllþ ðone ðe hine luſað. þ ne maȝon ðon þa þe þone anpealð habbaþ þiſſe populðe. ne maȝon hi nænne cnæft foſtiſan þam þe hi[3] luſiað oſ hiopa pelan. ȝif hi hine on heopa ȝecýnðe nabbað. Be þam iſ ſpiþe ſpeotol þ þa þican on ðam populðpelan nabbaþ nænne ſunðop cnæft. Ac him biþ ſe pela utane cumen. ⁊ he ne mæȝ utane nauht aȝneſ habban. Leþenc nu hpæþeſ æniȝ mon beo aþý[4] unpeoſþſa þe hine maniȝe men foſtiob.[5] ȝif ponne æniȝ mon aþý unpeoſþſa biþ. ponne biþ ælc ðýſi man þe[6] unpeoſþſa. þe he maſe þice hæfþ ælcum piſum men. Be þam iſ ſenoȝ ſpeotol. þ ſe anpealð ⁊ ſe pela ne mæȝ hiſ pealðenð[7] ȝeðon no þý peoſþtion.[8] Ac he hine ȝeðeþ þý unpeoſþſan[9] þe he him ðocýmþ. ȝif he æſ ne ðohte. ſpa biþ eac ſe pela ⁊ ſe anpealð þý ſýſiſa. ȝif ſe ne ðeah þe hine ah. æȝþeſ hiopa biþ ðý foſcuþſa ȝif hi hi ȝemetaþ :·

§ III.[z] Ac ic þe mæȝ eaþe ȝeſeccan be ſumeſe biſne. þ þu miht ȝenoȝ ſpeotole onȝiton þ þiſ anðpeaſiðe liſ iſ ſpiþe anhc ſceaðe. ⁊ on pæſe ſceaðe nan mon[10] ne mæȝ beȝitan þa ſoþan ȝeſælþa. Þu penſt þu nu. ȝif hpelc ſpiþe þice mon pýſþ aðpiſen oſ hiſ eaſðe. oþþe on hiſ hlaford ſæſende fæſþ. cýmþ ðonne on ælþeoðiȝ folc. þæſ þæſ hine nan man ne can. ne he nænne[11] mon. ne fuſþum þ ȝeðeoðe ne can. penſt ðu mæȝe hiſ[12] þice hine þæſ on lande pýſþne ȝeðon. Ac ic þat þ he ne mæȝ. Liſ ponne ſe peoſþſcipe þam pelan ȝecýnðe pæſe. ⁊ hiſ aȝen pæſe. oþþe eft ſe pela þæſ peleȝan aȝen pæſe. ponne ne miht he hine na[13] foſlætan. pæſe ſe man on ſpelcum lande ſpelce he pæſe þe he ahte. ponne pæſe hiſ pela and hiſ peoſþſcipe mið him. Ac foſþam þe ſe pela ⁊ ſe anpealð hiſ aȝene ne beoþ. foſ þý hi hine foſlætað.[14] ⁊ foſþý þe hi nan ȝecýnðelic ȝoð[15] on him ſelfum nabbaþ. foſ ðý hi loſiaþ ſpa ſpa ſceadu. oþþe ſmec. þeah ſe leaſa pena and ſio þæðelſe þaſa ðýſiȝena monna tiohhie þ ſe anpealð ſie[16] þ hehſte ȝoð.[17] Ac hit biþ eall opeſ. ponne þa þican beoþ opeſ tpeȝa. oþþe on ælþeoðe.[18] oððe on hiopa

[z] Boet. lib. iii. prosa 4.—Atque ut agnoscas veram, &c.

[1] Bod. peoþþe. [2] Cott. ȝooðeſ. [3] Bod. hine. [4] Cott. aþe. [5] Bod. foſtreon. [6] Cott. ðýriȝ mon þý. [7] Bod. anpealð. [8] Cott. peoſðþan. [9] Bod. pýþran. [10] Cott. foſþæm on þæm nan mon. [11] Bod. ne ænne. [12] Cott. hiſ pela ⁊ hiſ. [13] Cott. no. [14] Bod. foſlætan. [15] Cott. ȝoob. [16] Cott. ⁊ ſe pela ſie. [17] Cott. ȝoob. [18] Cott. ellenðe.

prudent, and moderate, and patient, and just, and it fills him who loves it with every good quality. This they cannot do who possess the power of this world. They cannot impart any virtue to those who love them, through their wealth, if they have it not in their nature. Hence it is very clear that the rich in worldly wealth have no proper dignity: but the wealth is come to them from without, and they cannot from without have aught of their own. Consider, now, whether any man is the less honourable because many men despise him. But if any man be the less honourable, then is every foolish man the less honourable, the more authority he has, to every wise man. Hence it is sufficiently clear that power and wealth cannot make its possessor the more honourable. But it makes him the less honourable when it comes to him, if he were not before virtuous. So is also wealth and power the worse, if he be not virtuous who possesses it. Each of them is the more worthless, when they meet with each other.

§ III. But I may easily instruct thee by an example, so that thou mayest clearly enough perceive that this present life is very like a shadow, and in that shadow no man can attain the true felicities. How thinkest thou, then? If any very great man were driven from his country, or goeth on his lord's errand, and so cometh to a foreign people where no man knows him, nor he any man, nor even knows the language, thinkest thou that his greatness can make him honourable in that land? But I know that it cannot. But if dignity were natural to wealth, and were its own, or again, wealth were the rich man's own, then could not it forsake him. Let the man who possessed them be in whatsoever land he might, then would his wealth and his dignity be with him. But because the wealth and the power are not his own, therefore they forsake him; and because they have no natural good in themselves, therefore they go away like shadows or smoke. Yet the false opinion, and the imagination of foolish men, persuades them that power is the highest good. But it is entirely otherwise. When the great are either among foreigners, or in their own country among wise men; then

aȝenre ȝecýþþe[1] mið ȝerceaðriȝum monnum. þonne biþ æȝþer ȝe þam riȝan. ȝe þam ælþeodiȝan hiȝ þela foȝ nauht. riddan hi onȝitaþ þ hi næron foȝ nanum cræfte ȝecoȝene.[2] buton foȝ ðýreȝer folcer heȝinȝe. Ac þæȝ hi æniȝe puht aȝner oððe ȝecýndelicer ȝoder an[3] heoȝa anpealde hæfdon. þonne hæfden hi þ mið him. þeah he þæt nice foȝleten. ne foȝleton hi no þ ȝecýndelice ȝod.[4] Ac rimle him polde þ fýlȝean ȝ hi rimle peoȝre ȝedon. pæȝon hi on rþelcum lande rþelce hi pæȝon :·

§ IV.[a] Nu þu miht onȝitan þ re þela ȝ re anpealð nænne mon ne maȝan on ellende peoȝrne ȝedon. ic þat þeah þu pene þæt hi on heoȝa aȝenre cýþre ealne peȝ mæȝen. Ac þeah þu hiȝ pene. ic þat þ hi ne maȝon. Þit þæȝ ȝeo[5] ȝeond ealle Romana meaȝice þ heȝetoȝan. ȝ domeȝiaȝ. ȝ þa maþmhýrdaȝ. ðe þ eoh heoldon. þe mon ðam feȝdmonnum on ȝeare fellan rceolde. and ða riȝertan[6] ritan hæfdon mæȝtne peoȝrþrcipe. Nu þonne oþer tpeȝa. oððe þaȝa nan niȝ. oþþe hi nanne peoȝrþrcipe nabbaþ. ȝiȝ hiȝa æniȝ iȝ. Spa hit biþ be ælcum þaȝa þinȝa þe aȝen ȝod[7] ȝ ȝecýndelic nabbaþ on him relfum. oþþe hpile hit biþ to tælenne. oþþe hpile hit biþ to heȝinȝanne. Ac hpæt þincþ þe þonne on þam pelan ȝ on þæm anpealde pýnrumer oððe nýtpýrþer. nu hi naner ðinȝer ȝenoȝ nabbaþ. ne hi nauht aȝner ȝoder[8] nabbaþ. ne nauht þurhpunienðer heoȝa pealdendum rellan na maȝon :·

CAPUT XXVIII.[b]

ÐÆT re Ƿirdom þa þiȝ rpell aræð hæfde. þa onȝan he eft ȝiddiȝan[9] ȝ þuȝ cpæþ. Þeah nu re unȝihtpiȝa cýnniȝ Neȝron hine ȝercýȝrte mið eallum þam plitezertum pædum. ȝ mið ælcer cýnner ȝinnum ȝeȝlenȝde. hu ne pæȝ he þeah ælcum pitum laþ ȝ unpeoȝlþ. ȝ ælcer unþeapeȝ ȝ fiȝenluȝtef full. Þpæt he þeah peoȝþode hiȝ ðeoȝlinȝaȝ mið miclum pelum. Ac hpæt pæȝ him þý bet. Þpelc ȝerceaðriȝ mon mihte cpeþan þæt he aþý peoȝþra pæpe þeah he hine peoȝþode :·

[a] Boet. lib. iii. prosa 4.—Sed hoc apud exteras nationes, &c.

[b] Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

[1] Cott. cýðþe. [2] Cott. ȝecoȝenne. [3] Cott. ȝoodeȝ on. [4] Cott. ȝood. [5] Cott. ȝio. [6] Bod. reȝtan. [7] Cott. ȝood. [8] Cott. ȝoodeȝ. [9] Cott. ȝieddian.

either to the wise, or to the foreigners, is his wealth for naught, when they learn that they were chosen for no virtue, but through the favour of foolish people. But if they in their power had anything of proper or natural good, then would they have that with them, even if they should lose the power. They would not lose the natural good, but that would always follow them, and always make them honourable, let them be in whatsoever land they might.

§ IV. Now thou mayest understand that wealth and power cannot make any man honourable in a foreign country. I wot, however, thou mayest think that they always can in their own country. But though thou mayest think it, I know that they cannot. It was formerly, through all the territories of the Romans, that consuls, and judges, and the treasurers, who kept the money, which they were every year to give to the soldiers, and the wisest senators, had the greatest honour. But now, either none of these exists, or they have no honour, if any one of them exists. So it is with respect to every one of those things which have not in themselves proper and natural good. One while it is to be censured, another while it is to be praised. But what of delightful or of useful appears to thee, then, in wealth and in power, when they have enough of nothing, nor have anything of proper good, nor can give anything durable to their possessors?

CHAPTER XXVIII.

When Wisdom had made this speech, then began he again to sing, and thus said: Though the wicked king Nero decked himself with all the most splendid clothes, and adorned himself with gems of every kind, was he not, nevertheless, to all wise men, loathsome and unworthy, and full of all vice and debauchery? Yet he enriched his favourites with great riches: but what was to them the better? What wise man could say that he was the more honourable, when he had enriched him?

CAPUT XXIX.[c]

§ I. ÐÆ ꝛe ſiſdom þa þiꝛ leoþ aꝛunȝen hæꝛde. Ða onȝan he eꝛt ꝛpelliȝan[1] ⁊ þuꝛ cpæþ. Þæþeꝛ þu nu pene þ þæꝛ cýmnȝeꝛ ȝe-ꝛeꝛꝛæden. ⁊ ꝛe pela. ⁊ ꝛe anpealð. þe he ȝiꝛþ hiꝛ ðeoꝛlinȝum. mæȝe æniȝne mon ȝeðon peliȝne oððe pealðendne. Ða and-ꝛpoꝛeðe ic ⁊ cpæþ. ꝛoꝛhꝛi ne maȝon hi :· Þæt iꝛ on ðiꝛꝛe andpeapðan liꝛe pýnꝛumꝛe ⁊ beteꝛꝛe ðonne þæꝛ cýmnȝeꝛ ꝛolȝaþ. ⁊ hiꝛ neapeꝛt. ⁊ ꝛiððan pela ⁊ anpealð :· Ða andꝛpoꝛeðe ꝛe ſiſdom and cpæð. ðeȝe me nu. hpæþeꝛ þu æꝛꝛe ȝehýꝛðeꝛt þ he anȝum þapa. þe æꝛ uꝛ þæꝛe. eallunȝa þuꝛhpunoðe. oððe penꝛt ðu hpæþeꝛ hine æniȝ þapa ealne peȝ habban mæȝe þe hime nu hæꝛð. Þu ne paꝛt ðu þ te ealle bec ꝛmt ꝛulle[2] þapa biꝛna þapa monna þe æꝛ uꝛ pæꝛan. and ælc mon pat þapa ðe nu leoꝛoþ þ maneȝum cýmnȝe onhpeapꝛ ꝛe anpealð ⁊ ꝛe pela. oð þæt[3] he eꝛt peapꝛ pæðla. Ćala ea iꝛ þ ponne ꝛoꝛpeoꝛhꝛullic pela þe nauþeꝛ ne mæȝ ne hime ꝛelꝛne ȝehealðan. ne hiꝛ hlaꝛoꝛð. to ðon þ he ne þuꝛꝛe[4] mapan ꝛultumeꝛ. oððe hi beoþ beȝen ꝛoꝛhealðen. Þu ne iꝛ þ þeah ꝛeo eoꝛꝛe hehꝛte ȝeꝛælþ þapa cýmnȝa anpealð. ⁊ þeah ȝiꝛ þam cýmnȝe ænȝeꝛ pillan pana biþ. þonne lýtlaþ þ hiꝛ anpealð. ⁊ ecþ hiꝛ epmþa. ꝛoꝛ þý biþ ꝛmle ða eoꝛꝛe ȝeꝛælþa on ꝛumum þnȝum unȝeꝛælþa.[5] Þæt þa cýmnȝaꝛ. þeah hi maneȝna[6] ðeoðа[7] pealðan.[8] ne pealðaþ hi þeah callþa þapa þe hi pealðan poldon. Ac beoþ ꝛoꝛþam ꝛþiþe[9] eapme on heoꝛa Mode. ꝛoꝛþý hi nabbaþ ꝛume þapa þe hi habban poldon. ꝛoꝛþam ic pat þ ꝛe cýmnȝ þe ȝiꝛꝛeꝛe biþ. þ he hæꝛþ mapan[10] epmþe ponne anpealð. ꝛoꝛþam cpæþ ȝeo ꝛum cýmnȝ þe unmihꝛlice ꝛenȝ to pice. Ćala hpæt þ bið ȝeꝛælȝ mon ðe him ealneꝛeȝ ne hanȝað nacoð ꝛpeoꝛð oꝛeꝛ þam heaþe be ꝛmalan þþæðe. ꝛþa ꝛþa me[11] ꝛmle ȝiꝛ[12] ðýðe. Þu þincþ þe nu hu þe ꝛe pela ⁊ ꝛe anpealð hicȝe. nu hý næþþe ne biþ butan eȝe. ⁊ eaꝛꝛoꝛum. ⁊ ꝛoꝛȝum. Þæt þu paꝛt þæt ælc cýmnȝ polde beon[13] butan ðiꝛum. ⁊ habban ðeah anpealð ȝiꝛ he mihte.

[c] Boet. lib. iii. prosa 5.—An vero regna Regumque, &c.

[1] Cott. ꝛpellhan. [2] Cott. ꝛulla. [3] Bod. oðþe þ. [4] Cott. þýþþe. [5] Cott. unꝛælþa. [6] Cott. mænȝ ȝeþ. [7] Cott. þioða. [8] Cott. pealðen. [9] Bod. ꝛþa. [10] Cott. maþon. [11] Bod. næ. [12] Cott. ȝiꝛ ýmle. [13] Cott. bion.

CHAPTER XXIX.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: Dost thou think that the king's familiarity, and the wealth and the power which he gives to his favourites, can make any man wealthy or powerful? Then answered I, and said: Why cannot they? What in this present life is pleasanter and better than the king's service and his presence, and moreover wealth and power? Then answered Wisdom, and said: Tell me, now, whether thou hast ever heard, that it always remained to any one who was before us? or thinkest thou that any one who now has it, can always have it? Dost thou not know that all books are full of examples of the men who were before us, and every one knows concerning those who are now living, that from many a king power and wealth go away, until he afterwards becomes poor? Alas! is that, then, very excellent wealth, which can preserve neither itself nor its lord, so that he may not have need of more help, lest they should both be lost? But is not this your highest felicity—the power of kings? And yet if to the king there be a want of anything desired, then that lessens his power, and augments his misery. Therefore these your felicities are always in some respects infelicities! Moreover kings, though they govern many nations, yet they do not govern all those which they would govern; but are very wretched in their mind, because they have not some of those things which they would have: for I know that the king who is rapacious has more wretchedness than power. Therefore a certain king, who unjustly came to empire, formerly said: O, how happy is the man to whom a naked sword hangs not always over the head by a small thread, as to me it ever yet has done! How does it now appear to thee? How do wealth and power please thee, when they are never without fear, and difficulties, and anxieties? Thou knowest that every king would be without these, and yet have power if he

Ac ic þat þ he ne mæg. Ðý ic punðrige. forhri hi gilpan frelcef anpealdef. Þpeþep ðe nu ðince þ fe man micelne anpealð habbe ⁊ fie fpiþe gefæliz. þe fimle filnað ðæf ðe he begitan ne mæg. oððe penſt ðu þ fe feo[1] fpiþe gefæliz. þe fimle mið micelum[2] peneðe fæfih. oððe eft fe þe æzþep onðfiæt. ge ðone ðe hine onðfiæt. ge ðone þe hine na[3] ne onðfiæt. Þpæþep þe nu þince þ fe mon micelne anpealð hæbbe. ðe him felfum þincþ þ he nænne næbbe. fpa fpa nu manezum men þincþ þ he nænne næbbe buton he hæbbe manizne man þe him hefe.[4] Þpæt pille pe nu mape[5] fpiecan be þam cýnincge ⁊ be hif folzefum. buton[6] þ ælc gefceaðfi man mæg pitan þ hi beoh full eafme ⁊ full unmihtige. Þu maza þa cýnincaf ofpacan oððe forhelan hiora[7] unmihte. þonne hi ne maza nænne peorþfcipe forþþringan buton heora þezna fultume :.

§ II.[d] Þpæt pille pe nu ellef fecgan be ðam[9] ðeznum. buton þ þ þæp oft zebýnef þ hi feorhfaþ beneafoðe ælcne ape. ge fuhum þæf feonef. fpam heora[10] leafan[11] cýnincge. Þpæt pe piton þ fe unpihtpipa cýnincz Nepon polde hatan hif azenne mæzifcipe. ⁊ hif forteffæðef acpellan. þæf nama pæf Seneca. fe pæf uðpita. Ða he ða onfunde þ he ðeað beon fceolde. ða beaþ he ealle[12] hif æhta þih hif feonef. þa nolde fe cýnincz þæf onfon. ne him hif feonef zeunnan. ða he þa þ onzeat. þa zeceaf he him þone ðeaþ þ him[13] mon ofletе bloðef on þam[14] eafme. ⁊ þa ðýðe mon fpa. Þpæt pe eac zehefiðon þ Papinianuf pæf Antoninuſe ðam Kaſefe ealfa hif ðeofhinza[15] befoftoft. ⁊ ealleſ hif folcef mæftne anpealð[16] hæfde. Ac he hine het zebindan and fiððan ofslean. Þpæt ealle men piton þ fe Seneca pæf Nepone. ⁊ Papinianuf Antonie þa peofpefran. ⁊ þa leofefran. ⁊ mæftne anpealð[17] hæfðon. ge on hiofa hifede. ge buton. ⁊ ðeah buton ælcefe fcýlde fupðon foldone. Þpæt hi filnoðon bezen eallon mæzene[18] þ þa hlafordaf naman fpa hpæt fpa hi hæfðon ⁊ leton hi libban. ac hi ne mihton[19] þ begitan. forhþam þafa cýnincza pælhfeonef pæf to þam heafð þ heofa[20] eafmetto ne mihton nauht forftandan. ne hufu

[d] Boet. lib. iii. prosa 5.—Nam quid ego de Regum familiaribus, &c.

[1] Cott. fie. [2] Cott. micle. [3] Cott. no. [4] Bod. hife. [5] Cott. ma nu. [6] Cott. butan. [7] Cott. heofa. [8] Cott maȝon. [9] Cott. Þæm. [10] Cott. fpom hiofa. [11] Bod. leofan. [12] Cott. ealla. [13] Cott. hine. [14] Cott. þæm. [15] Cott. ðýfhinza. [16] Cott. mæftu anpalð. [17] Cott. anpalð. [18] eallon mæȝene, desunt in MS. Cott. [19] Cott. mihten. [20] Cott. hiofa.

might. But I know that he cannot: therefore I wonder why they glory in such power. Does it seem to thee that the man has great power, and is truly happy, who always desires that which he cannot obtain? Or thinkest thou that he is really happy who always goes with a great company? Or again, he who dreads both him that is in dread of him, and him that is not in dread of him? Does it seem to thee that the man has great power who seems to himself to have none, even as to many a man it seems that he has none, unless he have many a man to serve him? What shall we now say more concerning the king, and concerning his followers, except that every rational man may know that they are full miserable and weak? How can kings deny or conceal their weakness, when they are not able to attain any honour without their thanes' assistance?

§ II. What else shall we say concerning thanes, but this, that it often happens that they are bereaved of all honour, and even of life, by their perfidious king? Thus we know that the wicked king Nero would hate his own master, and kill his foster-father, whose name was Seneca. He was a philosopher. When, therefore, he found that he must die, he offered all his possessions for his life, but the king would not accept of it, or grant him his life. When he learned this, he chose for himself the death, that they should let for him blood from the arm; and they did so. We have also heard that Papinianûs was to Antoninus the Cæsar, of all his favourites the most beloved, and of all his people had the greatest power. But he gave order to bind, and afterwards to slay him. Yet all men know that Seneca was to Nero, and Papinianus to Antoninus, the most worthy and the most dear; and they had the greatest power, both in their court and elsewhere, and nevertheless, without any guilt, they were destroyed! Yet they both desired, most earnestly, that the lords would take whatsoever they had, and let them live, but they could not obtain it: for the cruelty of those kings was so severe, that their submission could naught avail, nor indeed would their high-mindedness, howsoever they might do,

heopa ofermetta. ðýðon fpa hpæþer fpa hý[1] ðýðon. ne ðohte him ða napþer ðeah hi fceoldon þæt feorh alætan. forþan[2] fe þe hiſ æp tide ne tiolaþ. ðonne biþ hiſ on tid untilað.[3] Þu hcaþ ðe nu fe anpealð[4] ⁊ fe pela. nu ðu zehýþeð hæfſt þæt hine man[5] napþer[6] buton[7] eze habban ne mæz. ne forlætan ne mot þeah he pille. oþþe hpæt forſtoð feo menizu þaþa ſtreonda þam ðeoplinzum[8] þaþa cýninza. oððe hpæt forſtent heo æntzum men. forþaim[9] ða ſtrienð cumaþ mið ðam[10] pelan. ⁊ eft mið þam pelan zeritað. buton ſriþe feapa. Ac þa ſtýnð[11] þe hine æp for þam[12] pelan luſiaþ. þa zeritaþ eft mið þam pelan. ⁊ peorþaþ ðonne to feonðum. buton þa feapan þe hine æp for luſum[13] ⁊ for tpeopum luſeðon þa hine poldon ðeah luſien þeah he eaſm pæne. þa him puniaþ. Þpelc iſ ſýſſa pol oððe æntzum men maſe ðaſu þonne he hæbbe on hiſ zefeſſræðenne and on hiſ nepefte feonð on ſtreonðef anlicneſſe :·

§ III.[e] Ða fe Ꝑiſdom þiſ ſpell apehte[14] hæfðe. þa onzan he eft ſinzan ⁊ þuſ cpæþ. Ðe þe pille fullice anpealð azan. he ſceal tilian æfteſt ꝑ he hæbbe anpealð hiſ azenef modef. ⁊ ne ſie to unzefiſenlice unðefiþeoð hiſ unþeapum. ⁊ aðo of hiſ Mode unzefiſenlice ymbhozan. forlætre þa feofunza hiſ eorimþa. Ðeah he nu ſicſiże ofer ealne middan zeaið. ſtrom eaſtepeaiðum oð peſtepeaiðne. ſtrom Indeum. ꝑ iſ fe ſuþeaſt ende þiſſef middaneaiðef. oþ þæt ilanð þe pe hatað Thýle. þæt iſ on þam norþþeſt ende ðiſſef middaneaiðef. þæp ne biþ napþer ne on ſumefa niht. ne on ſintſa dæz. þeah he nu þær ealler pealðe. næfþ he no þe maran anpealð. zif he hiſ miſeþancef anpealð næfþ. and zif he hine ne þafenaþ þiþ þa unþeapaſ þe pe æp ymbſſpræcon :·

CAPUT XXX.[f]

§ I. ÐÆ fe Ꝑiſdom þa þaſ ſitte aſunzen hæfðe. þa onzan he eft feczan ſpell ⁊ cpæþ. Iſ ꝑ unzefiſenlic puldor diſſe porulde ⁊ ſriþe leaſ. be þam[15] pæſ zeo[16] ſinzende ſum fceop. ða he

[e] Boet. lib. iii. metrum 5.—Qui se volet esse potentem, &c.

[f] Boet. lib. iii. prosa 6.—Gloria vero quam fallax sæpe, &c.

[1] Cott. hi. [2] Cott. forþæm [3] Bod. uulod. [4] Cott. anpalð. [5] Cott. mon. [6] Cott. napþer ne. [7] Cott. butan. [8] Cott. diorhmzum. [9] Cott. forþon. [10] Cott. þæm. [11] Cott. ſrienð. [12] Cott. þæm. [13] Bod. luum. [14] Cott. apeaht. [15] Cott. þæm. [16] Cott. zio.

have availed them either, but they were obliged to lose life. For he who does not take timely care for himself, will at length be destitute. How doth power and wealth now please thee, now thou hast heard that a man neither can have it without fear, nor can part with it though he wish? What did the crowd of friends avail the favourites of those kings, or what avails it to any man? For friends come with wealth, and again with wealth go away, except very few. But the friends who before, for wealth's sake, love any one, go away afterwards with the wealth, and then turn to enemies. But the few, who before loved him for affection and for fidelity, these would, nevertheless, love him though he were poor. These remain to him. What is a worse plague, or greater hurt to any man, than that he have, in his society and in his presence, an enemy in the likeness of a friend?

§ III. When Wisdom had made this speech, then began he again to sing, and thus said: Whosoever desires fully to possess power, ought to labour first that he may have power over his own mind, and be not indecently subject to his vices; also let him put away from his mind unbecoming anxieties, and desist from complaints of his misfortunes. Though he reign over all the middle-earth, from eastward to westward, from India, which is the south-east end of this middle-earth, to the island which we call Thule, which is at the north-west end of this middle-earth, where there is neither night in summer nor day in winter; though he rule even all this, he has not the more power, if he has not power over his mind, and if he does not guard himself against the vices which we have before spoken about.

CHAPTER XXX.

§ I. When Wisdom had sung this song, then began he again to make a speech, and said: Worthless and very false is the glory of this world! Concerning this a certain poet

ꝼoꝛꝛꝛeah ꝥꝛ anꝑeaꝛꝺe lıꝼ. he cꝑæꝺ.[1] Ꞓala ꝑulꝺoꝛ[2] ꝥꝛꝛe ꝑoꝑulꝺe. ea. ꝼoꝛhꝑ[3] ꝺe haꝛan[4] ꝺẏꝛıȝe men mıꝺ leaꝛꝛe ꝛꝛemne ꝑulꝺoꝛ. nu ꝥu nane eaꝛꝛ.[5] ꝼoꝛꝥam[6] ꝥe ma manna hæꝼꝥ mıcelne ȝılꝑ.[7] ⁊ mıcelne[8] ꝑulꝺoꝛ. ⁊ mıcelne ꝑeoꝑhꝛcıꝑe. ꝼoꝛ ꝺẏꝛıȝeꝛ ꝼolceꝛ ꝑenan. ꝥonne he hæbbe ꝼoꝛ hıꝛ ȝeꝑẏꝑhtum. Ac ȝeꝛeꝛe[9] me nu hꝑæꝛ unȝeꝥıꝛenlıcꝑe ꝛıe ꝥonne ꝥ. oꝺꝺe ꝼoꝛhꝑ[10] hı ne[11] maȝan heoꝑa[12] ma ꝛceamıȝan ꝺonne ꝼaȝnıan.[13] ꝺonne hı ȝeheoꝑaꝑ ꝥ hım man on hıhꝑ. Ðeah mon nu hꝑone ȝoꝺꝑa[14] mıꝺ ꝑıhꝛe heꝑıȝe. ı e ꝛceal he na ꝺe ꝑaꝑoꝛ[15] to unȝemeꝛlıce ꝼæȝnıan ꝼæꝛ ꝼolceꝛ ꝑoꝑꝺa. Ac ꝥæꝛ he ꝛceal ꝼaȝnıan.[16] ꝥ hı hım ꝺoꝺ on ꝛecȝꝛaꝑ. Ðeah he nu ꝥæꝛ ꝼæȝnıȝe ꝥ hı hıꝛ naman bꝛæꝺan. ne bıꝑ he no ꝥe ꝑaꝑoꝛ[17] ꝛꝑa bꝛaꝺ ꝛꝑa[18] he teohȝaꝑ.[19] ꝼoꝛꝥæm hı hıme ne maȝon to-bꝛæꝺan ȝeonꝺ ealle eoꝛꝥan. ꝥeah hı on ꝛumum lanꝺe mæȝen. ꝼoꝛꝥam ꝥeah he ꝛeo[20] anum ȝeheꝛeꝺ. ꝺonne bıꝑ he oꝑꝑum unheꝛeꝺ. ꝥeah he on ꝺam lanꝺe ꝛeo mæꝛe. ꝺonne bıꝑ he on oꝑꝑum unmæꝛe.[21] ꝼoꝛꝥæm ıꝛ ꝺæꝛ ꝼolceꝛ hlıꝛa ælcum men ꝼoꝛ nauhꝛ to hubbenne. ꝼoꝛꝥæm hıꝛ[22] to ælcum men[23] ne cẏmꝑ be hıꝛ ȝeꝑẏꝑhtum. ne huꝑu nanum ealne ꝑeȝ ne ꝑunaꝺ.[24] Heꝥenc nu æꝛeꝛꝛ be ꝺam ȝebẏꝺꝛum. ȝıꝛ hꝑa ꝥæꝛ ȝılꝑ.[25] hu ıꝺel ⁊ hu unnẏꝛ ꝛe ȝılꝑ[26] bıꝑ. ꝼoꝛꝥam ꝺe ælc mon ꝥat ꝥ ealle men oꝼ anum ꝥæꝺeꝛ comon ⁊ oꝼ anꝛe meꝺeꝛ. Oꝺꝺe eꝛꝛ be ꝺæꝛ ꝼolceꝛ hlıꝛan ⁊ be heoꝑa heꝑmȝe.[27] ıc nat[28] hꝑæꝛ ꝛe ꝺæꝛ ꝥæȝnaꝑ.[29] ꝺeah ꝺa nu ꝼoꝛemæꝛe ꝛeon.[30] ꝺe ꝼolcꝛce men heꝑıȝaꝺ. ꝺeah beoꝑ[31] ꝥa ꝼoꝛemæꝑꝑan[32] ⁊ ꝑıhꝛlıcꝑan to heꝑıȝenne. ꝥa ꝺe beoꝑ[33] mıꝺ cꝑæꝥtum ȝeꝑẏꝑhꝺe.[34] ꝼoꝛꝥam[35] ꝺe nan mon ne bıꝑ mıꝺ ꝑıhꝛe ꝼoꝛ oꝑꝑeꝛ ȝoꝺe. ne ꝼoꝛ hıꝛ cꝑæꝥtum no ꝺẏ mæꝑꝑa ne no ꝺẏ ȝeheꝛeꝺꝑa[36] ȝıꝛ he hıme ꝛelꝼ næꝼꝥ: · Ꝑæꝛeꝛ ꝺu nu beo aꝑẏ ꝼæȝeꝑꝑa ꝼoꝛ oꝑꝑeꝛ manneꝛ ꝼæȝeꝛe. bıꝑ men ꝼul lẏꝛle ꝑẏ bet ꝥeah he ȝonne ꝥæꝺeꝛ hæbbe. ȝıꝛ he ꝛelꝼ to nauhꝛe ne mæȝ. ꝼoꝛꝥam ıc læꝛe ꝥ ꝺu ꝥæȝeniȝe oꝑeꝑꝑa manna ȝoꝺeꝛ[37] ⁊ heoꝑa æꝥelo to ꝥon ꝑꝑıꝛe ꝥ ꝺu ne tılıȝe ꝺe

[1] Cott. ꝥa cꝑæꝺ he. [2] Cott. ꝑulꝺuꝑ. [3] Cott. ꝼoꝛhꝑẏ. [4] Cott. haꝛen. [5] Cott. nan neaꝛt. [6] Cott. ꝼoꝛꝥæm. [7] Cott. ȝıelꝑ. [8] Cott. mıcel. [9] Cott. ꝛeȝe. [10] Cott. ꝼoꝛhꝑẏ. [11] Bod. hıne. Cott. hı. [12] Cott. hıoꝑa. [13] Cott. ꝥæȝnıan. [14] Cott. ȝoꝺꝑa. [15] Cott. no ꝺẏ hꝑæꝑoꝛ. [16] Cott. ꝥæȝnıan. [17] Cott. ꝺẏ hꝑæꝑoꝛ. [18] ꝛꝑa, deest in MS. Cott. [19] Cott. tıhhaꝺ. [20] Cott. ꝛıe. [21] Bod. lærre. [22] Bod. hı. Cott. he. [23] men, deest in MS. Cott. [24] Cott. ꝑunaꝺ. [25] Bod. ȝelꝑꝺ. [26] Cott. ȝẏlꝑ. [27] Bod. heꝑıȝe. [28] Bod. ꝑat. [29] Bod. ꝥæȝnaꝺ. [30] Cott. ꝑıen. [31] Cott. bıoꝺ. [32] Bod. ꝼoꝛemæꝑan. [33] Cott. bıoꝺ. [34] Cott. ȝeꝑuꝑꝺe. [35] Cott. ꝼoꝛꝥæm. [36] Cott. heꝛeꝺꝑa. [37] Cott. ȝooꝺeꝛ.

formerly sung. When he contemned this present life, he said: O glory of this world! Alas! why do foolish men call thee with false voice, glory, when thou art none! For man more frequently has great renown, and great glory, and great honour, through the opinion of foolish people, than he has through his deservings. But tell me now, what is more unsuitable than this: or why men may not rather be ashamed of themselves than rejoice, when they hear that any one belies them? Though men even rightly praise any one of the good, he ought not the sooner to rejoice immoderately at the people's words. But at this he ought to rejoice, that they speak truth of him. Though he rejoice at this, that they spread his name, it is not the sooner so extensively spread as he persuades himself; for they cannot spread it over all the earth, though they may in some land; for though it be praised in one, yet in another it is not praised. Though he in this land be celebrated, yet is he in another not celebrated. Therefore is the people's esteem to be held by every man for nothing; since it comes not to every man according to his deserts, nor indeed remains always to any one. Consider first concerning birth: if any one boast of it, how vain and how useless is the boast; for every one knows that all men come from one father and from one mother. Or again, concerning the people's esteem, and concerning their applause. I know not why we rejoice at it. Though they be illustrious whom the vulgar applaud, yet are they more illustrious and more rightly to be applauded who are dignified by virtues. For no man is really the greater or the more praiseworthy for the excellence of another, or for his virtues, if he himself has it not. Art thou ever the fairer for another man's fairness? A man is full little the better though he have a good father, if he himself is incapable of anything. Therefore I advise that thou rejoice in other men's good and their nobility, so far only, that thou ascribe it not to thyself as thine own. Be-

ꝛelꝑum aꝛneꝛ. ꝓoꝛþam[1] ðe ælceꝛ monneꝛ ꝛoð[2] ⁊ hiꝛ æþelo bioþ ma on ðam Moðe. ðonne on þam[3] flæꝛce. Dæt an ic þat þeah ꝛoðeꝛ[4] on þam æþelo. þ maniꝛne mon ꝛceamaþ þ he peoꝛþe[5] þýꝛꝛa ðonne hiꝛ elðꝛan pæꝛion. ⁊ ꝓoꝛþæm hiꝛaþ ealle[6] mæꝛne þ he polde þaꝛa betꝛtena ꝛumeꝛ ðeapeꝛ ⁊ hiꝛ cꝛæftaꝛ ꝛeꝛon :·[7]

§ II.[g] Ða ꝛe ſiꝛðom ða ðiꝛ ꝛpell aꝛeht[8] hæfde. ða onꝛan he ꝛinꝛan ỳmbe þ ilce ⁊ cꝛæþ. Dþæt ealle men hæþon ꝛelicne ꝛꝓuman. ꝓoꝛþam hi ealle coman oꝛ anum fæðeꝛ ⁊ oꝛ anꝛe meðeꝛ. ealle hi beoþ ꝛiꝛ ꝛelice acennede. niꝛ þ nan punðoꝛ. ꝓoꝛþam ðe an Loð iꝛ fæðeꝛ eallꝛa ꝛeꝛceaftа. ꝓoꝛþam he hi ealle ꝛeꝛceoꝛ ⁊ ealꝛa pelt. Se ꝛelþ þæꝛe ꝛunnan leohꝛ. ⁊ ðam monan. ⁊ ealle tunꝛla ꝛeꝛet. Þe ꝛeꝛceoꝛ men on eoꝛþan. ꝛeꝛaðeꝛiode ða ꝛaula ⁊ ðone lichoman miþ hiꝛ þam anꝛealde. ⁊ ealle menn ꝛeꝛceoꝛ emn æþele on ðæꝛe ꝛꝓuman ꝛecýnde. Þꝛi oꝛeꝛmoðiꝛe ꝛe ðonne oꝛeꝛ oꝛþe men ꝓoꝛ eoꝛꝓum ꝛebýꝛþum buton anꝛeoꝛice. nu ꝛe nanne ne maꝛon metan unæþelne. ac ealle ꝛint emn æðele. ꝛiþ ꝛe pillað þone ꝛꝓuman ꝛceaft ꝛeþencan. ⁊ ðone ꝛeiꝛꝓend. ⁊ ꝛiþþan eoꝛeꝛ[9] ælceꝛ acennedneꝛꝛe. Ac þa þýht æþelo biþ on þam Moðe. næꝛ on þam flæꝛce. ꝛꝓa ꝛꝓa þe æꝛ ꝛæðon. Ac ælc mon ðe allunꝛa unðeꝛþeoðeð biþ unþeapum. ꝓoꝛlæt hiꝛ ꝛceꝓꝓend. ⁊ hiꝛ ꝛꝓuman ꝛceaft. ⁊ hiꝛ æþelo. ⁊ ðonan þýꝛþ anæþelað oþ þ he þýꝛþ unæþele :·

CAPUT XXXI.[h]

§ I. ÐÆ ꝛe ſiꝛðom ða ðiꝛ leoꝛ[10] aꝛunꝛen hæfde. þa onꝛan he eft ꝛeꝛan ꝛpell. ⁊ þuꝛ cꝛæþ. Dþæt ꝛoðeꝛ[11] maꝛan pe ꝛeꝛan on þa flæꝛelican unþeapaꝛ. ꝓoꝛþam ꝛꝓa hꝓa ꝛꝓa hi ꝓoꝛlæꝛan pile. he ꝛceal ꝛeþolian miccle neaꝓaneꝛꝛe ⁊ maniꝛe ꝛeaꝓꝓoꝓu. ꝓoꝛþam ꝛeo oꝛeꝛþýll ꝛimle fet unþeapaꝛ. ⁊ ða unþeapaꝛ habbaþ oꝛeꝛþeapꝛe hꝓeoꝓꝓunꝛa. ⁊ ꝛeo hꝓeoꝓꝓunꝛ ne beoþ na buꝛan ꝓoiꝛe ⁊ buꝛon neaꝓoneꝛꝛe. Cala eaꝓ hu maneꝛa aðla. ⁊ hu micel ꝛaꝓ. ⁊ hu micele[12] þæccan. ⁊ hu micle unꝓotneꝛꝛe ꝛe hæfþ. ðe þone ꝓonꝓillan hæfþ on ðiꝛꝛe ꝓoꝓulðe. ⁊ hu micele ma penꝛt ðu þ hi

[g] Boet. lib. iii. metrum 6.—Omne hominum genus, &c.
[h] Boet. lib. iii. prosa 7.—Quid autem de corporis voluptatibus, &c.
[1] Cott. ꝓoꝛþæm. [2] Cott. ꝛoð. [3] Cott. þæm. [4] Cott. ꝛoðeꝛ. [5] Cott. ꝓiꝓþe. [6] Bod. eallon. [7] Bod. ꝛeþeon. [8] Cott. aꝓealht. [9] Bod. et Cott. eoꝓꝓeꝛ. [10] Cott. hoð. [11] Cott. ꝛoðeꝛ. [12] Cott. micla.

cause every man's good, and his nobility, is more in the mind than in the flesh. This only, indeed, I know of good in nobility; that it shames many a man, if he be worse than his ancestors were; and therefore he strives with all his power to reach the manners of some one of the best, and his virtues.

§ II. When Wisdom had finished this speech, then began he again to sing about the same, and said: Truly all men had a like beginning, for they all came from one father and from one mother: they are all, moreover, born alike. That is no wonder, because one God is father of all creatures; for he made them all, and governs them all. He gives light to the sun, and to the moon, and places all the stars. He has created men on the earth, joined together the soul and the body by his power, and made all men equally noble in their original nature. Why do ye then lift up yourselves above other men, on account of your birth, without cause, since ye can find none unnoble, but all are equally noble, if ye are willing to remember the creation, and the Creator, and moreover the birth of every one of you? But true nobility is in the mind, not in the flesh, as we have before said. But every man, who is altogether subject to vices, forsakes his Maker, and his first origin, and his nobility, and thence becomes degraded till he is unnoble.

CHAPTER XXXI.

§ I. When Wisdom had sung this lay, then began he again to make a speech, and thus said: What good can we say of the fleshly vices? For whosoever will yield to them shall suffer great anguish and many troubles. For intemperance always nourishes vices, and vices have great need of repentance, and repentance is not without sorrow and without anguish. Alas! how many diseases, and how great pain, and how great watching, and how great sadness, has he who possesses wicked lust in this world! And how much more

ꝛcýlon habban æꝼtep hiꝼꝛe populde eðlean heopa ȝeeapnunȝa.[1] ꝛpa ꝛpa piꝼ acenþ beapn ⁊ þꝛopaþ[2] micel eapꝼoþu. æꝼtep þam ðe heo æꝛ micelne luꝛt þuꝛh teah. ꝼop þý ic nat[3] hpæt þa populð luꝛtaꝛ mýꝛeȝeꝛ[4] bꝛenȝaþ heopa[5] luꝛiȝendum. Liꝼ nu hpa[6] cpiþ ꝑ ꝛe ꝛeo[7] ȝeꝛæliȝ. ꝛe ðe hiꝛ populð luꝛtum[8] eallum ꝼulȝæþ. hꝛi nýle[9] he cpeþan eac ꝑ ða nýtenu ꝛeon ȝeꝛæliȝe.[10] ꝼoꝛþam[11] ðe heopa[12] pilla to nanum oþꝛum þinȝum niꝛ aðenoð. buton to ȝiꝛepneꝛꝛe ⁊ to ꝛþænneꝛꝛe. Sþiþe ȝepunꝛum[13] hiꝛ biþ ꝑ mon piꝼ hæbbe[14] ⁊ beapn. Ac þeah manie beapn beoþ ȝeꝛtiýneð[15] to heopa[16] eldꝛena ꝼoꝛþýþðe. ꝼoꝛþam þe maniȝ piꝼ ꝛpelc[17] ꝼop hiꝛe beapne æꝛ heo hiꝛ ꝼoꝛþbꝛinȝan[18] mæȝe. ⁊ pe leoꝛnodon eac ꝑ hpilum ȝebýꝛiðe ꝛþiþe unȝepunelic ⁊ unȝecýndelic ýþel. ꝑ ða beapn ȝetheopeðon betpuh him ⁊ ꝛieꝛedon ýmbe ðone pæðeꝛ. ȝe ꝼuþþon.[19] ꝑ þýꝛꝛe pæꝛ. pe ȝeheopðon[20] ȝeo ȝeapa on ealdum ꝛpellum. ꝑ ꝛum ꝛunu oꝛꝛloȝe hiꝛ pæðeꝛ. ic nat humeta. buton pe piton ꝑ hiꝛ unmennifelic[21] ðæð pæꝛ. Þpæt ælc mon mæȝ piꝛan hu heꝛiȝ ꝛoꝛiȝ men beoþ ꝛeo ȝemen hiꝛ beapna. ne ðeapꝼ ic ðe ðeah ꝑ ꝛecȝan. ꝼoꝛþam ðu hiꝛ hæꝼꝛt aꝼanðað be[22] þe ꝛelꝼum. Be þæꝛe hæꝼeȝan[23] ȝemenne beapna. cpæþ min mæȝiꝛtep Cuþbiðeꝛ. ꝑ hpilum ȝebýꝛiðe ðam heapðꝛæleȝum.[24] ꝑ him pæꝛe beteꝛe þæt he beapn næꝛðe ðonne he hæꝼðe :·

§ II.[1] Ða ꝛe Þiꝛðom ða þiꝛ ꝛpell apehꝛ hæꝼðe. ða onȝan he eꝼꝛ ȝiddian.[25] ⁊ þuꝛ ꝛinȝende cpæþ. Þpæt ꝛe ýꝛela pilla unþihtlæmeðeꝛ ȝeðieꝛð ꝼulneah ælceꝛ libbendeꝛ monneꝛ Mod. Sþa ꝛpa ꝛeo beo ꝛceal loꝛian. þonne heo hpæt ýþþinȝa ꝛtinȝþ. ꝛpa ꝛceal ælce ꝛaꝛl ꝼoꝛꝛeoꝛðan æꝼtep ðam unþihtlæmeðe. buton ꝛe mon hpeoꝛꝼe to ȝoðe :·

[1] Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

[1] Cott. eapnunȝa. [2] Cott. beapneacen piꝛ þꝛopað. [3] Bod. par. [4] Cott. mýꝛȝeꝛ. [5] Cott. hiopa. [6] hpa, deest in MS. Cott. [7] Cott. ꝛie. [8] Bod. luꝛtaꝛ. [9] Cott. nele. [10] Cott. netenu ꝛien ȝeꝛæleȝu. [11] Cott. ꝼoꝛþæm. [12] Cott. hiopa. [13] Cott. þýnꝛum. [14] Cott. habbe. [15] Cott. ȝeꝛtnumeð. [16] Cott. hiopa. [17] Cott. ꝼoꝛþꝛelc. [18] Cott. bꝛenȝan. [19] Cott. ꝼuþþum. [20] Cott. heþðon. [21] Cott. unmennꝛelicu. [22] Bod. aꝼunðen bi. [23] Cott. hiyeȝan. [24] Cott. heapðꝛælȝan. [25] Bod. ȝeðdian.

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thinkest thou they shall have after this world, *as the* retribution of their deserts? even as a woman brings forth a child, and suffers much trouble, after she formerly has fulfilled great lust. Therefore I know not what joy the worldly lusts bring to their lovers. If any one say that he is happy who fulfils all his worldly lusts, wherefore will he not also say that the cattle are happy, for their desire is extended to no other things, but to gluttony and to lust. Very pleasant is it that a man have wife and children. But nevertheless many children are begotten for their parents' destruction. For many a woman dies by reason of her child, before she can bring it forth. And we have also learned that formerly a most unusual and unnatural crime happened, that the children conspired together, and lay in wait for the father. And moreover, what was worse, we have heard, long ago in ancient histories, that a certain son slew his father. I know not in what manner, but we know that it was an inhuman deed. Besides, every one may know, how heavy trouble to a man is the care of his children. I need not, however, say that to thee, for thou hast experienced it of thyself. Concerning the heavy care of children, said my master Euripides, that it sometimes happened to the unhappy, that it would be better for him that he had not children, than that he had.

§ II. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! the evil desire of unlawful lust disquiets the mind of almost every living man. As the bee shall perish when she stings anything angrily, so shall every soul perish after unlawful lust, unless the man turn to good.

CAPUT XXXII.[k]

§ I. ÐÆT ꝥe ſiꝛðom ða þiꝛ leoþ aꝛunȝen hæꝛðe. þa onȝan he eꝛt ꝛpellıȝan[1] ⁊ ðuꝛ cpæþ. Foꝛþam niꝛ nan tpeo ꝑ þæꝛ andꝑeapıda pela ameꝛꝛ ⁊ læt[2] ða men ðe beoþ atıhte to þam ꝛoꝛþum ȝeꝛælþum. ⁊ he nænne ne mæȝ ȝebıȝȝan[3] þæꝛ he hım ȝehet. ꝑ ıꝛ æt ðam helꝛtan ȝoðe.[4] Ac ıc ðe mæȝ mıð ꝑeaum ꝛoꝛðum ȝeꝛeczan hu maneȝꝛa ýꝑela ða pelan ꝛıꝛt ȝeꝛýlðe. Þꝛæt þu ðonne mæne mıð þæꝛe ȝıtꝛunȝe þæꝛ ꝑeoꝛ. nu þu hıt na hu elleꝛ beȝıtan ne mıhꝛ. buton þu hıt ꝛoꝛꝛtele. oððe ȝepeaꝛıȝe. oððe abeþecıȝe. ⁊ þæꝛ þæꝛ hıt ðe pexþ[5] ponne panaþ hıt oþꝛum. Ðu polðeꝛt nu beon[6] ꝛoꝛemæꝛe on peoꝛþꝛcıpe. ac ȝıꝛ þu ꝑ habban pılt. þonne ꝛcealt þu oleccan ꝛþıþe eaȝmlıce anð ꝛþıþe eaðmoðlıce þam[7] þe þe to þam ȝeꝛultumman mæȝe. Lıꝛ þu ðe pılt ðon maneȝꝛa beteꝛan ⁊ peoꝛþþan. ðonne ꝛcealt þu ðe lætan aneꝛ ꝑýꝛꝛan. Þu ne ıꝛ ꝑ ðonne ꝛum ðæl epmþa.[8] þæt mon ꝛꝑa pæꝛelıce[9] ꝛcýle culpan to ðam[10] þe hım ȝıꝛan ꝛcýle. Anpealdeꝛ þu pılnaꝛt. ac ðu hıne næꝛꝑe oꝛꝛoꝛıȝne ne beȝıtꝛt. ꝛoꝛ ælþeoðeȝum. ⁊ ȝet[11] ma ꝛoꝛ ðmum aȝenum monnum ⁊ maȝum.[12] Lılꝛeꝛ þu ȝıꝛneꝛt. ac þu hıne ne mıhꝛ habban oꝛꝛoꝛıȝne. ꝛoꝛþam ðu ꝛcealt habban ꝛımle hꝛæt hꝛeȝ[13] ꝑıþeꝛꝑeaꝛðeꝛ ⁊ unȝetemeꝛ. Ðu polðeꝛt nu bꝛucan unȝemetlıeꝛe ꝑꝛænneꝛꝛe. ac ðe pıllaþ ðonne ꝛoꝛꝛeon Loðeꝛ[15] þeoꝛaꝛ. ꝛoꝛþam þe þın peꝛıȝe[16] flæꝛc haꝛaþ þın anpealð. nalæꝛ þu hıꝛ. Þu mæȝ mon eaȝmlıcoꝛ ȝebæꝛon. ponne mon hıne unðeꝛþeoðe[17] hıꝛ peꝛeȝan flæꝛce. ⁊ nelle hıꝛ ȝeꝛceaðꝛıꝛan ꝛaule. Þæꝛeꝛ ȝe nu ꝛeon[18] maꝛan on eoꝛþum lıchoman ðonne elpenð. oððe ꝛtꝛenȝꝛan[19] ðonne leo oððe ꝑeaꝛꝛ. oððe ꝛꝛıꝛtꝛan ponne tıȝꝛıꝛ ꝑ ðeoꝛ. ⁊ ðeah þu pæꝛe eallꝛa monna ꝑæȝꝛoꝛt on ꝓlıce. anð ponne polðeꝛt ȝeoꝛnlıce æꝛtep Siꝛðome ꝛꝛýꝛıȝan. oꝛþæt þu ꝓullice ꝓlıht onȝeate. ðonne mıhteꝛt[20] þu ꝛꝑeotole onȝıton ꝑ ealle ða

[k] Boet. lib. iii. prosa 8.—Nihil igitur dubium est, &c.

[1] Cott. ꝛpellhan. [2] Cott. mýꝛð ⁊ let. [3] Cott. mæȝe bꝛınȝan. [4] Cott. ȝoobe. [5] Bod. ꝑeax. [6] Cott. bıon. [7] Cott. þæm. [8] Cott. ýꝛmþa. [9] Cott. pepelıce. [10] Cott. þæm. [11] Cott. ȝıt. [12] Cott. mæȝum. [13] Cott. hꝛuxu. [14] Cott. unȝetæꝛeꝛ. [15] Cott. ȝoode Loðeꝛ. [16] Cott. ꝑeꝛıe [17] Cott. unðeꝛþıeðe. [18] Cott. ꝛıen. [19] Bod. ꝛtenȝꝛa. [20] Cott. meahteꝛt.

CHAPTER XXXII.

§ I. When Wisdom had sung this lay, then began he again to speak, and thus said: Therefore there is no doubt that this present wealth obstructs and hinders those men who are intent upon the true felicities; and it can bring no one where it promised him, that is, to the highest good. But I can in a few words declare to thee with how many evils these riches are filled. What meanest thou, then, by covetousness of money; when thou no how else canst acquire it, unless thou steal it, or take it by force, or find it hid: and wheresoever it increases to thee, it decreases to others? Thou wouldest, then, be illustrious in dignity? But if thou wilt have this, then must thou very meanly, and very humbly, flatter him who is able to help thee thereto. If thou wilt make thyself greater and more honourable than many, then must thou suffer thyself to be inferior to one. Is not this, then, somewhat of misery, that a man must so anxiously cringe to him who has the power of giving to him? Of power thou art desirous? But thou never obtainest it without danger, on account of foreigners, and still more on account of thine own men and kindred. Of glory thou art desirous? But thou canst not have it without care: for thou shalt have always something adverse and inconvenient. Thou wouldest, then, enjoy immoderate lust? But then thou art desirous to despise God's servants, inasmuch as thy vile flesh has the mastery of thee, not thou of it. How can any man conduct himself more wretchedly than when he subjects himself to his vile flesh, and will not to his rational soul? If, then, ye were greater in your body than the elephant, or stronger than the lion or the bull, or swifter than the tiger, that wild beast; and if thou wert of all men the fairest in beauty, and then wouldest studiously seek after wisdom, until thou couldest perfectly understand it; then mightest thou clearly perceive

mæʒno ⁊ þa cpæftaf. ðe pe æp ymbe fpþæcon. ne finc to pipmetanne[1] pip ðæpe faple cpæfta ænne. Þpæt nu Firðom ip an anlepe cpæft þæpe faple. ⁊ ðeah pe piton ealle ꝑ he pie[2] betepa þonne ealle ða opþe cpæftaf. ðe pe æp ymbe fpþæcon :·

§ II.[1] Behealdaþ nu ða piðʒilnefſe. ⁊ þa fæftnefſe. ⁊ ða hþæðfeþnefſe þifſef heofenef. ðonne maʒan ʒe onʒitton ꝑ he ip ealleſ nauht pip hif fceoppend to metenne ⁊ pip hif pealdend. Ac hþi ne læte ʒe eop þonne apþeotan. ꝑ ʒe ne punðpien ⁊ ne hepiʒen ꝑ te unnýttpe ip. ꝑ ip þef eopþlica pela. fpa fpa fe heofon ip betepa anð healicpa ⁊ fæʒefþa ðonne eall hif innunʒ. buton monnum anum. fpa ip þæf monnef lichoma betepa ⁊ ðeopfýfþfa ðonne ealle hif æhta. Ac hu micele þincþ þe ðonne feo fapl betepe ⁊ ðeopfýfþfe ðonne fe lichoma. Ælc ʒefceaft ip to apianne be hiþe anðefne.[3] ⁊ fýmle fio hehfte fpiþoft fopþæm[4] ip fe ʒoðcunða anpealð[5] to apianne. ⁊ to fýnðpianne. ⁊ to peopþianne ofep ealle[6] opþa ʒefceafta. Se plite þæf lichoman ip fpiþe flionde.[7] ⁊ fpiþe tefþe. and fpiþe anlic eopþan blofcmum. Ðeah nu hpa feo[8] fpa fæʒef. fpa fpa Alcibiaðef fe æðelinʒ pæf. ʒif hpa bif fpa fceapfpene[9] ꝑ he mæʒe hine ðufihfeon. fpa fpa Apiftoteleſ fe uðpita fæðe pæt ðeop pæpe. ꝑ mihte ælc puht þufihfeon. ʒe tpeopa. ʒe fufþum ftanaf. þæt ðeop pe hatað lox. ʒif ðonne hpa pæpe fpa fceapfpene ꝑ he mihte ðone cniht ðufihfeon[10] ðe pe æp ymbe fpþæcon. ðonne ne þuhte he him no innon[11] fpa fæʒef fpa he utan þuhte. þeah ðu nu hpam fæʒef þince. ne bif hit no þý þapof[12] fpa. ac feo unʒefceaðpinef heopa eaʒena hi mýfþ ꝑ hi ne maʒon onʒitton ꝑ hi þe fceapiaþ utan. næf innan. Ac ʒepenca nu fpiþe ʒeofnlice ⁊ ʒefceaðfiplice fmeaþ[14] hpele þæf flæfclican ʒoð[15] fien. ⁊ ða ʒefælþa þe ʒe nu unʒemetlice filniaþ. ðonne maʒon ʒe fpeotole onʒeotan ꝑ þæf lichoman fæʒef ⁊ hif fcpeon ða maʒon beon apeofined[16] mið þheopa ðaʒa fefne. Fopþam ic þe þecce eall ꝑ ic þe æp þehte.[17] fopþam ic polde þe openlice ʒefeccan on ðam ende ðifef capitulan. ꝑte ealle þaf andpeapdan ʒoð[18] ne maʒon ʒelæftan heopa lufiendum ꝑ

[1] Boet. lib. iii. prosa 8.—Respicite cœli spatium, &c.

[1] Cott. metanne. [2] Cott. ip. [3] Bod. anð eine. [4] fýmle fio hehfte fpiþoft fopþæm, desunt in MS. Bod. [5] Cott. anpalð. [6] Cott. calla. [7] Bod. flopende. [8] Cott. pie. [9] Cott. fceappfiene. [10] Cott. þufihfion. [11] Cott. innan. [12] Cott. hpæþop. [13] Bod. eaʒan hi amefpað. [14] Cott. fmeaʒeað. [15] Cott. ʒood. [16] Cott. fcpenʒo mæʒ bion afýppeð. [17] Cott. peahte. [18] Cott. ʒoud.

that all the powers and the faculties which we have before spoken about, are not to be compared with any one of the faculties of the soul. Indeed, wisdom is one single faculty of the soul, and yet we all know that it is better than all the other faculties, which we have before spoken about.

§ II. Behold now the amplitude, and the firmness, and the swift course of this heaven. Then may ye understand that it is absolutely nothing, compared with its creator, and with its ruler. Why then suffer ye it not to warn you, that ye should not admire and praise that which is less perfect, that is, earthly wealth? Even as the heaven is better, and higher, and fairer than all which it includes, except men alone; so is man's body better and more precious than all his possessions. But how much thinkest thou, then, the soul better, and more precious than the body? Every creature is to be honoured in its measure, and always the highest in the greatest degree. Therefore is the heavenly power to be honoured, and to be admired, and to be adored above all other things. The beauty of the body is very fleeting, and very frail, and very like the flowers of the earth. Though any one be as fair as Alcibiades, the noble youth, was: if any one be so sharp-sighted, that he can see through him, as Aristotle the philosopher said that wild beast was, which could see through everything, both trees, and even stones, which wild beast we call lynx; if, then, any one were so sharp-sighted that he could see through the youth whom we have before spoken about, then would he not appear to him so fair within as he outwardly seemed. Though thou seem fair to any one, it is not the sooner so; but the imperfection of their eyes hinders them, so that they cannot observe that they behold thee outwardly, not inwardly. But consider now very carefully, and inquire rationally, what these fleshly goods are, and these felicities which ye now immoderately desire. Then may ye evidently perceive that the fairness of the body, and its strength, may be taken away by three days' fever. I therefore say to thee all that I have before said to thee, because I would clearly prove to thee, in the conclusion of this chapter, that all these present goods cannot perform to their lovers that which they promise them,

hi him ȝehataþ. ꝥ ir ꝥ hehyrte ȝoð[1] ꝥ hi him ȝehataþ. Ðeah hi nu ȝeȝaderiȝen ealle þaȝ anðpeardan ȝoð.[2] nabbaþ hi no ðe þaþor fullfremoð ȝoð[3] on þam. ne hi ne maȝon ȝeðon heora luſtendaȝ ſra helȝe ſra ſra hi ſoldon :·

§ III.[m] Ða ꝑe Ꝺyrðom ða þir ſpell areht hæꝺe. þa onȝan he erſt ȝiddiȝen. ⁊ þuſ ſinȝende cpæþ. Eala þa. hu hefiȝ ⁊ hu ſtecendlic ꝥ ðýrſiȝ ir ðe ða eaſman men ȝeðpelaþ ⁊ alæt oꝼ þam mihtan peȝe. ꝑe peȝ ir Loð. Ꝺpæþer ȝe nu recan ȝold on tſreotum. ic þat ðeah ꝥ ȝe hit þæt ne recaþ. ne ſinde ȝe hit no. ſoꝼþam ðe ealle men piton ꝥ hit þæt ne peaxt. ðe ma þe ȝimmaȝ peaxaþ on ſinȝeardum. Ꝺpæþer ȝe nu rettan eoþer nett on ða hehrtan ðune. ðonne ȝe ſircian pillaþ. ic þat ðeah ꝥ ȝe hit þæt ne rettaþ. Ꝺpæþer ȝe nu eoþer hundaȝ and eoþer net ut on ða ræ lædon. ðonne ȝe huntian pillaþ. ic pene þeah ꝥ ȝe hi ðonne retton up on ðunum. ⁊ innon ðudum. Ꝺpæt ꝥ ir ðundorlic þæt ȝeornfulle men piton ꝥ hi ſculon recan be ræ paþore. ⁊ be æa oftum æȝþer ȝe hpite ȝimmaȝ. ȝe neaðe. ⁊ ælcer cýnneȝ ȝimcýn. ⁊ hi piton eac on hpelcum þætepum ⁊ on æȝhpelcra ea muþum hi ſculun recan ſirȝaȝ. ⁊ ealne þirne anðpeardan þelan hi piton hpæþ hi recan ſculun. ⁊ þone ſrihe unaſſotenlice recaþ. Ac hit ir ſrihe eaſmlic ðinȝ ꝥ ða ðýrȝtan men ſmt ælcer ðomeȝ ſra blinde. ꝥ hi nýton hpæþ ða ſoþan ȝeræl̃a ſmt ȝehýðde. ne fuſſum nane luſt-bæſmerre nabbaþ hi to recanne. ac penaþ ꝥ hi mæȝon on þirrum lænan ⁊ on ðirum ðeaðlicum ðinȝum ſindan ða ſoþan ȝeræl̃a. ꝥ ir Loð. Ic nat nu hu ic mæȝe heora ðýrȝ eall ſra ſreotole areccan ⁊ ſra ſrihe ȝetælan ſra ic ſolde. ſoꝼþam hi ſmt eaſmiþan ⁊ ðýrȝtan ⁊ unȝeræl̃iȝan ðonne ic hit arecan mæȝe. Ꝼelan ⁊ peoſſþreiper hi pillnaþ. ⁊ ðonne hi hine habbaþ. ðonne penaþ hi ſra unȝeritfulle þæt hi habban ða ſoþan ȝeræl̃a :·

CAPUT XXXIII.[n]

§ I. LENOL ic ðe hæbbe nu ȝeſehtᵉ[4] ymbe þa anlicneſſa ⁊ ymbe ða rceadra þære ſoþan ȝeræl̃e. Ac ȝir þu nu ſreotole ȝecnaþan nihr ða anlicneſſa þære ſoþan ȝeræl̃e. ðonne rihhan

[m] Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.
[n] Boet. lib. iii. prosa 9.—Hactenus mendacis formam, &c.
[1] Cott. ȝood. [2] Cott. ȝood. [3] Cott. ȝood. [4] Cott. ȝeſeahr.

that is, the supreme good which they promise them. Though they collect together all these present goods, they have not the sooner perfect good therein; neither can they make their lovers as wealthy as they wish.

§ III. When Wisdom had ended this speech, then began he again to sing, and thus singing, said: Alas! how grievous and how dangerous the error is which seduceth miserable men and leads them from the right way! The way is God. Do ye seek gold on trees? I know, however, that ye seek it not there, neither find ye it; for all men know that it grows not there, any more than jewels grow in vineyards. Do ye set your net on the highest hill, when ye are minded to fish? But I know that ye set it not there. Do ye carry out your hounds and your net into the sea, when ye wish to hunt? I think, however, that ye then place them upon hills and in woods. Truly it is wonderful that diligent men know that they must seek on the sea-shore and on river banks both white jewels and red, and gems of every kind; and they know also in what waters, and in what rivers' mouths they must seek fishes, and they know where they must seek all this present wealth, and incessantly seek it. But it is a very miserable thing that foolish men are so destitute of all judgment, that they know not where the true felicities are hid, nor indeed have they any desire to seek them! But *they* think that in these frail and perishable things they can find the true happiness, that is, God! I know not how I can their folly all so plainly declare, and so greatly censure as I would, for they are more miserable, and more foolish, and more unhappy than I can explain. Wealth and honour they desire; and when they have it, then think they, so unwise! that they have the true happiness!

CHAPTER XXXIII.

§ I. Enough I have now declared to thee concerning the resemblances and concerning the shadows of the true happiness. But if thou canst now clearly understand the resemblances of the true happiness, then afterwards it is necessary

ıf þeapf ꝑ ıc þe hı relfe ȝetece.[1] Đa anbꝓýfıde ıc ⁊ cpæþ. Nu ıc onȝıte openlıce þætte ælcef ȝobef[2] ȝenoȝ nıf on ðıfum populo pelan. ne ælcæpe anpealo nıf on nanum populo þıce. ne fe ropa peopþꝓcıpe nıf on ðıffe populde. ne þa mæftan mæþþa ne fınt on þýffe populo ȝýlpe. ne feo hehfte blıf nıf on þam flæꝛchcum luftum. Đa anbꝓpopebe fe ꝼıfdom ⁊ cpæþ. Epæþef þu nu fullıce onȝıte fopþı hıt þonne fpa feo.[3] Đa anbꝓpaıebe ıc ⁊ cpæþ. Đeah ıc hıf nu hpæt hpeȝ[4] onȝıte. ıc polde ðeah hıt fullıcoſ ⁊ openlıcoſ of ðe onȝıtan. Đa anbꝓpopode fe ꝼıfdom ⁊ cpæþ. Lenoȝ ſpeotol hıt ıf þætte ȝob[5] ıf anfealo ⁊ untoðælıðlıc. þeah hıne ðýſıȝe men on manıȝ ðælan.[6] ðonne hı ðpelıȝenðe[7] fecaþ ꝑ hehfte ȝob on ða ſamþan[8] ȝefceaftа. Epæþef þu nu pene ꝑ fe nahtef[9] maþan ne ðuþfe. fe ðe mæftne anpealo hæfþ þıffe populde Đa anbꝓpaıebe ıc eft ⁊ cpæþ. Ne fecȝe ıc no ꝑ he nahtef[10] maþan ne ðuþfe. fopþam ıc þat ꝑ nan nıf ſpa[11] pelıȝ ꝑ he ſumef eacan ne þuþfe. Đa anbꝓpopode fe ꝼıfdom anð cpæþ. Lenoȝ þıht ðu fefſt. ðeah hpa anpealo hæbbe. ȝıf opef hæfþ maþan. beþeapf fe unftıenȝna þæf ſtpenȝþan fultumef. Đa cpæþ ıc. Call hıt ıf ſpa ðu fefſt. Đa cpæþ fe ꝼıfdom. ðeah mon nu anpealo ⁊ ȝenýhtc to tpæm þıngum nemne. ðeah hıt ıf an. Đa cpæþ ıc. Sþa me ðınch. Đa he cpæþ. ꝼenſt þu nu ꝑ fe anpealo ⁊ ꝑ ȝemıht feo[12] to fopfeonne. oððe eft ſpıþop to peoþþanne ðonne oþþe ȝob.[13] Đa cpæþ ıc. Ne mæȝ nænne mon þæf tpeoȝan ꝑ te anpealo ⁊ ȝenıht ıf to peoþþanne. Đa cpæþ he. Uton nu. ȝıf þe ſpa þınce. ȝeecan[14] þone anpealo ⁊ ꝑ ȝemıht. ðon þæþ peoþþꝓcıpe to. ⁊ ȝefeccan þonne þa þþeo to anum. Đa anbꝓpopode ıc anð cpæþ. Uton þæf fopþam hıt ıf fop. Đa cpæþ he. Epæþef þe þonne þýnce unpeoþþ ⁊ unmæþlıc feo ȝeȝaðefunȝ ðaþa þþeopa þıngа. ðonne þa þþeo bıþ to anum ȝeðon. oþþe hpæþef hıt ðe eft þınce callþa þıngа peoþþıcoſt ⁊ mæþlıcoſt. ȝıf þu ænıȝne mon cuþeft ðaþa þe hæfðe ælcef þınȝef[15] anpealo. ⁊ ælcne peoþþꝓcıpe hæfðe. ſpa ſopþ ꝑ he na maþan ne popfte. ȝeþenc nu hu peoþþlıc ⁊ hu fopfemæþlıc ðe polde fe mon þıncan. anð ðeah he nu þa þþeo hæfðe. ȝıf he næþe hlıſeaðıȝ.[16] ðonne pæþe him

[1] Cott. ȝetæce. [2] Cott. ȝoobef. [3] Cott. þe. [4] Cott. hpuȝu. [5] Bod. et Cott. Lob. [6] Cott. toðælan. [7] Cott. ðpohenðe. [8] Cott. þæmpan. [9] Cott. nauhtef. [10] Cott. nauhtef. [11] Cott. þæf. [12] Cott. þe. [13] Cott. oðþu ȝoob. [14] Cott. ecan. [15] Cott. þıncef. [16] Bod. hlıf ȝeaðıȝ.

that I show thee itself. Then answered I, and said: Now I plainly perceive that there is not enough of every good in these worldly riches; nor is perfect power in any worldly authority; nor is true dignity in this world; nor are the greatest honours in this world's glory; nor is the highest pleasure in the fleshly lusts. Then answered Wisdom, and said: Dost thou fully understand why it is so? Then answered I, and said: Though I understand it in some measure, I would nevertheless learn it more fully and more distinctly from thee. Then answered Wisdom, and said: It is sufficiently clear that good is single and indivisible, though foolish men divide it into many, when they erring seek the highest good in the worse creatures. But dost thou think that he has need of nothing more, who has the greatest power in this world? Then answered I again, and said: I do not say that he has need of nothing more, for I know that no one is so wealthy that he needs not some addition. Then answered Wisdom, and said: Thou sayest rightly enough. Though any one have power, if another have more, the weaker needs the aid of the stronger. Then said I: It is all as thou sayest. Then said Wisdom: Though any one call power and abundance two things, it is nevertheless one. Then said I: So I think. Then he said: Thinkest thou now that power and abundance is to be despised? or, again, more to be esteemed than other goods? Then said I: No man can doubt of this, that power and abundance is to be esteemed. Then said he: Let us now, if it so seem to thee, make an addition to the power and the abundance; let us add dignity thereto, and then account the three as one. Then answered I, and said: Let us do so, for it is true. Then said he: Does the assemblage of these three things, then, seem to thee worthless and ignoble, when the three are united together? or whether, again, does it seem to thee of all things the most worthy and the most noble? If thou knewest any man who had power over everything, and had all dignity, even so far that he needed nothing more, consider, now, how honourable and how eminent the man would seem to thee; and yet, though he had the three, if he were not celebrated, then would there never-

ðeah ꝛumeꝛ ꝓeoꝛðꝛciꝛeꝛ þana. Ða cꝓæþ ic. Ne mæȝ ic þæꝛ oþꝛacan. Ða cꝓæþ he. Þu ne iꝛ þ ðonne ȝenoȝ ꝛꝓeotol. þ ꝓe ꝛculon ðon ða hliꝛeaðiȝneꝛꝛe to ðam ꝓꝛim. ⁊ ðon þa ꝓeoꝓeꝛ to anum. Ða cꝓæþ ic. Ðæt iꝛ cŷn. Ða cꝓæþ he. Þꝓæþeꝛ þu nu ꝓene þ ꝓe auht bliþe ꝛie ðe ealle þaꝛ ꝓeoꝓeꝛ hæꝓþ. ꝛiꝛte beoþ ꝓeo bliꝛ. ⁊ mæȝ ðon eall þ þ he ꝓile. anð naneꝛ ðinȝeꝛ maꝓan ne beꝓeaꝓiꝓ[1] ðonne he hæꝓþ. Ða cꝓæþ ic. Ne mæȝ ic næꝓꝛe ȝeþencan ȝiꝛ he ꝛꝓelc pæꝛe. ⁊ þ eall hæꝓðe. hꝓonon him æniȝ unꝓotneꝛ cuman ꝛceolðe. Ða cꝓæþ he. Sꝓa þeah iꝛ to ȝeþencenne. þ þa ꝛiꝛ ꝓinȝ ðe ꝓe æꝓ ẏmbe ꝛꝓꝓæcon. þeah hi tonemðe ꝓeon[2] mið ꝓoꝓðum. þ hit ꝛ eall an ðinȝ. ðonne hi ȝeȝaðeꝓoðe beoþ. þ iꝛ anꝓealð. ⁊ ȝenẏht. ⁊ ꝓoꝛe mæꝓneꝛ. ⁊ ꝓeoꝓþꝛciꝛe. ⁊ bliꝛ.[o]

§ II.[o] Ða ꝛiꝛ ðinȝ. ðonne hi ealle ȝeȝaðeꝓoðe beoð. ðonne. biþ þ Goð. ꝓoꝓþam ða ꝛiꝛ ealle nan menniꝛc man ꝓullice habban ne mæȝ ða hꝓile ðe he on þiꝛꝛe ꝓoꝓulðe biþ. Ac ꝓonne ða ꝛiꝛ ꝓinȝ. ꝛꝓa ꝓe æꝓ cꝓæðon. ealle[3] ȝeȝaðoꝓaðe beoþ.[4] ðonne beoþ hit eall an ðinȝ. ⁊ þ an ꝓinȝ biþ Goð. ⁊ he biþ anꝓealð untoðæleð. ꝓeah hi æꝓ on maniȝ tonemneð pæꝛe. Ða anðꝛꝓoꝓoðe ic ⁊ cꝓæþ. Ðiꝛeꝛ ic eom ealleꝛ ȝeꝓaꝓa. Ða cꝓæþ he. Ðeah nu Goð anꝓealð ꝛeo[5] anð untoðæleð. ꝛꝓa ꝛꝓa he iꝛ. ꝛe menniꝛca ȝeðꝓola hine toðælþ on moniȝ mið heoꝓa unnẏttum ꝓoꝓðum. Ælc mon tiohhaþ him þ to ꝛeleꝛtum ȝoode ðæt þ he[6] ꝛꝓiꝓoꝛt luꝓaþ. ðonne luꝓaþ ꝛum þæt. ꝛum elleꝛ hꝓæt. þ biþ ꝓonne hiꝛ ȝoð þ he þæꝓ ꝛꝓiꝓoꝛt luꝓaþ. ðonne hi ðonne heoꝓa ȝoð on ꝓa maniȝe[7] ðælaꝛ toðælaþ. ðonne meꝛaþ hi nauþeꝓ ne ȝoð ꝛelꝛne. ne ꝓone ðæl ȝoðeꝛ ðe hi ꝛꝓiꝓoꝓ luꝓaþ. ðonne hi hine ꝛelꝛne ðon ealne æꝛȝæðeꝓe. nabbaþ ðonne nauþeꝓ ne hine ealne. ne ðone ðæl ðe hi þæꝓ oꝛ ðẏðon. Foꝓ ði ne ꝛiꝛt ælc mon þ he ꝛecþ. ꝓoꝓ ðẏ he hit on ꝓiht ne ꝛecþ. ȝe ꝛecaþ þæꝓ ȝe ꝛiꝛðan ne maȝan. ðonne ȝe ꝛecaþ eall ȝoð on anum ȝoðe.[8] Ða cꝓæþ ic. Ðæt iꝛ ꝓoꝓ. Ða cꝓæþ he. Ðonne ꝛe mon pæðla biþ. ne ꝓilnaþ he naneꝛ anꝓealðeꝛ. ac ꝓillaþ[9] ꝓelan. ⁊ ꝛliht ða pæðle. Ne ꝛꝓinc þ he nauht æꝛteꝓ ðam.[10] hu he ꝓoꝓemæꝓoꝛt ꝛeo.[11] ne nan mon eac ne beȝit þæt he æꝛteꝓ ne ꝛꝓinc þ.[12] he ðonne ꝛꝓinc þ ealle[13]

[o] Boet. lib. iii. prosa 9.—Hoc igitur, quod est unum, &c.

[1] Cott. þeaꝓꝛ. [2] Cott. ꝛieꝛ. [3] Cott. eall. [4] Cott. bioð. [5] Cott. ꝛie. [6] Cott. ȝeꝓæleꝛtum þ þ he. [7] Cott. moniȝe. [8] Cott. ȝood on anum ȝoode. [9] Cott. he ꝓilnað. [10] Cott. þæm. [11] Cott. ꝛie. [12] Cott. ꝓinð. [13] Cott. ꝓinð ealla.

theless be to him a deficiency of some dignity. Then said I: I cannot deny it. Then said he: Is it not, then, sufficiently clear that we should add celebrity to the three, and make the four as one? Then said I: That is proper. Then said he: Dost thou think that he is blithe who has all these four? The fifth is pleasure, and *that any one* may do whatsoever he will, and need nothing more than he possesses? Then said I: I can never imagine, if he were such and had all this, whence any trouble should come to him. Then said he: But it must, then, be considered that the five things which we have before spoken about, though they are separately named in words, that it is all one thing when they are collected together, that is, power, and abundance, and glory, and dignity, and pleasure.

§ II. These five things, when they are all collected together, then, that is God. For all the five no human being can fully have while he is in this world. But when these five things, as we before said, are all collected together, then is it all one thing, and that one thing is God: and he is single and undivided, though they before were, in many, separately named. Then answered I, and said: Of all this I approve. Then said he: Though God be single and undivided, as he is, human error divides him into many, by their vain words. Every man proposes to himself for the supreme good that which he chiefly loves. Then one loves this, and one another thing. That, then, is his good, which he chiefly loves. But when they divide their good into so many parts, then find they neither good itself, nor the part of good which they chiefly love. When they add it all together, they then have neither all of it, nor the part which they separated therefrom. For this reason every man finds not what he seeks, because he seeks it not rightly. Ye seek where ye cannot find, when ye seek all good in one good. Then said I: That is true. Then said he: When the man is poor, he is not desirous of power, but wishes for wealth, and flies from poverty. He labours not for this, how he may be most illustrious; nor, moreover, does any one obtain that which he labours not for. But he labours all his

hiſ poplð æftep þam[1] pelan. anð ꝓolæt manigne poplð luſt piþ þam[2] ðe he þone pelan begitte ⁊ gehealde. ꝓolþam[3] þe hiſ hine lyſt oþep ealle oþþe[4] ðingð. Liſ he hine ðonne begit. ðonne þyncþ him ꝑ he næbbe genoġ. butan he hæbbe eac anpealð[5] þæp to. ꝓolþam[6] þe him þincþ ꝑ he ne mæġe ðone pelan butan anpealðe[7] gehealðan. Ne him eac næfne genoġ ne þincþ æp he hæbbe eall ꝑ hine lyſt. ꝓolþam[8] ðe ðone pelan[9] lyſt anpealðep.[10] ⁊ ðone anpealðe[11] lyſt peoꝑþcipep. ⁊ þone peoꝑþcipe lyſt mæſþa. Siððan he þæſ pelan full biþ. þonne þincþ him ꝑ he hæbbe ælcne pillan. ġif he hæbbe anpealð. ⁊ ġepelþ[12] eallne ðone pelan æftep ðam anpealðe. butan he hine miþ læꝑꝑan beġitan mæġe. ⁊ ꝓolæt ælcne oþelne peoꝑþcipe piþ ðam þe he mæġe to þam anpealðe cuman. ⁊ ðonne ġetiðeþ[13] oft. þonne he eall piþ anpealðe ġepealð hæfþ ꝑ ꝑ he hæfðe. ꝑ he næfþ nauþep ne ðone anpealð. ne eac ꝑ þæt he piþ pealðe. ac piþ ðonne ꝓa eaꝑm ꝑ he næfþ fuꝑþon[14] þa neoð þeaꝑfe ane. ꝑ if piſt. ⁊ þæða. pilnaþ ðeah þonne þæpe neaðþeaꝑfe. næp ðæp anpealðeþ. Ðe ꝓꝑæcon æp be ðam fiſ ġepelþum. ꝑ if pela. ⁊ anpealð. ⁊ peoꝑþcipe. ⁊ ꝓolemæpneþ. ⁊ pilla. Nu hæbbe þe ġepeht[15] be pelan. ⁊ be anpealðe. anð ꝑ ilce þe maġon þeccan be þam ꝑþim þe þe unapeht[16] habbaþ. ꝑ if peoꝑþcipe. ⁊ ꝓolemæpneþ. ⁊ pilla. Ðaſ[17] ꝑþeo ꝑinġ. ⁊ ða tpa.[18] ðe þe æp nemdon. þeah hꝑa pene[19] ꝑ he on heoꝑa anꝑa hꝑylcum mæġe habban fulle[20] ġepælꝑa. ne bỳþ hit no ðỳ hꝑaþoꝑ ꝓa. ðeah hi hiſ pilniġen. butan hi ꝑa fiſ ealle habban. Ða anðꝑꝓoꝑoðe ic ⁊ cpæþ. Ꝺpæt ꝓculon þe ðonne ðon. nu ꝑu cpiſt ꝑ þe ne maġon on ðæꝑa[21] anꝑa hꝑilcum ꝑ hehſte ġoð[22] habban anð ða fullan ġepælꝑa. ne þe huꝑu ne penaþ ꝑ uꝑe anꝑa hꝑelc ða fiſ ealle ættæðepe beġitte. Ða anðꝑꝓoꝑeðe he ⁊ cpæþ. Liſ hꝑa pilnaþ ꝑ he ða fiſ ealle hæbbe. ðonne pilnaþ he þaꝑa hehſtana ġepælꝑa. Ac he ne mæġ ða fullice beġitan on þiſſe poꝑulðe. ꝓolþam ðeah he ealle ða fiſ ġepælꝑa beġitte. ðonne ne biþ hit ðeah ꝑ hehſte ġoð.[23] ne ða pelefan ġepælꝑa. ꝓolþam he ne beoþ ece. Ða anðꝑꝓoꝑoðe ic ⁊ cpæþ. Nu ic onġitte ġenoġ ꝓeotole ꝑ ða pelefan ġepælꝑa ne ꝑind on ðiſſe poꝑulðe. Ða cpæþ he. Ne

[1] Cott. þæm. [2] Cott. þæm. [3] Cott. ꝓoꝑþæm. [4] Cott. eal oðꝑu. [5] anpalð. eac, deest in MS. Cott. [6] Cott. ꝓoꝑþæm. [7] Cott. anpalðe. [8] Cott. ꝓoꝑþon. [9] Cott. peleġan. [10] Cott. anpalðeꝑ. [11] Cott. anpalðe. [12] Cott. ġepælð. [13] Cott. ġebỳpeð. [14] ꝓuꝑþum. [15] Cott. ġepeahte. [16] Cott. unpeht. [17] Cott. Ða. [18] Cott. tu. [19] Bod. pæpe. [20] Cott. ꝓulla. [21] Bod. þæpe. [22] Cott. ġood. [23] Cott. ġood.

life for wealth, and foregoes many a worldly pleasure in order that he may acquire and keep wealth, because he is desirous of that above all other things. But if he obtain it, he then thinks that he has not enough, unless he have also power besides: for he thinks that he cannot keep the wealth without power. Nor, moreover, does there ever seem to him enough, until he has all that he desires. For wealth desires power, and power desires dignity, and dignity desires glory. After he is full of wealth, it then seems to him that he may have every desire if he have power: and he gives all the wealth for power, unless he is able to obtain it for less; and foregoes every other advantage, in order that he may attain to power. And then it often happens, that when he has given all that he had for power, he has neither the power, nor moreover that which he gave for it, but at length becomes so poor that he has not even mere necessaries, that is, food and clothing. He then is desirous of necessaries, not of power. We before spoke of the five felicities, that is, wealth, and power, and dignity, and renown, and pleasure. Now have we treated of wealth and of power; and the same we may say of the three which we have not treated of: that is, dignity, and renown, and pleasure. These three things, and the two which we before named, though any man think that in any one soever of them he can possess full happiness, it is not the sooner so, though they hope for it, unless they have all the five. Then answered I, and said: What ought we then to do? since thou sayest that we cannot in any one soever of these have the highest good, and full happiness: and we do not at all think that any one soever of us can obtain the five all together. Then answered he, and said: If any one desire that he may have all the five, then desireth he the highest felicities; but he cannot fully obtain them in this world. For though he should obtain all the five goods, it nevertheless would not be the supreme good, nor the best happiness, because they are not eternal. Then answered I, and said: Now I perceive clearly enough, that the best felicities are not in this world.

þeapf nan man on þiſſe anðpeaſðan liſe ſpýſnian æftep ðam ſoþum ȝefælþum. ne þæf penan ꝑ he hef mæȝe ȝoð[1] ȝenoȝ ſinðan. Ða cpæþ ic. Soþ ðu ȝeȝſt :·

§ III.[p] Ða cpæþ he. Ic pene nu ꝑ ic ðe habbe ȝenoȝ ȝefæð ymbe þa leaſan ȝefælþa. Ac ic polde nu ꝑ ðu penðeſt þin mȝeþanc ſnam þam leaſan ȝefælþum. þonne onȝitſt þu ſpiþe naþe[2] ða ſoþan ȝefælþa þe ic þe æſ ȝehet ꝑ ic ðe eoſnan polde. Ða cpæþ ic. Le ſuþþum ða ðýſiȝe[3] men onȝitaþ þatte ſulla ȝefælþa ſint. ðeah he þæf ne ſien þæf he heoſa penaþ. Ðu me ȝehete nu lýtle æf ꝑ þu hi poldeſt me ȝetæcan. Ac þæf me ðincþ ꝑ ꝑ beo ſeo ſoþe ⁊ ſeo fullſnemeðe ȝefælþ. ðe mæȝ ælcum hiſe ſolȝeſa ſellan þuſhþuniȝendne pelan.[4] ⁊ ecne anþealð. ⁊ ſinȝalne peoſhþcipe. ⁊ ece mæſþe.[5] ⁊ fulle ȝenýht. ȝe ſuþþum ꝑ ic cpeþe ſie ſeo ſoþe ȝefælþ ðe an þiſſa ſiſa mæȝ fullice foſȝifan. þoſþam ðe on ælcum anum hi ſint ealle. foſþam ic ſecȝe þaſ poſð ðe. foſ þý ic ſille ꝑ þu ſitte ꝑ ſe cpiðe ſpiþe fæſt if on minum Mode. ſpa fæſt ꝑ hiſ me nan man ȝeðpeliȝan[6] ne mæȝ. Ða cpæþ he. Eala cniht. hpæt[7] þu eaſt ȝefæliȝ ꝑ þu hit ſpa onȝiten hæfſt. Ac ic polde ꝑ þit ſpýſnedon ȝit æftep ðam þe þe pana if. Ða cpæþ ic. Hpæt if ꝑ þonne. Ða cpæþ he. Fenſt þu hpæþep æniȝ þiſſa anðpeaþana ȝooða þe mæȝe ſellan fulle ȝefælþa. Ða anðſſaſode ic. ⁊ cpæþ. Nat ic nan puht on þýſ anðpeaþðan liſe þe ſpele ȝiſan mæȝe. Ða cpæþ he. Ðaſ anðpeaþðan ȝoð[8] ſint anhcneſſa ðæſ ecan ȝoðeſ.[9] næſ full ȝoð.[10] foſþam hi ne maȝon foſ ȝoð[11] ⁊ full ȝoð[12] foſȝifan heoſa folȝeſum. Ða cpæþ ic. Ic eom ȝenoȝ pel ȝepaſa ðæſ þe þu fæȝſt. Ða cpæþ he. Nu þu ðonne paſt hpæt ða leaſan ȝefælþa ſint. anð hpæt þa foþan ȝefælþa ſint. nu ic polde ꝑ þu leoſnoðeſt hu þu nihteſt becuman to ðam foþum ȝefælþum. Ða cpæþ ic. Ðu ne ȝehete þu me ȝefýſn æf ꝑ þu hit poldeſt me ȝetæcan. ⁊ me lýſte nu ꝑ ſpiþe ȝeoſne ȝeheoſan.[13] Ða cpæþ he. Hpæt ſculon pe nu ðon to þam[14] ꝑ pe mæȝon cumon to ðam foþum ȝefælþum. Hpæþep pe ſcýlon biddan ðone ȝoðcundan fultum. æȝþep ȝe on læſſan. ȝe on maþan. ſpa ſpa upe uþþita ræðe Plato. Ða cpæþ ic. Ic pene ꝑ pe ſcýlon biddan ðone ræðep ealla þinga. foſþam ſe ðe hine

[p] Boet. lib. iii. prosa 9.—Habes igitur, inquit, et formam, &c.

[1] Cott. æþ mæȝe ȝooð. [2] Cott. hpæþe. [3] Cott. ðýreȝan. [4] þuþhpuniȝendne pelan, desunt in MS. Bod. [5] Cott. mæþþa. [6] Cott. ȝeðpellan. [7] Cott. þý. [8] Cott. ȝooð. [9] Cott. ȝooðeſ. [10] Cott. ȝooð. [11] Cott. ȝooð. [12] Cott. ȝooð. [13] Cott. ȝeheþan. [14] Cott. þon.

Then said he: No man needs in this present life to seek after the true felicities, nor think that here he can find sufficient good. Then said I: Thou sayest truly.

§ III. Then said he: I think that I have said enough to thee about the false goods. But I am desirous that thou shouldest turn thy attention from the false goods; then wilt thou very soon know the true goods, which I before promised thee that I would show thee. Then said I: Even foolish men know that full goods exist, though they may not be where they suppose them. Thou promisedst me, a little while ago, that thou wouldest teach me them. But of this I am persuaded, that that is the true and the perfect happiness, which can give to all its followers permanent wealth, and everlasting power, and perpetual dignity, and eternal glory, and full abundance. And moreover, I say that is the true happiness which can fully bestow any of these five; because in every one they all are. I say these words to thee, because I am desirous that thou shouldest know that the doctrine is well fixed in my mind: so fixed, that no man can draw me aside from it. Then said he: O, child, how happy art thou that thou hast so learned it! But I am desirous that we should still inquire after that which is deficient to thee. Then said I: What is that, then? Then said he: Dost thou think that any of these present goods can give thee full happiness? Then answered I, and said: I know nothing in this present life that can give such. Then said he: These present goods are images of the eternal good, not full good, because they cannot give true good nor full good to their followers. Then said I: I am well enough assured of that which thou sayest. Then said he: Now thou knowest what the false goods are, and what the true goods are, I would that thou shouldest learn how thou mayest come to the true goods. Then said I: Didst thou not formerly promise me that thou wouldest teach it me? and I am now very anxiously desirous to hear it. Then said he: What ought we now to do, in order that we may come to the true goods? Shall we implore the divine help as well in less as in greater *things*, as our philosopher Plato said? Then said I: I think that we ought to pray to the Father of all things: for he who is unwilling to pray to

bıddan nýle. ðonne ne ȝemet he hine. ne ſuꝑꝑon[1] þıhtne þeȝ þıþ hıȝ ne aꝑebaþ. Ða cꝑæþ he. Sꝑıþe þýht[2] ðu ȝeȝſt. and onȝan þa rınȝan and ðuſ cꝑæþ.

§ IV.[q] Eala Dꝑýhten. hu mıcel ȝ hu punðeꝑlıc þu eaꝑþ. ðu þe ealle þıne ȝeꝑceaꝑta. ȝeꝑepenlıce ȝ eac unȝeꝑepenlıce. punðeꝑlıce ȝeꝑceope ȝ ȝeꝑceaðꝑıꝑlıce heoꝑa peltȝſt. ðu þe tıða ſꝑam mıddaneaꝑðeȝ ſꝑuman oþ ðone enðe enðebýꝑðlıce ȝeȝettȝſt. ſꝑa þ te hı æȝþeꝑ ȝe ꝑoꝑð ꝑaꝑaþ. ȝe eꝑtcumaþ. þu þe ealle ða unꝑtıllan ȝeꝑceaꝑta to þınum ꝑıllan aꝑtýꝑaꝑt. ȝ ðu ꝑelꝑ rımle ꝑtille anð unapenðeblıc ðuꝑhꝑunaꝑt. ꝑoꝑþamþe nan mıhtıȝꝑa þe nıȝ. ne nan þın ȝelıca. ne þe nan neoðeaꝑꝑ ne læþðe to þýꝑcanne þ þ ðu poꝑlhtetȝſt. ac mıð þınum aȝenum ꝑıllan. ȝ mıð þınum aȝenum anꝑealðe þu ealle ðınȝ ȝepoꝑlhtetȝſt. ðeah ðu heoꝑa naneȝ ne beꝑoꝑꝑte. Sꝑıþe punðeꝑlıc ıȝ þ ȝecýnð þıneȝ ȝoðeȝ. ꝑoꝑþamþe hıt ıȝ eall an. ðu ȝ ðın ȝoðneȝ. þ ȝoð na utan cumen to þe. ac hıt ıȝ ðın aȝen. ac eall þ þe ȝoðeȝ habbaþ on þıȝȝe poꝑulðe. þ uȝ ıȝ utan cumen. þ ıȝ ꝑꝑom þe. næꝑꝑt þu nanne anðan to nanum þınȝe. ꝑoꝑþamþe nan cꝑæꝑtıȝꝑa ıȝ ðonne þu. ne nan þın ȝelıca. ꝑoꝑþam þu ealle ȝoð mıð þıneȝ aneȝ ȝeþealte ȝepoꝑlhtetȝſt ȝ ȝepoꝑlhtetȝſt. Ne bıꝑnoðe þe nan man. ꝑoꝑþam ðe nan æꝑ þe næȝ. þaꝑa þe auht oððe nauht poꝑlhte. Ac þu ealle þınȝ ȝepoꝑlhtetȝſt ꝑꝑıþe ȝoðe ȝ ꝑꝑıþe ꝑæȝeꝑe. ȝ þu ꝑelꝑ eaꝑt þ helꝑte ȝoð ȝ þ ꝑæȝeꝑeꝑte. ꝑꝑa ꝑꝑa þu ꝑelꝑ ȝepoꝑlhtetȝſt. þu ȝepoꝑlhtetȝſt þırne mıddan ȝeaꝑð. ȝ hıȝ pelꝑt ꝑꝑa ꝑꝑa ðu pılt. ȝ þu ꝑelꝑ ðælꝑt eall ȝoð ꝑꝑa ꝑꝑa ðu pılt. ȝ ealle ȝeꝑceaꝑta þu ȝeꝑceope hım ȝelıce. ȝ eac on ꝑumum þınȝum unȝelıce. ðeah þu ða ealle ȝeꝑceaꝑta ane naman ȝenemðe. ealle þu nemðeꝑt toȝæðeꝑe anð hete poꝑulð. ȝ þeah ðone anne noman ðu toðælðeꝑt on ꝑeopeꝑ ȝeꝑceaꝑta. an þæꝑa ıȝ eoꝑþe. oþeꝑ þæteꝑ. þꝑıððe lýꝑt. ꝑeoꝑꝑþe ꝑýꝑ. ælcum þaꝑa ðu ȝeꝑettȝſt hıȝ aȝene ꝑunðeꝑꝑtope. ȝ þeah ælc ıȝ þıþ oþꝑe ȝenemneð. ȝ ꝑıþꝑumlıce ȝebunðen mıð þınum bebeðe. ꝑꝑa þ heoꝑa nan oþꝑeꝑ meaꝑce ne oꝑeꝑeoðe. ȝ ꝑe cýle ȝeþꝑopoðe þıþ ða hæto. ȝ þ þæt þıþ ðam ðꝑýȝȝum. eoꝑþan ȝecýnð ȝ þæteꝑeꝑ ıȝ cealð. ꝑıe eoꝑþ ıȝ ðꝑýȝe ȝ cealð. ȝ þ þæteꝑ þæt ȝ cealð. ꝑıe lýꝑt ðonne ıȝ ȝenemneð þ hıo ıȝ æȝþeꝑ ȝe cealð. ȝe þæt. ȝe peaꝑm. nıȝ hıt nan punðeꝑ. ꝑoꝑþamþe hıo ıȝ ȝeꝑceapen on þam mıðle betꝑux ðæꝑe ðꝑýȝȝan ȝ þæꝑe cealðan eoꝑþan. ȝ þam hatan ꝑýꝑe. þ ꝑýꝑ ıȝ ýꝑemeꝑt oꝑeꝑ eallum þıȝȝum poꝑulð ȝeꝑceaꝑtum. Punðoꝑlıc ıȝ þ þın ȝeþeaht.

[q] Boet. lib. iii. metrum 9.—O qui perpetuâ mundum, &c.

[1] Cott. ꝑuꝑþum. [2] Cott. þıhte.

him, will not find him, nor moreover will he pursue the right way towards him. Then said he: Very rightly thou sayest; and began then to sing, and thus said:

§ IV. O Lord, how great and how wonderful thou art! Thou who all thy creatures visible and also invisible wonderfully hast created, and rationally governest them! Thou, who times, from the beginning of the middle-earth to the end, settest in order, so that they both depart and return! Thou, who all moving creatures according to thy will stirrest, and thou thyself always fixed and unchangeable remainest! For none is mightier than thou, nor any like thee! No necessity taught thee to make that which thou hast made, but by thine own will and by thine own power thou madest all things, though thou didst need none of them. Very wonderful is the nature of thy good, for it is all one, thou and thy goodness. Good is not come to thee from without, but it is thine own. But all that we have of good in this world is come to us from without, that is, from thee! Thou hast no envy to anything, because no one is more skilful than thou, nor any like thee; for thou, by thy sole counsel, hast designed and wrought all good! No man set thee an example, for no one was before thee, who anything or nothing might make. But thou hast made all things very good, and very fair, and thou thyself art the highest good and the fairest. As thou thyself didst design, so hast thou made this middle-earth, and dost govern it as thou wilt; and thou thyself dost distribute all good as thou wilt. And thou hast made all creatures like to each other, and also in some respects unlike. Though thou hast named all these creatures *separately* with one name, thou hast named them all together, and called *them* World. Nevertheless, that one name thou hast divided into four elements. One of them is earth; another, water; the third, air; the fourth, fire. To every one of them thou hast set its own separate place, and yet every one is with other classed, and peaceably bound by thy commandment; so that no one of them should pass over another's boundary, and the cold suffer by the heat, and the wet by the dry. The nature of earth and of water is cold; the earth is dry and cold, and the water wet and cold. But the air is distinguished, that it is either cold, or wet, or warm. It is no wonder; because it is created in the midst, between the dry and the cold earth and the hot fire. The fire is uppermost over all these worldly

þ þu hæfst æghwæs gehwon. ge ða gesceafta gemæþþode betwux him. ge eac gemengde. þa þingan eoþþan ⁊ ða healdan undeð þam healdan þæteþe ⁊ þ þætan. þ þæt hneþce ⁊ flopende þæteþ hæbbe flop on þæþe fæstan eoþdan. foþþambe hit ne mæg on him selfum gestandan. Ac seo eoþþe hit helt ⁊ be sumum dæle spilgþ. ⁊ for þam sýþe heo bið gelehtt þ hio gþeþþ ⁊ bleþþ and þestmaþ þinggþ. foþþam gif þ þætes hi ne geþþænde. donne þingode hio ⁊ þuþde todþiten mid þam pinde þa þa duft odde axe. ne mihte nanþuht hibbendes dæþe eoþþan þiucan. ne þæt þæteþes. ne on nauhþum eahidigan for cile. gif þu hi hæt hegunniga þiþ fýr ne gemengdest. Fundoþlice cwæde þu hit hæfst gesceapen þ þ fýr ne foþbærnþ þ þætes ⁊ ða eoþþan. nu hit gemengeð ig þiþ æghes. ne eft þ þætes and seo eoþþe eallunga ne adþæsceþ þ fýr. þæt þæteþes agnu cýþ ig on eoþþan. ⁊ eac on lýfte. ⁊ eft buþan þam þodoþe. ac dæt fýþes agen stede ig oþes eallum þoþuld gesceaftum gesepenlicum. ⁊ þeah hit ig gemengeð þiþ ealle gesceafta. ⁊ deah ne mæg nane þaþa gesceafta eallunga opcuman. foþþambe hit næfþ leafe dæt ælmihtigan. þio eoþþe donne ig hefigre ⁊ þiccre þonne oþþa gesceafta. foþþam hio ig moþot donne æmg oþþu gesceaft buton þam þodoþe. foþþam se þodot hine hæfþ ælce dæg utane. deah he hine nafes ne genealæce. on ælcere stope he ig hine emn neah. ge ufan. ge neoþon. ælc dæþa gesceafta. þe se gesýþn æs ymbe sþþæcon. hæfþ hig agenne eafd on sundþon. ⁊ deah ig ælc þiþ oþes gemengeð. foþþambe nan dæþa gesceafta ne mæg bion buton oþeþþe. deah hio unfeotol se on dære oþeþþe. sþa sþa nu sætes ⁊ eoþþe smit sþiþe eafoþe to gesconne oðde to ongitonne dýstum monnum on sýne. ⁊ sþa þeah hi smit dæs þiþ gemengde. sþa ig eac dæs fýs on ðam stanum ⁊ on þam sætere. sþiþe eafoþ hafe. ac hit ig deah þaþa. Du gebunde þ fýs mid sþiþe unabindendlicum pacentum. þ hit ne mæg cuman to hig agenum eafde. þ ig to þam mæstan sýne ðe oþes up ig. þýlæf hit foþlæte þa eoþþan. ⁊ ealle oþþe gesceafta afþindað for ungemetlicum cýle. gif hit eallunga sþom gesnite. Du gestaþoladest eoþþan sþiþe þundoþlice ⁊ fæstlice þ heo ne helt on nane healfe. ne on nanum eoþþlic þinge ne stent. ne nanþuht eoþþlices hi ne healt. þ hio ne sige. ⁊ nu hine donne esse to feallanne of dune donne up. Du eac þa þnesealdan faþla on gesþæsum limum stýgnest. sþa þ dæne

creatures. Wonderful is thy counsel, which thou hast in both respects accomplished: both hast bounded the creatures between themselves, and also hast intermixed them: the dry and the cold earth under the cold and the wet water, that the soft and flowing water may have a floor on the firm earth, because it cannot of itself stand; but the earth holds it, and in some measure imbibes, and by that moistening it becomes wet, so that it grows, and blossoms, and produces fruits. For if the water moistened it not, then would it become dry, and would be driven by the wind like dust or ashes. Nor could anything living enjoy the earth, or the water, or dwell in either for cold, if thou didst not a little mix them with fire. With wonderful skill thou hast caused it, that the fire burns not the water and the earth, when it is mixed with both: nor, again, the water and the earth entirely extinguish the fire. The water's own region is on the earth, and also in the air, and again above the sky. But the fire's own place is above all visible worldly creatures; and though it is mixed with all elements, nevertheless it cannot altogether overcome any one of the elements, because it has not leave from the Almighty. The earth, then, is heavier and thicker than other elements, because it is lower than any other creature except the sky: for the sky extends itself every day outwardly, *and* though it approaches it nowhere, it is in every place equally nigh to it, both above and beneath. Every one of the elements which we formerly spoke about has its own region apart, and yet is every one mixed with other; because no one of the elements can exist without another, though it be imperceptible in the other. Thus water and earth are very difficult to be seen or to be perceived by ignorant men in fire, and yet they are nevertheless mixed therewith. So is there also fire in stones and in water; very difficult to be seen, but it is nevertheless there. Thou hast bound the fire with very indissoluble chains, that it may not come to its own region, that is, to the greatest fire which is over us; lest it should forsake the earth, and all other creatures should perish by excessive cold, if it should altogether depart. Thou hast established earth very wonderfully and firmly, so that it does not incline on any side, nor stand on any earthly thing, nor does anything earthly hold it that it may not sink; and it is not easier for it to fall downwards than upwards. Thou also movest the threefold soul in agreeing limbs; so that

ꝛaple þý lærꝛe ne býþ on ðam læꝛtan ꝓinʒꝛe. ðe on eallum þam lichoman. ꝓoꝛ ði ic cpæþ ꝑ ꝛio ꝛapul pæꝛe þꝛioꝛealð. ꝓoꝛþampe uþꝛitan ꝛecʒaþ ꝑ hio hæbbe ðꝛio ʒecýnð. an ðaꝛa ʒecýnda iꝛ ꝑ heo biþ pilniʒende. oþeꝛ ꝑ hio biþ iꝛꝛienðe. þꝛiðde þæt hio biþ ʒeꝛceaðꝛiꝛ. tpa ðaꝛa ʒecýndu habbaþ netenu. ꝛpa ꝛame ꝛpa men. oþeꝛ ðaꝛa iꝛ pilnunʒ. oþeꝛ iꝛ iꝛꝛunʒ. ac ꝛe mon ana hæꝛþ ʒeꝛceaðꝛiꝛneꝛꝛe. nalleꝛ nan oðꝛu ʒeꝛceaꝛt. ꝓoꝛþi he hæꝛþ oꝛeꝛþunʒen ealle ða eoꝛþlican ʒeꝛceaꝛta miþ ʒeþeahte ⁊ miþ anðʒite. ꝓoꝛþam ꝛeo ʒeꝛceaðꝛiꝛneꝛ ꝛceal pealðan æʒþeꝛ ʒe ðæꝛe pilnunʒa ʒe þæꝛ ẏꝛꝛeꝛ. ꝓoꝛþam hio iꝛ ꝛýnðeꝛlic cpæꝛt ðæꝛe ꝛaple. Spa þu ʒeꝛceope ða ꝛaule ꝑ hio ꝛceolðe ealne peʒ hpeaꝛꝛian on hiꝛe ꝛelꝛꝛe.[1] ꝛpa ꝛpa eall þeꝛ noðoꝛ hpeiꝛþ oððe ꝛpa ꝛpa hpeol onhpeiꝛþ. ꝛmeaʒende ýmb hiꝛe ꝛceoppend. oððe ýmbe hi ꝛelꝛe. oððe ýmbe ðaꝛ eoꝛþlican ʒeꝛceaꝛta. ðonne hio þonne ýmbe hiꝛe ꝛcippend ꝛmeaþ. ðonne bið hio oꝛeþ hiꝛe ꝛelꝛꝛe. ac þonne hio ýmbe hi ꝛelꝛe ꝛmeað. þonne biþ hio on hiꝛe ꝛelꝛꝛe. anð unðeꝛ hiꝛe ꝛelꝛꝛe hio biþ þonne. ðonne heo luꝛaþ þaꝛ eoꝛþlican þinʒ. ⁊ ðaꝛa punðꝛaþ. Þꝛæt þu Dꝛihten ꝓoꝛʒeaꝛe þam ꝛaꝛlum eaꝛð on hioꝛonum. ⁊ him þæꝛ ʒiꝛꝛt peoꝛþlice ʒiꝛa. ælceꝛe be hiꝛe ʒeeaꝛnunʒe. ⁊ ʒeðeꝛt ꝑ he ꝛemaþ ꝛþiꝛe beoꝛhte. ⁊ ðeah ꝛþiꝛe miꝛtlice biꝛhtu. ꝛume beoꝛhtoꝛ. ꝛume unbýꝛhtoꝛ. ꝛpa ꝛpa ꝛteoꝛꝛian. ælc be hiꝛ ʒeeaꝛnunʒa. Þꝛæt þu Dꝛihten ʒeʒæðeꝛaꝛt ða hioꝛonlicon ꝛapla ⁊ ða eoꝛþlican lichoman. ⁊ hi on ðiꝛꝛe poꝛulðe ʒemenʒeꝛt. ꝛpa ꝛpa hi ꝛþiom ðe hiðeꝛ comon. ꝛpa hi eac to ðe huonan ꝓunðiaþ. Ðu ýlðeꝛt þaꝛ eoꝛþan miþ miꝛtlicum cýnþenum netena. ⁊ hi ꝛiþþan aꝛeope miꝛtlicum ꝛæðe tꝛeopa ⁊ ꝑýꝛta. Foꝛʒiꝛ nu Dꝛihten uþum Moðum ꝑ hi moton to þe aꝛtiʒan þuþ ðaꝛ eaꝛꝛoþu þiꝛꝛe poꝛulðe. ⁊ oꝛ þiꝛꝛum biꝛeʒum to þe cuman. ⁊ openum eaʒum uþeꝛ Moðeꝛ þe moten ʒeꝛeon ðone æþelan æþelm ealþa ʒoða. ꝑ eaꝛt Ðu. Foꝛʒiꝛ uꝛ ðonne hale eaʒan uþeꝛ Moðeꝛ. ꝑ þe hi ponne moton aꝛæꝛtnian on þe. ⁊ toðꝛiꝛ pone miꝛt ðe nu hanʒaþ beꝛoþan uþeꝛ Moðeꝛ eaʒum. ⁊ onlihꝛ þa eaʒan miþ ðinum leohte. ꝓoꝛþam þu eaꝛt ꝛio biꝛhtu þæꝛ ꝛoþan leohteꝛ. ⁊ þu eaꝛt ꝛeo ꝛeꝛte þæꝛt ꝛoþ-ꝛæꝛtꝛa. anð þu ʒeðeꝛt ꝑ hi þe ʒeꝛeoþ. þu eaꝛt ealþa þinʒa ꝛþuma ⁊ ende. Ðu bꝛiꝛt ealle þinʒ buton ʒeꝛꝛince. Ðu eaꝛt æʒþeꝛ ʒe peʒ. ʒe laðþeop. ʒeo ꝛio ꝛtop þe ꝛe peʒ to liʒþ. þe ealle men to ꝓunðiaþ :·

[1] Bod. et Cott. relꝛne.

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there is not less of the soul in the least finger than in all the body. I said that the soul was threefold, because philosophers say that she has three natures. One of these natures is, that she has the power of willing; the second is, that she is subject to anger; the third, that she is rational. Two of these natures beasts have, the same as men. One of them is will, the other is anger. But man alone has reason, and not any other creature. Therefore he has excelled all earthly creatures by thought and by understanding. For reason should govern both will and anger, because it is the peculiar faculty of the soul. So hast thou created the soul that she should always turn upon herself, as all this sky turns, or as a wheel turns round, inquiring about her maker, or about herself, or about these earthly creatures. When she inquires about her maker, then is she above herself. But when she inquires about herself, then is she in herself. And she is beneath herself when she loves these earthly things and admires them. Thou, O Lord, hast given to souls a dwelling in the heavens, and on them thou bestowest worthy gifts, to every one according to its deserving: and causest them to shine very bright, and yet with very varied brightness, some brighter, some less bright, even as the stars, every one according to its desert. Thou, O Lord, bringest together the heavenly souls and the earthly bodies, and unitest them in this world. As they from thee came hither, so shall they also to thee hence tend. Thou filledest this earth with various kinds of animals, and afterwards didst sow it with various seed of trees and plants! Grant now, O Lord, to our minds, that they may ascend to thee through these difficulties of this world, and from these occupations come to thee; and *that* with the open eyes of our mind we may see the noble fountain of all goods. That art thou! Grant to us, then, sound eyes of our mind, that we may fix them on thee; and drive away the mist that now hangs before the eyes of our mind, and enlighten the eyes with thy light: for thou art the brightness of the true light, and thou art the quiet rest of the just, and thou wilt cause that they shall see thee. Thou art of all things the beginning and the end. Thou supportest all things without labour. Thou art both the way and the guide, and the place that the way leads to. All men tend to thee!

CAPUT XXXIV.[1]

§ I. ÐÆ ꝥe Ꝺiꝺom ꝥa ꝥiꝛ leoꝑ anꝺ ꝥiꝛ ȝebeꝺ aꝛunȝen hæꝺe. ꝥa onȝan he eꝛt ꝥꝑellian anꝺ ꝥuꝛ cꝑæꝑ. Ic pene ꝥæt hiꝛ ꝛie nu æꝛeꝛt ꝑeaꝛꝛ. ꝧ ic ꝥe ȝeꝛiecce hꝥæꝛ ꝧ hehꝛte ȝoꝺ iꝛ. nu ic ꝥe æꝛ hæꝺe ȝeꝛehꝛt[1] hꝥæt ic ꝥæꝛ. oꝺꝺe hꝛÿlc ꝧ meꝺeme ȝoꝺ ꝥæꝛ. hꝛÿlc ꝧ immeꝺeme. ac[2] aneꝛ ꝥinȝeꝛ ic ðe ꝓolꝺe æꝛeꝛt acꝛian.[3] Ꝺꝑeꝑeꝛ ꝥu pene ꝧ æmiȝ ðinȝ on ꝥiꝛꝛe ꝓopulꝺe ꝛꝓa ȝoꝺ ꝛie ꝧ hiꝛ ðe mæȝe ꝓoꝛȝiꝛan ꝓulle ȝeꝛælꝑa. ðÿ[4] ic ꝥe acꝛiȝe ꝓÿ ic nolꝺe ꝧ unc beꝛꝛice æneȝu leaꝛ anhcneꝛ ꝓoꝛ ꝓoꝑa ȝeꝛælꝑa. ꝓoꝛ ꝓÿ nan mon ne mæȝ oꝑꝑȝacan ꝧ ꝛum ȝoꝺ ne ꝛie ꝧ hehꝛte. ꝛꝑa ꝛꝑa ꝛum mical æꝑelm ⁊ ðiop. ⁊ umon maniȝe bꝥocaꝛ ⁊ ꝓuꝑan[5] oꝑ. ꝓoꝛ ðÿ mon cꝛiꝑ be ꝛumum ȝoꝺe ꝧ hiꝛ ne ꝛie ꝓull ȝoꝺ. ꝓoꝑꝥam hum biꝑ hꝥæꝛ hꝛeȝ[6] ꝥana. anꝺ ꝥeah ne biꝑ ealleꝛ buꝛan. ꝓoꝛꝥam ælc ꝥinȝ ꝓÿꝛꝑ to nauhꝛe ȝiꝛ hiꝛ nauhꝛ ȝoꝺeꝛ on him næꝛꝑ. be ꝓÿ ꝥu mihꝛ onȝiꝛan ꝧ oꝑ ꝥam mæꝛȝan ȝoꝺe cumaꝑ ða læꝛꝛan ȝoꝺ. næꝛ oꝑ ꝥam læꝛꝛan ꝥæt mæꝛȝe. ðe[7] ma ꝥe ꝛeo ea mæȝ ꝓeoꝑꝥan to æꝑelme. ac ꝛe æꝑelm mæȝ ꝓeoꝑðan to ea. anꝺ ðeah ꝛeo ea cÿmð eꝛt to ꝥam æꝑelme. ꝛꝑa cÿmð ælc ȝoꝺ oꝑ Ꝺoꝺe. anꝺ eꝛt to him. anꝺ he iꝛ ꝥæt ꝓulle ȝoꝺ. ⁊ ꝧ ꝓullꝓemeꝺe. ꝧ naneꝛ ꝑillan ꝥana ne biꝑ. Nu ðu mihꝛ ꝛꝓeotole onȝiꝛan ꝧ ꝧ iꝛ Ꝺoꝺ ꝛelꝓ. Ꝺꝑi ne mihꝛ ꝥu ȝeꝥencan. ȝiꝛ nan ꝓuhꝛ ꝓull næꝛe. ꝥonne næꝛe nan ꝓuhꝛ ꝥana. ⁊ ȝiꝛ nan ꝓuhꝛ ꝥana næꝛe. ꝥonne næꝛe nan ꝓuhꝛ[8] ꝓull. ꝓoꝛ ꝓÿ biꝑ æmiȝ ꝓull ꝥinȝ. ꝥe ꝛum biꝑ ꝥana. ⁊ ꝓoꝛ ꝓÿ biꝑ æmiȝ ꝥinȝ ꝥana. ðe ꝛum biꝑ ꝓull. ælc ꝥinȝ biꝑ ꝓulloꝛt on hiꝛ aȝenum ealꝺa. Ꝺꝑý ne mihꝛ ꝥu ðonne ȝeꝥencan ȝiꝛ on æneȝum ꝥiꝛꝛa eoꝑꝑlicena ȝoꝺa æmiȝeꝛ ꝓullan ⁊ æmiȝeꝛ ȝoðeꝛ ꝥana iꝛ. ðonne iꝛ ꝛum ȝoꝺ ꝓull ælceꝛ ꝓillan. ⁊ niꝛ naneꝛ ȝoðeꝛ ꝥana. Ða andꝑꝓoꝛoðe ic ⁊ cꝑæꝑ. Sꝑiꝑe ꝑihtlice ⁊ ꝛꝑiꝑe ȝeꝛceaꝺꝑiꝑlice ꝥu hæꝑꝛt me oꝑeꝛcumen ⁊ ȝeꝑanȝen. ꝧ ic ne mæȝ no ꝑiꝑceꝑȝan. ne ꝓuꝑꝥum onȝean ꝧ ȝeꝥencan. buton ꝧ hiꝛ iꝛ eall ꝛꝑa ꝛꝑa ðu ꝛeȝꝛt :·

§ II.[8] Ða cꝑæꝑ ꝛe Ꝺiꝛðom. Nu ic ꝓolꝺe ꝧ ꝥu ꝓohtꝛeꝛt ȝeoꝓnlice oꝑꝑe ꝧ ꝥu onȝeate hꝥæꝛ ꝛeo ꝓulle ȝeꝛælꝑ ꝛie. Ꝥu ne

[1] Boet. lib. iii. prosa 10.—Quoniam igitur quæ sit imperfecti, &c.
[2] Boet. lib. iii. prosa 10.—Quo vero, inquit, habitet, &c.
[1] Cott. ȝeꝛeahꝛt. [2] hꝛÿlc ꝧ immeðeme ac, desunt in MS. Bod. [3] Cott. aꝛcian. [4] Cott. ꝥe. [5] Cott. ꝓuꝥa. [6] Cott. hꝛuȝu. [7] Cott. ꝥon. [8] ꝥana ⁊ ȝiꝛ nan ꝓuhꝛ ꝥana næꝛe. ꝥonne næꝛe nan ꝓuhꝛ, desunt in MS. Bod.

CHAPTER XXXIV.

§ I. When Wisdom had sung this lay and this prayer, then began he again to speak, and thus said: I think that it is now, in the first place, necessary that I show thee where the highest good is, now I have already shown thee what it was; or which was the perfect good, *and* which the imperfect. But one thing I would first ask thee: Whether thou thinkest that anything in this world is so good that it can give thee full happiness? For this reason I ask thee, because I am unwilling that any false resemblance should impose upon us for the true happiness. For no man can deny that some good is the highest: as it were a great and deep fountain, and from *which* many brooks and rivers flow. We therefore say concerning any good, that it is not full good, because there is in it a deficiency of something; and yet it is not entirely without *good*, for everything comes to naught if it has no good in it. Hence thou mayest learn that from the greatest good come the less goods; not from the less the greatest, any more than the river may become a fountain. But the fountain may become a river, and yet the river comes again to the fountain! So every good comes from God, and again to him, and he is the full and perfect good, which is not deficient in any will. Now thou mayest clearly understand that this is God himself. Why canst thou not imagine, *that* if nothing were full, then would nothing be deficient: and if nothing were deficient, then would nothing be full? Therefore is anything full, because some is deficient; and therefore is anything deficient, because some is full. Everything is fullest in its proper station. Why canst thou not then conceive, that if in any of these earthly goods there is a deficiency of any will and of any good, then is some good full of every will, and is deficient in no good? Then answered I, and said: Very rightly and very rationally thou hast overcome and convinced me, so that I cannot contradict, or even imagine *anything* contrary to it, but that it is all even as thou sayest.

§ II. Then said Wisdom: Now I would that thou shouldest consider studiously until thou discover where the full happi-

ꝑaꝛt ðu nu ꝑ eall moncyn iꝛ anmoðlice ȝeþaꝛa ꝑ Loð iꝛ ꝑꝛuma ealþa ȝoða ⁊ pealðenð ealþa ȝeꝛceaꝛta. he iꝛ ꝑ hehꝛte ȝoð.[1] ne nænne monn nu þæꝛ ne tþeoþ. ꝑoꝛþam þe he nauht nýton betepe. ne ꝑuꝛþum nauht emn ȝoðeꝛ. ꝑoꝛþam uꝛ ꝑeȝþ ælc ȝeꝛceaðþiꝛneꝛ ⁊ ealle men ꝑ ilce anðettaþ ꝑ Loð ꝑie ꝑ hehꝛte ȝoð. ꝑoꝛþam þe hi tæcniaþ ꝑ eall ȝoð on him ꝑý.[2] ꝑoꝛþæm ȝiꝛ hit ꝑꝛa næꝛe. ðonne næꝛe he ꝑ ꝑ he ȝehaten iꝛ. oþþe æniȝ þinȝ æꝛ pæꝛe. oþþe ælcæþꝛe. ðonne pæꝛe þæt betepe ðonne he. Ac ꝑoꝛþam þe nan ðinȝ næꝛ æꝛ þonne he. ne ælcæþꝛe ðonne he. ne ðeoꝛꝛeoꝛþþe ðonne he. ꝑoꝛþam he iꝛ ꝑꝛuma. ⁊ æpelm. ⁊ hꝛoꝛ ealþa ȝoða. ȝenoȝ ꝑpeotol hit iꝛ. þæt ꝑ ꝑulle ȝoð paꝛ. æꝛþam þe ꝑ pana. ꝑ[3] iꝛ to ȝeleꝛanne ꝑ þe hehꝛta ȝoð iꝛ[4] ælceꝛ ȝoðeꝛ ꝑullaꝛt. þý læꝛ þe leniȝ ꝑꝛþecen[5] ymbe ðonne þe þýꝛꝛon.[6] ðe ilca Loð iꝛ. ꝑꝛa ꝑꝛa þe æꝛ pæðon. ꝑ hehꝛte ȝoð. ⁊ ða ꝛeleꝛtan ȝeꝛælþa. nu hit iꝛ openlice cuþ. ꝑ þa ꝛeleꝛtan ȝeꝛælþa on nanum oþþum ȝeꝛceaꝛtum ne ꝑint. buton on Loðe. Ða cpæþ ic. Ic eom ȝeþaꝛa :·

§ III.[t] Ða cpæþ he. Ic þe healꝛiȝe ꝑ ðu ȝeꝛceaðꝛihlice ꝑ onȝite ꝑ te Loð iꝛ ꝑull ælcꝛe ꝑullꝑꝛemeðneꝛꝛe. ⁊ ælceꝛ ȝoðeꝛ. ⁊ ælcꝛe ȝeꝛælþe. Ða cpæþ ic. Ic ne mæȝ ꝑullice onȝitan. ꝑoꝛ hꝛi ðu eꝛt ꝛeȝꝛt ꝑ ilce ꝑ þu æꝛ pæðeꝛt. Ða cpæþ he. Foꝛþý ic hit þe ꝛecȝe eꝛt. þý ic nolde ꝑ ðu penðeꝛt ꝑ ꝛe Loð ðe pæðeꝛ iꝛ ⁊ ꝑꝛuma ealþa ȝeꝛceaꝛta. ꝑ him ahponan utane come hiꝛ ꝛeo healie ȝoðneꝛ.[7] ðe he ꝑull iꝛ. Ne ic eac nolde ꝑ þu penðeꝛt ꝑ te oþeꝛ pæꝛe hiꝛ ȝoð ⁊ hiꝛ ȝeꝛælþ. oðeꝛ he ꝛelꝛ. ꝑoꝛþam ȝiꝛ þu penꝛt ꝑ him ahponan utan comon ða ȝoð ðe he hæꝑþ. ðonne pæꝛe ꝑ þinȝ betepe ðe hit him ꝑꝛam come. ðonne he. ȝiꝛ hit ꝑꝛa pæꝛe. Ac ꝑ iꝛ ꝑꝛiþe ðýꝛlic ⁊ ꝑꝛiþe micel ýnn ꝑ mon þæꝛ penan ꝛceole[8] be Loðe. oððe eꝛt penan ꝑ æniȝ þinȝ æꝛ him pæꝛe. oððe betepe ðonne he. oþþe him ȝelic. Ac pe ꝛceolon[9] bion ȝeþaꝛan[10] ꝑ ꝛe Loð ꝛie ealþa ðinȝa betꝛt. Ciꝛ þu nu ȝeleꝛꝛt ꝑ Loð ꝛie[11] ꝑꝛa ꝑꝛa on monnum biþ. oððeꝛ biþ ꝛe mon. ꝑ biþ ꝑaꝛl ⁊ hichoma. oððen biþ hiꝛ ȝoðneꝛ. þa ȝeȝæðꝛaþ Loð ⁊ eꝛt ætȝæðꝛe ȝehelt ⁊ ȝemetȝaþ. ȝiꝛ þu ðonne ȝeleꝛꝛt ꝑ hit ꝑꝛa ꝛie on Loðe.[12] ðonne ꝛcealt þu nebe ȝeleoꝛon[13] ꝑ ꝑum anꝑealb[14]

[t] Boet. lib. iii. prosa 10.—Sed quæso, inquit, &c.

[1] Bod. Loð. [2] Cott. ꝛien. [3] Bod. ne pene ꝑ. [4] Cott. ꝛie. [5] Bod. ꝑꝛþecan. [6] Cott. ymb þonne pe ne þýꝛꝛen. [7] Cott. hi ꝛio hea ȝoðneꝛ. [8] Cott. ꝛcýle. [9] Cott. ꝛculon. [10] Bod. ȝeþaꝛa. [11] Cott. ȝelýꝛꝛt ꝑ te an Loð ꝛie. [12] Cott. ȝoode. [13] Cott. ȝeleoꝛan. [14] Cott. anꝑalð.

ness is. Dost thou not then know that all mankind is unanimously consenting that God is the origin of all goods, and the ruler of all creatures? He is the highest good; nor do any men doubt it, for they know nothing better, nor indeed anything equally good. Therefore every argument informs us, and all men confess the same, that God is the highest good: for they show that all good is in him. For if it were not so, then he would not be that which he is called. Or if anything were more ancient or more excellent, then would that be better than he. But because nothing was more ancient than he, nor more excellent than he, nor more precious than he, therefore is he the origin, and the source, and the roof of all goods. It is sufficiently evident that the perfect good was before the imperfect. This *then* is to be acknowledged, that the highest good is fullest of every good, that we may not speak longer about it than we need. The same God is, as we before said, the highest good and the best happiness; since it is evidently known that the best felicities are in no other things but in God. Then said I: I am convinced *of it.*

§ III. Then said he: I beseech thee that thou wouldest rationally understand this, that God is full of all perfection, and of all good, and of all happiness. Then said I: I cannot fully comprehend why thou again sayest the same thing which thou saidst before. Then said he: For this reason I say it to thee again, because I am unwilling that thou shouldest suppose that God, who is the father and origin of all creatures; that the supreme goodness of him, of which he is full, came to him from without. Nor moreover am I willing that thou shouldest suppose that his good and his happiness were one thing, and himself another. For if thou thinkest that the good which he has, came to him from without, then would that thing from which it came to him be better than he, if it were so. But it is very foolish, and a very great sin, that any one should thus think of God; or moreover think that anything was before him, or better than he, or like him. But we must be convinced that God is of all things the best. If thou then believest that God is like as it is among men, *that* one thing is the man, that is soul and body, *and* another is his goodness, which God joins and afterwards holds together and

ꝛıe mapa ðonne hıꝛ. þæt ðonne hıꝛ ꝛpa ȝeꝛomnıȝe ꝛpa he þone ıpme ðep. Dpæt ælc pınȝ ðe toꝛceaðen bıþ ꝑꝛom opꝑum. bıþ opep. opep ꝑ þınȝ. ðeah hı ætȝædepe ꝛıen. Lıꝛ þonne hpelc þınȝ toꝛceaðen bıþ ꝑꝛom ðam[1] hehꝛtan ȝode.[2] ðonne ne bıþ ꝑ no ꝑ hehꝛte ȝod.[3] ꝑ ıꝛ ðeah mıcel ꝛýn to ȝeþencenne be Lode. ꝑ æniȝ ȝod ꝛıe buton on him. odðe æniȝ ꝑꝛom him adæleð. ꝓoꝛþampe nan puht nıꝛ betepe ðonne he. ne emn ȝoð him. Dpilc þınȝ mæȝ beon betepe þonne hıꝛ ꝛceoppenð. Foꝛþam ıc ꝛecȝe mıð pihtꝛıe ȝeꝛceadꝛıneꝛꝛe. ꝑ ꝑ ꝛıe ꝑ hehꝛte ȝoð on hıꝛ aȝenꝛe ȝecynde. ꝑ te ꝓruma ıꝛ eallꝛa þınȝa. Ða cpæþ ıc. Nu þu hæꝛꝛt me ꝛpıþe pihte opeꝛꝛıealhte.[4] Ða cpæþ he. Dpæt ıc þonne æꝛ ræde ꝑ ꝑ hehꝛte ȝod ȝ ꝛıo hehꝛte ȝeꝛælþ an pæꝛe. Ða cpæþ ıc. Spa hıt ıꝛ. Ða cpæþ he. Dpæt pille þe ðonne ꝛecȝan hpæt ꝑ ꝛıe elleꝛ butan Lod. Ða cpæþ ıc. Ne mæȝ ıc þæꝛ opꝛacan. ꝓoꝛþampe ıc hıꝛ pæꝛ æꝛ ȝeþaꝛa :·

§ IV.[u] Ða cpæþ he. Dpæþeꝛ ðu hıt appeotoloꝛ onzıton mæȝe. ȝıꝛ ıc ðe ꝛume bıꝛne ȝet[5] ꝛecȝe. Lıꝛ nu tpa ȝoð pæꝛıon.[6] ðe ne mihton æt ꝛomne bıon. ȝ pæꝛıon þeah butu ȝode.[7] hu ne pæꝛe hıt ðonne ȝenoh ꝛpeotol. ꝑ hıopa[8] næꝛe nauþeꝛ ꝑ opeꝛ. ꝓoꝛ þý ne mæȝ þæt ꝓulle ȝod bıon no todæleð. hu mæȝ hıt beon æȝþeꝛ ȝe ꝓull. ȝe þana. ꝓoꝛþam þe cpeþaþ ꝑ ꝛıo ꝓulle ȝeꝛælþ ȝ ȝoð. ꝑ hı ꝛıen an ȝoð ȝ ꝑ ꝛıe ꝑ hehꝛte. ða ne maȝon næꝛꝛe peoꝛþan todæleðe. Þu ne ꝛceolon[9] þe ðonne nede bıon ȝeþaþan ꝑ ꝛıo hehꝛte ȝeꝛælþ ȝ ꝛıo healhe ȝodcundneꝛ an ꝛıe. Ða cpæþ ıc. Nıꝛ nan þınȝ ꝛoþꝛe ðonne þæt. ne maȝon pe nanpuht ꝓndan betepe[10] ðonne Lod. Ða cpæþ he. Ac ıc polde ȝet mıð ꝛumꝛe bıꝛne þe behpeꝛþan utan ꝑ þu ne mihtꝛt næmne peȝ ꝓndan opeꝛ. ꝛpa ꝛpa uppıtena ȝepuma ıꝛ. ꝑ hı pillaþ ꝛmle hpæt hpeȝu ınpeꝛ ȝ feldcuþeꝛ copan. ꝑ hı mæȝen mıð ðý apeccan ꝑ Mod þapa ȝeheꝛendpa :·

§ V.[v] Þu ne hæꝑðon pe æꝛ ȝeꝛeht[11] ꝑ ða ȝeꝛælþa mıð ꝛıo ȝodcundneꝛ an pæꝛe. ꝛe þe ðonne þa ȝeꝛælþa hæꝑþ. ðonne hæꝑþ he æȝþeꝛ ꝛe þe ðone æȝþeꝛ hæꝑþ. Þu ne bıþ ꝛe ðonne ꝓull eaðıȝ. Þu ne þaꝛt þu nu hpæt[12] pe cpeþaþ ꝑ ꝛe bıo þıꝛ þe Fıꝛdom hæꝑþ. ȝ þıhtꝛıþ ðe þihtꝛıneꝛꝛe hæꝑþ. ꝛpa pe cpeþaþ eac

[u] Boet. lib. iii. prosa 10.—Respice, inquit, an hinc quoque, &c.

[v] Boet. lib. iii. prosa 10.—Nam quoniam beatitudinis, &c.

[1] Cott. þæm. [2] Cott. ȝoodne. [3] Cott. ȝood. [4] Bod. oꝛeppehtne. [5] Bod. ȝeotma. [6] Cott. tu ȝood pæꝛen. [7] Cott. buto ȝoodne. [8] ꝑ hıopa, desunt in MS. Bod. [9] Cott. ꝛculon. [10] Cott. medempe. [11] Cott. ȝeꝛeaht. [12] Cott. ꝑ.

regulates; if thou believest that it is so with God, then must thou of necessity believe that some power is greater than his, which may join together what belongs to him, as he does what appertains to us. Besides, whatsoever is distinct from another thing is one, *and* the thing another, though they be together. If therefore anything is distinct from the highest good, then that is not the highest good. It is, however, great sin to imagine concerning God that any good can be external to him, or any separated from him; because nothing is better than he, or equally good with him. What thing can be better than its creator? Therefore I say with right reason, that that is the highest good in its own nature, which is the origin of all things. Then said I: Now thou hast very rightly instructed me. Then said he: But then I before said, that the highest good and the highest happiness were one. Then said I: So it is. Then said he: What shall we then say? What else is that but God? Then said I: I cannot deny this, for I was before convinced of it.

§ IV. Then said he: Perhaps thou mayest more clearly apprehend it, if I still give thee some instance. If therefore two goods existed, which might not be together, and were nevertheless both good, would it not be then sufficiently evident that neither of them was the other? Therefore the full good cannot be divided. How can it be both full and deficient? Hence we say that the full happiness and good, are one good, and that is the highest. They can never be separated. Must we not then necessarily be convinced that the highest happiness and the supreme divinity are one? Then said I: Nothing is more true than that. We are not able to discover anything better than God. Then said he: But I would still prepare thee by some example, so that thou mayest not find any way of escaping; as the manner of philosophers is, that they always wish to declare something new and strange, that they may thereby awaken the mind of the hearers.

§ V. Have we not already proved that happiness and the divinity were one? He then who has happiness, has both in having either. Is he not, then, full happy? Knowest thou not, moreover, what we say, that any one is wise who has wisdom; and righteous, who has righteousness? So we also say that

ꝑ ꝑ ꝥe Ꝺoꝺ. ꝥe ꝥa ȝoꝺneꝼꝼe hæꝼꝑ ⁊ ꝺa ȝeꝼælꝺa. ⁊ ælc ȝeꝼælıȝ mon bıꝑ Ꝺoꝺ. ⁊ ꝑeah ıꝼ an Ꝺoꝺ.[1] ꝥe ıꝼ ꝼtemn ⁊ ꝼtaꝺol ealꝑa ȝoꝺa. ⁊ oꝼ ꝺæm cumaꝑ eall ȝoꝺ. ⁊ eꝼt hı ꝼunꝺıaꝑ to him. ⁊ he ꝑelt eallꝑa. ꝑeah he nu ꝥe ꝥe ꝼꝑuma ⁊ ꝥe ꝼtaꝑol eallꝑa ȝoꝺa ꝥe oꝼ him cumaꝑ.[2] ꝥa ꝥa ealle ꝼteoꝑꝑan ꝑeoꝑꝑaꝑ onlıhte ⁊ ȝebıꝑhte oꝼ ꝺæꝥe ꝼunnan. ꝼume ꝑeah beoꝑhtoꝑ. ꝼume unbeoꝑhtoꝑ. ꝥa eac ꝥe mona. ꝥa mıclum he lıht ꝥa ꝥıo ꝼunne hıne ȝeꝥcınþ. ðonne hıo hıme ealne ȝeonꝺꝥcınþ ðonne bıþ he eall beoꝑht. Ða ıc ꝑa ꝑıꝥ ꝥpell onȝeat. ꝑa ꝑeaꝥþ ıc aȝelꝑeð.[3] ⁊ ꝥꝑꝥe aꝼæꝥeð. ⁊ cꝑæþ. Iꝥ ꝑıꝥ la ꝼunðoꝑlıc. ⁊ ꝑınꝼum. ⁊ ȝeꝥceaðlıc[4] ꝥpell ꝑ ꝑu nu ꝥeȝꝥt. Ða cꝑæþ he. Nıꝥ nan ꝼuht ꝓ̈ꝼꝼumꝥe ne ȝeꝑꝥꝥe ðonne ꝑ ꝑınȝ ꝑ ꝑıꝥ[5] ꝥpell ẏmbe ıꝥ. ⁊ ꝑe nu ẏmbe ꝥꝑꝥecan ꝑıllaꝑ. ꝼoꝑꝑam me ðıncꝑ ȝoð ꝑ ꝥe hıt ȝemenȝen to ꝑam æꝑꝑan. Ða cꝑæþ ıc. Ꝑæt ıꝼ ꝑ la :·

§ VI.[w] Ða cꝑæþ he. Ꝑæt ꝑu ꝑaꝥt ꝑ ıc ðe æꝥ ꝼæðe ꝑ ꝥıo ꝼoðe[6] ȝeꝼælꝑ ꝼæꝥe ȝoð. ⁊ oꝼ ðæꝥe ꝼoꝑan ȝeꝼælꝑe cumað eall ða oꝑꝑe[7] ȝoð ðe ꝥe æꝥ ẏmbe ꝥꝑꝥæcon. ⁊ eꝼt to. ꝥa ꝥa oꝼ ðæꝥe ꝼæ cẏmꝑ ꝑ ꝼætep mnon ꝑa eoꝑꝑan. and ꝼæꝥ aꝼeꝑꝥceaꝑ. cẏmꝑ ðonne up æt ðam æꝼelme. ꝓẏꝑꝑ ðonne to bꝑoce. ðonne to ea. ðonne andlanȝ ea. oꝑ hıt ꝓẏꝑꝑ eꝼt to ꝼæ. Ac ıc ꝑolꝺe ꝥe nu acꝑan hu ðu ꝑıꝥ ꝥpell unꝺeꝑꝥtanꝺen hæꝼꝺeꝼt. Ꝑæꝼeꝥ ðu pene ꝑ ꝑa ꝑıꝥ ȝoð. ðe ꝥe oꝼt æꝥ ẏmbe ꝥꝑꝥæcon. ꝑ ıꝥ anꝑealð. ⁊ ꝑeoꝑꝑcıꝑe. ⁊ ꝼoꝑemæꝑneꝥ.[8] ⁊ ȝenẏhte. ⁊ blıꝥ. Ic ꝑolꝺe ꝑıton hꝑæꝼeꝥ ðu ꝑendeꝥt ꝑ ðaꝥ ȝoð ꝥæꝑon hınu ꝥæꝥe ꝑoꝑan ȝeꝥælꝑe. ꝥa ꝥa moneȝu hınu beoꝑ[9] on anum men. ⁊ ꝑeoꝑꝑaꝑ ðeah ealle to anum hıchoman. oꝺꝺe ꝑu ꝑendeꝥt ꝑ hꝑẏle[10] an ðaꝑa ꝑıꝥ ȝoꝺa ꝑoꝑhte ða ꝑoꝑan ȝeꝥælꝑe. ⁊ ꝥꝺðan ꝑa ꝼeoꝑep ȝoꝺ ꝥæꝑon hıꝑe ȝoð. ꝥa ꝥa nu ꝥaꝑl ⁊ hıcchoma ꝓẏꝑceað anne mon. ⁊ ꝥe an mon hæꝼꝑ manıȝe hım. ⁊ ðeah to ðam ꝥꝑam.[11] ꝑ ıꝥ to ðæꝥe ꝥaple ⁊ to ꝑam hıchoman belımpaꝑ ealle ꝑaꝥ ꝑæꝥ monneꝥ ȝoꝺ. ȝe ȝaꝥtlıce. ȝe hıchomlıce.[12] Ðæt ıꝥ nu ꝑæꝥ hıchoman ȝoð. ꝑ mon ꝥıe ꝥæȝep. ⁊ ꝥꝑanȝ. ⁊ lanȝ. ⁊ bꝑað. ⁊ maneȝu oꝑꝑu ȝoð to eac ꝑam.[13] ⁊ ne bıþ hıt ðeah ꝥe hıchoma ꝥelꝼ. ꝼoꝑꝑam ðeah he ðaꝑa ȝoða hꝑẏle ꝼoꝑleoꝥe. ðeah he bıþ ꝑ he æꝑ[14] ꝥæꝥ. ꝑonne ıꝥ ðæꝥe ꝥaple ȝoð ꝥæꝑꝥcıpe. ⁊ ȝemetȝunȝ. ⁊ ȝeꝑẏlð. ⁊ ꝓẏhtꝑꝥneꝥ. ⁊

[w] Boet. lib. iii. prosa 10.—Cum multa, inquit, beatitudo, &c.

[1] Bod. ⁊ ꝥe ꝑeah ıꝥ Ꝺoꝺ. [2] Cott. ȝooꝺꝑa and ealꝑa ȝooꝺa ꝑeah ıꝥ menıȝ ȝoð ꝑe oꝼ him cẏmð. [3] Cott. aȝælꝑeð. [4] Cott. ȝeꝥceaðꝑıꝑlıc. [5] Bod. ꝑın. [6] Bod. ꝥe. [7] Cott. oðꝑu. [8] Bod. ꝼoꝑmæꝑneꝥ. [9] Bod. man hunð hına bıoð. [10] Bod. hꝑẏle. [11] Cott. ꝑæm ꝥꝑæm. [12] Cott. ȝaꝥtlıcu ȝelıchomlıcu. [13] Cott. eac ꝑæm. [14] Cott. æꝑop.

that is God which has goodness and happiness: and every happy man is a God. And yet there is one God who is the stem and foundation of all goods, and from whom cometh all good, and again they tend to him, and he governs all. He is, moreover, the origin and the foundation of all goods which proceed from him. Thus all the stars are lighted and made bright by the sun: some, however, more brightly, some less brightly. So also the moon gives light in such measure as the sun shines upon him. When she shines upon him all over, then is he all bright. When I heard this speech, I was astonished and greatly afraid, and said: This, indeed, is a wonderful and delightful and rational argument which thou now usest. Then said he: Nothing is more delightful or more certain than the thing which this argument is about, and which we will now speak of, for methinks it good that we mix it with the preceding. Then said I: Oh! what is that?

§ VI. Then said he: Thou knowest that I before said to thee that the true happiness was good; and *that* from the true happiness come all the other goods, which we have before spoken about, and again *return* to *it*. Thus, from the sea the water enters into the earth, and then becomes fresh. It then comes up at the fountain, then runs to the brook, then to the river, then along the river till it returns to the sea. But I would now ask thee how thou hast understood this discourse. Whether thou thinkest that the five goods, which we have often before mentioned, that is, power, and dignity, and renown, and abundance, and pleasure; I would know whether thou thoughtest that these goods were members of the true happiness, as there are many members in one man, and yet all belong to one body; or whether thou though test that any one of the five goods constituted the true happiness, and then the four *other* goods were its good, as soul and body constitute one man, and the one man has many members, and nevertheless to these two, that is, to the soul and to the body, belong all these goods of the man, both ghostly and bodily. This then is the good of the body, that a man be fair, and strong, and tall, and broad, and many other goods in addition to these; and yet it is not the body itself, because if that loses any of these goods, it is nevertheless what it was before. Then the good of the soul is prudence, and temperance, and patience, and justice, and wisdom, and many like virtues;

Ƿiſdom. anð maneȝe ƿpelce cpæƿcaƿ. ȝ ƿpa ðeah biþ oþeꝛ ꝛio ƿapl. oþeꝛ biþ hiꝛe cpæƿcaƿ. Ða cpæþ ic. Ic polde þ ðu me ræðeꝛƿ ȝet ƿpeotolop ymbe ða oþꝛe ȝoð[1] þe to ðæꝛe ꝛopan ȝeræl̃e belimpaþ. Ða cpæþ he. Ne ræde ic þe æꝛ þ ꝛio ȝeræl̃þ ȝoð pæꝛe :· Lyƿe. cpæþ ic. þu[2] þ ræðeꝛƿ þ hio þ hehƿte ȝoð pæꝛe. Ða cpæð he. Capt ðu nu ȝet ȝeþapa þ te anpealh. ȝ peoꝛþꝛcipe. ȝ ꝛoꝛemæꝛneþ. ȝ ȝenẏhƿ. ȝ blıƿ. ȝ peo eaꝺıȝneþ. ȝ þ hehƿte ȝoð. þ ða ꝛien ealle[3] an. ȝ þ an ðonne ꝛie ȝoð. Ða cpæþ ic. Þu pille ic nu þæȝ oþꝛacan. Ða cpæþ he. Cpæþeꝛ ðincþ þe ðonne þ þa ðinȝ ꝛien. þe þapa ꝛopena ȝeræl̃þa limu. de ꝛio ȝeræl̃þ relƿ. Ða cpæþ ic. Ic pat nu hpæt þu polðeƿt pitan. ac me lẏƿe bet þ þu me ræðeƿt ꝛumie hpile ymbe þ. ðonne ðu me acꝛoðeƿt. Ða cpæþ he. Þu ne mihƿ ðu ȝeþencan. ȝıþ ða ȝoð pæꝛon pæꝛe ꝛopan ȝeræl̃e limu. ðonne pæꝛon hi hpæt hpeȝu[4] toðæled. ꝛpa ꝛpa monneȝ lichoman limu biþ hpæt hpeȝu[5] toðæled. ac pæꝛa lima ȝecẏnð ıȝ þ hie ȝeꝛẏꝛcaþ ænne lichoman. ȝ ðeah ne biþ eallunȝa ȝelice. Ða cpæþ ic. Ne ðeapfþ þu maꝛe[6] ꝛpincan ymbe þ. ȝenoȝ ƿpeotole ðu hæfƿt me ȝeræð. þ þa ȝoð ne ꝛint nan puhƿ toðæled ꝛpom ðæꝛe ꝛopan ȝeræl̃e. Ða cpæþ he. Lenoȝ puhte ðu hıt onȝıtƿt. nu þu onȝıtƿt þ þa ȝoð ealle ꝛint þ ilce þ ȝeræl̃þ ıȝ. ȝ ꝛio ȝeræl̃þ ıȝ þ hehƿte ȝoð. ȝ þ hehƿte ȝoð ıȝ Loð. ȝ ꝛe Loð ıȝ ꝛimle on anum untoðæled. Ða cpæþ ic. Nıȝ þæȝ[7] nan tpeo. Ac ic polde nu þ ðu me ræðeƿt hpæt hpeȝu[8] uncuþeꝛ :·

§ VII.[x] Ða cpæþ he. Ðæt ıȝ nu ƿpeotol. þ te eall þa ȝoð. ðe pe æꝛ ymbe ꝛpꝛæcon. belimpaþ to ðam hehƿtan ȝoðe. ȝ þẏ men ꝛecaþ ȝoð ȝenoȝ. ðe he penaþ þ þ ꝛie þ hehƿte ȝoð. þẏ[9] hi ꝛecaþ anpealh. ȝ eac oþþu ȝoð. ðe pe æꝛ ymbe ꝛpꝛæcon. ðẏ hi penaþ þ hıt ꝛie þ hehƿte ȝoð. be þẏ ðu mihƿ pitan þ þ hehƿte ȝoð ıȝ hpoꝛ eallþa þapa oþþa ȝoða þe men pilmaþ. ȝ hi lẏƿt. ꝛoþþam ðe nanne mon ne lẏƿt naneꝛ ðinȝeꝛ buton ȝooðeꝛ. oððe hpæꝛ hpeȝu[10] ðæꝛ þe ȝooðe ȝelic biþ. maniȝeꝛ þinȝeꝛ hi pilmaþ ðe full ȝoð ne biþ. ac hıt hæfþ ðeah hpæt hpeȝu[11] ȝeliceꝛ ȝooðe. ꝛoþþam pe cpeþaþ þ þ hehƿte ȝoð ꝛie ðe[12] hehƿta hpoꝛ eallþa ȝoða. ȝ peo hıoþ ðe eall ȝoð on hpeapıþaþ. ȝ eac þ þinȝ ðe mon eall ȝoð ꝛoþe ðeþ. ꝛoþ þam ðinȝe men lẏƿt ælceꝛ

[x] Boet. lib. iii. prosa 10.—Hujus rei discretionem sic accipe, &c.

[1] Cott. oðþu ȝoð. [2] Cott. ȝe þu. [3] Bod. eall. [4] Cott. huȝu. [5] Cott. huȝu. [6] Cott. ma. [7] Bod. þ. [8] Cott. hpuȝu. [9] Bod. þ. [10] Cott. hpuȝu. [11] Cott. hpuȝu. [12] Cott. ꝛe

and nevertheless the soul is one *thing*, and its virtues are another. Then said I: I wish that thou wouldest speak to me more plainly about the other goods which appertain to the true happiness. Then said he: Did I not say to thee before that the happiness was good? Yes, said I, thou saidst that it was the supreme good. Then said he: Art thou now convinced that power, and dignity, and renown, and abundance, and pleasure, and happiness, and the supreme good, that these are all one, and that one is good? Then said I: How shall I deny this? Then said he: Which dost thou then consider these things to be; members of the true felicities, or the felicity itself? Then said I: I now perceive what thou wouldest know. But I rather wish that thou wouldest inform me somewhile concerning it, than that thou shouldest inquire of me. Then said he: Canst thou not imagine that if the goods were members of the true happiness, they would then be in some degree separated, as the members of a man's body are in some degree separated? But the nature of the members is, that they constitute one body, and yet are not altogether alike. Then said I: Thou needest not labour more about that. Thou hast clearly enough proved to me that the goods are in no wise separated from the true happiness. Then said he: Very rightly thou understandest it, now thou understandest that the goods are all the same that happiness is; and happiness is the highest good; and the highest good is God; and God is ever one, inseparable. Then said I: There is no doubt of this. But I wish that thou wouldest now inform me of something unknown.

§ VII. Then said he: It is now evident that all the goods which we have before spoken about, belong to the highest good: and therefore men seek sufficient good, when they consider that *which they seek* the highest good. Therefore they seek power, and also *the* other goods which we before mentioned, because they think that it is the highest good. Hence thou mayest know that the highest good is the roof of all the other goods which men desire and covet. For no man covets anything but good, or something of that which resembles good. They are desirous of many a thing which is not full good, but it has nevertheless something of resemblance to good. Therefore we say, that the highest good is the highest roof of all goods, and the hinge on which all good turns, and also the cause on account of which man does all

ðapa ȝoda ðe hi lýrt. ꝥ ðu miht ꝼꝑiþe ꝼꝑeotole onȝitan be þam. ðe nanne mon ne lýrt þæȝ þinȝeȝ þe hine[1] lýrt. ne þæȝ þe he deþ. ac þæȝ þe he miþ þam eapnaþ. ꝼoꝑþampe he penþ. ȝif he ðonne luꝼt beȝite. ⁊ ꝥ ꝑuꝑhtio. ꝥ he ðonne ȝetihhoð[2] hæꝼþ. ꝥ he ꝑonne hæbbe ꝼulle ȝeꝼælþa. Þu ne paꝼt ðu ꝥ nan mon ꝼoꝑ þý ne ꝑit. ðe hine ꝑiðan lýrte. ac ꝑit ꝼoꝑ þý þe he miþ þæꝑe þade eapnaþ ꝑume eaꝑnunȝa.[3] Sume miþ þæꝑe þade eapniaþ ꝥ hie ꝑien ðý halþan. Sume eaꝑniaþ ꝥ hie ꝑien þý capþan. Sume ꝥ hi poldon cuman to ꝑumeꝑe þapa ꝑtopa ðe hi ðonne to ꝼundiaþ. Þu ne iꝑ þe nu[4] ȝenoh ꝼꝑeotol ꝥ men nane puht[5] ꝑꝑiðoꝑ ne luꝼiaþ. ðonne he doꝑ ꝥ hehꝑte ȝod. ꝼoꝑþampe ælc puht ðæȝ ðe hi pilniaþ oððe doþ. hi doþ ꝼoꝑ þý. ðe hi poldon habban ꝥ hehꝑte ȝood on þæm. ac he ðpehaþ[6] ꝑume on þam ðe hi penaþ ꝥ hie mæȝen habban ꝼull ȝod ⁊ ꝼulle[7] ȝeꝼælþa on ðiꝑum andpeaꝛdum ȝodum. Ac ða ꝼullan ȝeꝼælþa ⁊ ꝥ hehꝑte ȝod iꝑ Lod[8] ꝑelꝼ. ꝑꝑa ꝑꝑa þe oꝛt æꝑi ꝑæðon. Ða cꝑæþ ic. Ne mæȝ ic no ȝeþencan hu ic þæȝ obꝑacan mæȝe. Ða cꝑæþ he. Uton lætan þonne bion þaȝ[9] ꝑꝑiæce. ⁊ bion unc þæȝ opꝑoꝑȝe. nu ðu ꝑꝑa ꝼullice onȝiten hæꝼꝑt ꝥ Lod ꝑimle biþ untodæledlic ⁊ ꝼull ȝod. ⁊ ꝥ hiꝑ ȝood ⁊ ꝑio hiꝑ ȝeꝼælþ him nahponan utane ne com. ac þæȝ ꝑimle on him ꝑelꝼum. ⁊ nu iꝑ. ⁊ á biþ :·

§ VIII.[y] Ða ꝑe Ꝓiꝑdom ða ðiꝑ ꝑpell aꝑæd hæꝼde. þa onȝan he eꝼt ꝑinȝan ⁊ þuꝑ cꝑæþ. Ꝼel la men pel. ælc þaþa þe ꝼꝑeo ꝑie ꝼundiȝe to ðam ȝoode. ⁊ to ðam ȝeꝼælþum. ⁊ ꝑe þe nu ȝehæꝼt ꝑie miþ dæꝑe unnýttan luꝼe þiꝑꝑe middan ȝeapdeꝑ. ꝑece him ꝼꝑeodom hu he mæȝe becuman to þam ȝeꝼælþum. ꝼoꝑþam ꝥ iꝑ ꝑio an þæꝼt eallþa uþþa ȝeꝑꝑinca. ꝑio an hýþ býþ ꝑimle ꝑmýltu æꝼtep eallum ðam ýꝑtum ⁊ ðam ýþum uþþa ȝeꝑꝑinca. ꝥ iꝑ ꝑeo an ꝑꝑiðꝑtop ⁊ ꝑio an ꝑꝑoꝼep epminȝa æꝼtep ðam epmðum þiꝑꝑeꝑ andpeaꝛdan liꝼeꝑ. Ac þa ȝýldenan ꝑtanaꝑ. ⁊ þa ꝑeolꝼꝑenan. ⁊ ælceꝑ cýnneꝑ ȝimmaꝑ. ⁊ eall þeꝑ andpeaꝛda pela. ne onlihtaþ hi nauht þæꝑ modeꝑ eaȝan. ne heopa ꝑceaꝛpneꝑꝑe nauht ȝebetaþ to ðæꝑe ꝑceapunȝa ðæꝑe ꝑoþan ȝeꝼælþe. ac ȝet ꝑꝑiþoꝑ he ablenðaþ ðæꝑ Modeꝑ eaȝan. ðonne hi hi apciꝑpan. Foꝑþam ealle þa þinȝ ðe heꝑ liciaþ on þiꝑum andpeaꝛdu n liꝼe. ꝑint eoꝑþlice. ꝼoꝑ ðý hi ꝑint ꝼleonde. Ac ꝑio punðoꝑlice beoꝑhtneꝑ. ðe ealle ðinȝ ȝebiꝑht ⁊ eallum pelt. nýle ꝥ þa ꝛapla

[y] Boet. lib. iii. metrum 10.—Huc omnes pariter venite, &c.

[1] Bod. hiꝑe. [2] Cott. ȝetiohhað. [3] ꝑume eaꝑnunȝa, deest in MS Bod. [4] Cott. ꝑonne. [5] Cott. ꝥ ꝛe men nan puht. [6] Cott. ðpuhað. [7] Cott. ꝼulla. [8] Cott. ȝood iꝑ ȝod. [9] Cott. þa.

good. For this cause, men covet every one of the goods which they covet. This thou mayest very plainly perceive hereby, that no man desires the thing which he desires, nor that which he does, but that which he thereby earns. For he thinks that if he obtain *his* desire, and accomplish that which he has resolved, that then he shall have full happiness. Dost thou not know that no man rides because he lists to ride, but rides because he by riding attains some earning? Some by their riding earn that they may be the healthier; some earn that they may be the more active; some that they may come to one of the places which they are then hastening to. Is it not then sufficiently clear to thee, that men love nothing more earnestly than they do the highest good; because everything which they desire or do, they do for this reason, that they would have the highest good thereby? But some of them err in thinking that they can have full good and full happiness in these present goods. But the full happiness and the highest good is God himself, as we have often before said. Then said I: I cannot imagine how I can deny this. Then said he: Let us then relinquish this discourse, and be so far secure; since thou hast so fully learned that God is ever inseparable and full good, and that his good and his happiness came to him from nowhere without, but was always in himself, and now is, and for ever shall be.

§ VIII. When Wisdom had ended this discourse, then began he again to sing, and thus said: Well, O men, well! Let every one who is free, aspire to this good, and to these felicities. And whosoever is now bound with the vain love of this middle-earth, let him seek freedom for himself, that he may arrive at these felicities. For this is the only rest of all our labours; the only haven which is ever calm after all the storms and billows of our labours. This is the only asylum and the only comfort of the wretched after the calamities of this present life. But golden stones and silver, and gems of every kind, and all this present wealth, neither enlighten the eyes of the mind, nor improve their sharpness for the contemplation of the true happiness; but rather blind the eyes of the mind than sharpen them. For all the things which give pleasure here in this present life are earthly, and are therefore fleeting. But the wonderful brightness which brightens all things, and governs all, wills not that souls should perish,

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ꝓoppeoꝓꝑan. ac ꝑile hi onlihtan. Lıꝼ ðonne hꝑelc mon mæꝛte ȝeꝛıon ða biꝓhtu þæꝛ heoꝛenlıcan leohteꝛ mıð hluttꝛum eaȝum hiꝛ Modeꝛ. ðonne ꝑile he cꝛeꝑan ꝓ ꝓıo beoꝓhtneꝛ þæꝛle ꝓuman ꝓcıman ꝓıe. þæꝛtejmeꝛ[1] to metanne ꝓıþ þa ecan biꝓhtu Godeꝛ:·

§ IX.[a] Ða ꝛe Ꝼıꝛðom ða þıꝛ leoꝓ aꝛunȝen hæꝼðe. þa cꝛæþ ıc. Ic eom ȝeþaꝓa ðæꝛ þe ðu ꝛeȝꝛt. ꝓoꝓþampe ðu hıt hæꝼꝛt ȝeꝛeꝓeð mıð ȝeꝛceaðꝓıꝓlıcꝛe þace. Ða cꝛæþ he. Mıð hu mıclan[2] ꝼeo ꝑoldeꝛt þu nu habban ȝeboht ꝓ þu mıhteꝛt onȝıtan hꝑæt ꝓ ꝛoꝓe ȝoð þæꝛe. ⁊ hꝑelc hıt þæꝛe. Ða cꝛæþ ıc. Ic ꝑolde þæȝman mıð ꝛꝓıꝓe unȝemetlıce ȝeꝼean. ⁊ ıc ꝑolde mıð unaꝓımeðum ꝼeo[3] ȝelýꝿȝan ꝓ ıc hıt moꝛte ȝeꝛıon. Ða cꝛæþ he. Ic hıt þe ðonne ꝑille ȝetæcan. Ac ꝓ an ıc þe bebeoðe. ꝓ þu ꝼeah ꝼoꝓ ðæꝛe tæcnınȝe ne ꝼoꝓȝıte ꝓ ꝓ ıc æꝓ tælhte. Ða cꝛæþ ıc. Neꝛe. ne ꝼoꝓȝıte ıc hıt no. Ða cꝛæþ he. Þu ne þæðon þe þe æꝓ ꝓ ꝓıþ andꝼeaꝓðe hiꝛ ðe ꝼe heꝓ ꝑilnaꝓ. næꝛe no ꝓ hehꝛte ȝoð. ꝼoꝓþam hıt þæꝛe mıꝛtlıc[4] ⁊ on ꝛꝓa manıȝꝼealð ȝeðæled.[5] ꝓ hıt nan mon ne mæȝ eall habban ꝓ hım ne ꝛıe ꝛumeꝛ ꝓınȝeꝛ ꝓana. Ic þe tælhte ða ꝓ te ðæꝓ þæꝛe ꝓ hehꝛte ȝoð. ðæꝓ ðæꝓ ꝓa ȝoð ealle ȝeȝæðeꝓoðe bıoꝓ. ꝛꝑelce hı ꝛıen to anum ꝑeȝe[6] ȝeȝoten. Ðonne þæꝓ bıꝓ ꝼull ȝooð. ðonne ða ȝoð ealle. þe þe æꝓ ỳmbe ꝛꝓꝓæcon. beoꝓ to anum ȝoðe ȝeȝaðeꝓoð. ðonne ne bıꝓ þæꝓ naneꝛ ȝoðeꝛ ꝓana. ðonne ꝓa ȝoð ealle on anneꝛꝛe bıoꝓ. ⁊ ꝓıo anneꝛ bıð on eceneꝛꝛe. Lıꝼ hı on eceneꝛꝛe næꝓen.[7] ðonne næꝓe hıoꝓa ꝛꝓa ꝛꝓıꝓe to ȝıꝛmanne. Ða cꝛæþ ıc. Ðæt ıꝛ ȝeꝛæð. ne mæȝ ıc þæꝓ no tꝛeoȝan.[8] Ða cꝛæþ he. Æꝓ ıc ðe hæꝼðe ȝeꝛæð ꝓ ꝓ næꝛe ꝼull ȝoð þæt eall æȝæðeꝛe næꝛe. ꝓoꝓþam ıꝛ ꝓ ꝼull ȝoð ðæt eall æȝæðeꝛe ıꝛ untoðæleð. Ða cꝛæð ıc. Spa me ꝓıncꝓ. Ða cꝛæþ he. Ꝼenꝛt þu nu ꝓ ealle ða ꝓınȝ þe ȝoðe ꝓınt on ꝓıꝛꝛe ꝓopulðe. ꝓoꝓ þý ȝoðe ꝓınt.[9] þý hı habbaþ[10] hꝑæt hꝑeȝu[11] ȝoðeꝛ on hım. Ða cꝛæþ ıc. Þæꝓ mæȝ ıc elleꝓ penan. hu ne ıꝛ hıt ꝛꝓa. Ða cꝛæþ he. Ðu ꝛcealt ꝼeah ȝelýꝿan ꝓ ꝓıo anneꝛ ⁊ ꝓıo ȝoðneꝛ an ꝓınȝ ꝛıe. Ða cꝛæþ ıc. Ne mæȝ ıc þæꝓ oþꝛacan. Ða cꝛæþ he. Þu ne mıht ðu ȝeþencan ꝓ ælc ꝓınȝ mæȝ bıon. ȝe on ðıꝛꝛe populðe. ȝe on þæꝛe topeaꝓðan. ða hꝑıle þe hıt untoðæleð bıþ. þonne ne bıþ hıt eallunȝa ꝛꝓa ꝛꝓa hıt æꝓ

[a] Boet. lib. iii. prosa 11.—Assentior, inquam, &c.

[1] Bod. þæꝛ æꝓ neꝛ. [2] Cott. mıcle. [3] Cott. ꝓıo. [4] Cott. mıꝛhc. [5] Cott. toðæleð [6] Cott. ꝑeȝȝe. [7] Bod. ne ꝛıen. [8] Cott. tꝛıoȝean. [9] Cott. ꝛıen. [10] Cott. hæbben. [11] Cott. hꝑuȝu.

but wills to enlighten them. If, then, any man may behold the brightness of the heavenly light with the clear eyes of his mind, then will he say that the brightness of the sunshine is darkness to be compared with the eternal brightness of God.

§ IX. When Wisdom had sung this lay, then said I: I am convinced of that which thou sayest, for thou hast proved it by rational discourse. Then said he: With how much money wouldest thou have bought, that thou mightest know what the true good was, and of what kind it was? Then said I: I would rejoice with excessive gladness, and I would buy with countless money, that I might see it. Then said he: I will then teach it thee. But this one *thing* I enjoin thee; that thou, on account of this instruction, forget not what I before taught *thee*. Then said I: No, I will not forget it. Then said he: Did we not before say to thee, that this present life which we here desire, was not the highest good; because it was varied, and so manifoldly divided, that no man can have it all, so that there be not to him a lack of something? I then taught thee that the highest good was there where the goods are all collected, as if they were melted into one mass. Then is there full good when the goods which we before spoke of are all collected into one good. Then is there a deficiency of no good. Then the goods are all in unity, and the unity is eternal! If they were not eternal, then would they not be so anxiously to be desired. Then said I: That is proved, nor can I doubt it. Then said he: I have formerly proved to thee, that that was not full good, which was not all together: because that is full good which is all together undivided. Then said I: So methinks. Then said he: Dost thou think that all the things which are good in this world, are therefore good, because they have something of good in them? Then said I: What else can I think; is it not so? Then said he: Thou must, however, believe that unity and goodness are one thing. Then said I: I cannot deny this. Then said he: Canst thou not perceive, that everything is able to exist both in this world and in the future, so long as it remains unseparated, but afterwards it is not altogether as it before

þæt. Đa cpæþ ic. Sete me þ ꝑpeotolor. ne mæg ic ꝑullice on-ginan æꝑter hpæm ðu ꝑcýlegt. Đa cpæþ he. Ꝼaꝛt ðu hpæt mon ꝓie. Đa cpæþ ic. Ic þat þ hit ꝛ[1] ꝛapl ⁊ lichoma. Đa cpæþ he. Þpæt ðu paꝛt þ hit biþ mon. ða hpile ðe ꝛeo ꝛapl ⁊ ꝛe lichoma unðælde[2] beoþ. ne biþ hit nan mon. ꝛiððan hi toðælde bioþ. ꝛpa eac ꝛe lichoma biþ lichoma. þa hpile þe he hiꝛ limu ealle hæfþ. ginꝛ he ðonne hýlc lim ꝓoplýꝛt. þonne ne biþ he eall ꝛpa he æꝛ pæꝛ. þ ilce þu miht ȝeþencan be ælcum ðinge. þ nan þing ne biþ ꝛpelce hit paꝛ ꝛiððan hit þanan onginþ. Đa cpæþ ic. Nu ic hit þat. Đa cpæð he. Ꝼenꝛt ðu hpæþer æniȝ ȝerceaꝛt ꝛeo. ðe hiꝛe ꝑillan[3] nýlle ealne peȝ bion. ac þile hiꝛe aȝnum ꝑillan[4] ꝓoꝛpeoꝛþan :·

§ X.[a] Đa cpæþ ic. Ne mæg ic nane cpica puht onginan ðaꝛa þe pice hpæt hit ꝑille. oððe hpæt ic nýlle. ðe unȝened lýꝛte[5] ꝓoꝛpeoꝛþan. ꝓoꝛþam[6] ælc puht polde bion hal ⁊ libban. ðaꝛa þe me cpica[7] ðmeþ. buꝛe ic nat be tþeopum. ⁊ be þýꝛtum. ⁊ be ꝓilcum ȝerceaꝛtum ꝛþýlce nane ꝛaple nabbaþ. Đa ꝛmeapcode he ⁊ cpæþ. Ne ðeaꝛꝛt þu no be þæm ȝerceaꝛtum tþeoȝan þe[8] ma þe be þæm oþꝛum. Þu ne miht þu ȝeꝛion þ ælc þýꝛt ⁊ ælc puða[9] þile peaxan on þæm lande ꝛeloꝛt. ðe him betꝛt ȝeꝛꝛt. ⁊ him ȝecýnde biþ ⁊ ȝepunelic. and þæꝛ þæꝛ hit ȝeꝛpet þ hit hꝛaþoꝛt peaxan mæg. ⁊ latoꝛt pealoꝛȝan.[10] Sumꝛa þýꝛta oððe ꝛumeꝛ puða eaꝛð biþ on ðunum. ꝛumꝛa on meꝛꝛcum. ꝛumꝛa on moꝛum. ꝛumꝛa on cluðum. ꝛumꝛe[11] on baꝛum ꝛondum. Nim þonne ꝛpa puða.[12] ꝛpa þýꝛt. ꝛpa hpeþeꝛ ꝛpa ðu ꝑille. oꝛ þæꝛe ꝛtoꝛe þe hiꝛ eaꝛð ⁊ æþelo biþ on to peaxanne. ⁊ ꝛette on uncýnde[13] ꝛtoꝛe him. ðonne ne ȝeꝛpeꝛþ hit ðæꝛ nauhtr. ac ꝓoꝛ-ꝛeaꝛaþ. ꝓoꝛþam ælceꝛ landeꝛ ȝecýnð iꝛ. þ hit him ȝehce þýꝛta ⁊ ȝehcne puðu týðꝛiȝe.[14] and hit ꝛpa ðeþ. ꝓuꝛþaþ ⁊ ꝓýꝛþꝛiaþ ꝛꝛiþe ȝeoꝛne. ꝛpa lonȝe ꝛpa heoꝛa ȝecýnð biþ. þ hi ȝꝛoꝛan moton. Þpæt penꝛt þu ꝓoꝛhꝛi ælc ꝛæð ȝꝛoꝛe[15] mnon ða eoꝛ-þan. ⁊ to cipum ⁊ to þýꝛtꝛumum peoꝛþe on ðæꝛe eoꝛþan. buton ꝓoꝛ þý þe hi tiohhiaþ þ ꝛe ꝛtemn ⁊ ꝛe helm mote þý ꝓæꝛtoꝛ ⁊ þý lenȝ ꝛtandon. Þꝛi ne miht þu onginan. ðeah þu hit ȝeꝛeon ne mæȝe. þ eall ꝛe dæl. ꝛe þe þæꝛ tþeoꝛeꝛ on tpelꝓ

[a] Boet. lib. iii. prosa 11.—Si animalia, inquam, considerem, &c.

[1] Cott. biđ. [2] Cott. untoðælde. [3] Cott. ꝛie. þe hiꝛe pillum. [4] Cott. pillum. [5] Bod. luꝛt. [6] Cott. ꝓoꝛþæm þe. [7] Cott. cpuco. [8] Cott. þon. [9] Cott. puðu. [10] Cott. pealoꝛþan. [11] Bod. ꝛume. [12] Cott. puðu. [13] Cott. unȝecýnde. [14] Cott. týðꝛe. [15] Cott. cꝛeoꝛe.

was? Then said I: Say that to me more plainly; I cannot fully understand after what thou art inquiring. Then said he: Dost thou know what man is? Then said I: I know that he is soul and body. Then said he: But thou knowest that it is man, while the soul and the body are unseparated. It is not man after they are separated. So also the body is body while it has all its members; but if it lose any member, then it is not all as it before was. The same thou mightest conceive with respect to everything: that nothing is such as it was after it begins to decay. Then said I: Now I know it. Then said he: Dost thou think that there is any creature which of its will desires not always to be, but of its own will desires to perish?

§ X. Then said I: I cannot find any living thing which knows what it wills, or what it wills not, which uncompelled chooses to perish. For everything, of such as I deem living, desires to be hale and to live. But I know not concerning trees and concerning herbs, and concerning such creatures as have no souls. Then smiled he, and said: Thou needest not doubt concerning these creatures any more than about the others. Canst thou not see that every herb and every tree will grow best in that land which suits it best, and is natural and habitual to it; and where it perceives that it may soonest grow, and latest fall to decay? Of some herbs or of some wood, the native soil is on hills, of some in marshes, of some on moors, of some on rocks, of some on bare sands. Take, therefore, tree or herb, whichsoever thou wilt, from the place which is its native soil and country to grow in, and set it in a place unnatural to it: then will it not grow there at all, but will wither. For the nature of every land is that it should nourish herbs suitable to it, and suitable wood. And so it does: protecting and supporting them very carefully, as long as it is their nature that they should grow. What thinkest thou? Why should every seed grow in the earth, and turn to germs and to roots in the earth, except because they endeavour that the trunk and the head may the more firmly and the longer stand? Why canst thou not understand, though thou art not able to see it, that all that part of the tree which

monþum ȝeþeaxeþ.[1] þ he onȝinþ oþ ðam pýþtþumum. and þa uppeahdeȝ ȝneþ oþ þone þtemn. ⁊ riddan andlanȝ ðæȝ piþan. ⁊ andlanȝ þæþe þinde oþ done helm. and riddan æftep ðam boȝum oddе þ hit ut apþpinȝþ. on leafum. ⁊ on bloþtmum. ⁊ on bledum. Þi ne mihte þu onȝitan þ te ælc puht epicef[2] bið innanpeaid hnefcoft. ⁊ unhþoc heaidoft. Þæt þu mihte ȝepeon hu þ tpeop bið uton ȝefcýppeð[3] ⁊ bepæfeð[4] mid þæþe þinde pið done pintep. ⁊ pið þa þtearcan þtoþmaf. ⁊ eac pið þæþe þuman hæto on þumeþe. Þa mæȝ þ he ne þundþiȝe þýlcra ȝefceafta uref[5] þceoppendef.[6] ⁊ hujiu þæf þceoppendef. and deah þe hif nu pundpien. hpelc upe mæȝ apeccan medemlice uref þceppendef pillan ⁊ anpealð. hu hif ȝefceafta peaxaþ ⁊ eft paniaþ. ðonne ðæf cima cýmþ. ⁊ of heopa fæde peoþþaþ eft ȝeedniþade. þýlce hi þonne peoþdon to edfceafte. hpæt hi ðonne eft biop. ⁊ eac hpæt hpeȝu[7] anlice biod. þpilce he á beon.[8] foþþam[9] hi ælce ȝeaþe peoþþaþ to æðfceafte :·

§ XI.[b] Þpeþeþ ðu ȝet onȝite þ ða uncepenðan ȝefceafta pilnodon to bionne on ecneffe þa ilce þa men. ȝif hi mihton. Þpæþeþ ðu nu onȝite foþhþý þ fýþ fundiȝe up. and þio eoþþe of dune. foþ hþý ip þæt. buton foþ þý de Lod ȝefceop hif eaþa up. ⁊ hipe of dune. foþ þý fundiaþ[10] ælc ȝefceaft þiðeþ þþiþoft. þiðeþ hif eaþ ⁊ hif hælo þþiþoft biop. and þhh þ te him pipeþpeaþ bið. ⁊ unȝebýde. ⁊ unȝelic. Þæt þa þtanaf. foþþam hi þmt þtilpe ȝecýnde and heaiðpe. biop eaþþope to todælenne. and eac umeape to þomne cumaþ. ȝif hi ȝedælede[11] peoþþaþ. ȝif þu þonne ænne þtan tochiþt. ne pýþh he næfre ȝeȝaðepod þa he æp pæf. Ac þ pætep ⁊ þio lýft biop hpene hnefcpan ȝecýnde. hi biop þpiþe eaþe to todælenne. ac hi bið eft þoma æt-ȝæðepe. Þæt þýþ ðonne ne mæȝ næfre peoþþan todæled. Ic pæde þeah nu hpene æp. þ te nan puht hif aȝenum pillum nolde foþpeoþþan. ac ic eom nu maþe[12] ymbe þ ȝecýnd. þonne ymbe þone pillan. foþþam hi hpilum pillaþ on tpa.[13] þu mihte þitan[14] be manezum þingum þ þ ȝecynd ip þþiþe micel. ip þ foþ micel ȝecýnd. þ upum hchoman cýmþ eall hif mæȝen oþ ðam[15] mete þe pe þiȝaþ. and deah pæþþ þe mete ut þujh done

[b] Boet. lib. iii. prosa 11.—Ea etiam quæ inanimata esse, &c.

[1] Cott. ȝepexð. [2] Cott. epucef. [3] Cott. utan ȝefcepped. [4] Bod. bepeþoð. [5] Bod. upefef. [6] Cott. refýppendef. [7] Cott. hpuȝu. [8] Cott. bion. [9] Cott. foþþæm. [10] Bod. þundað. [11] Cott. todælde. [12] Cott. ma. [13] Cott. tu. [14] þitau, deest in MS. Bod. [15] Cott. þæm.

grows in twelve months, begins from the roots and so grows upwards into the trunk, and afterwards along the pith, and along the bark to the head; and afterwards through the boughs, until it springs out in leaves, and in blossoms, and in fruits? Why canst thou not understand, that every living thing is inwardly softest, and unbroken hardest? Moreover, thou mayest observe how trees are outwardly clothed and covered with bark against the winter, and against the stark storms; and also against the heat of the sun in summer. Who can refrain from admiring such works of our Creator, and still more the Creator? And though we admire him, which of us can declare worthily our Creator's will and power? How his creatures grow and again decay, when the time thereof comes; and from their seed become again renewed, as if they were then newly created? What they then again are, and also in some measure alone are, such they ever shall be, because they are every year newly created.

§ XI. Dost thou now understand that *even* inanimate creatures would desire to exist for ever, the same as men, if they could? Dost thou understand why fire tends upwards, and earth downwards? Wherefore is it, but because God made the station of one up, and of the other down? For every creature chiefly tends thither where its station and its health especially is, and flies from what is contrary, and disagreeing, and unlike to it. Stones, because they are of immovable and hard nature, are difficult to divide, and also with difficulty come together, when they are divided. If thou cleavest a stone, it never becomes united together as it before was. But water and air are of a somewhat softer nature. They are very easy to separate, but they are again soon together. The fire, indeed, cannot ever be divided. I just now said that nothing of its own will would perish; but I am *speaking* more about the nature than about the will, for these sometimes are differently inclined. Thou mayest know by many things that nature is very great. It is through mighty nature that to our body comes all its strength from the food which we eat, and yet the food goes out through the body. But neverthe-

licþomon, ac hiꝛ ꝛꝓæc[1] ðeah ⁊ hiꝛ cꝓæꝛt ȝecýmþ on ælcere æðre. ꝛꝓa ꝛꝓa mon melo[2] ꝛiꝛt.[3] þ melo[4] ðuꝛh[5] cꝓýꝓþ ælc þýꝓel. ⁊ þa ꝛioꝛoꝛa[6] ꝓeoꝛþaþ aꝛýnðꝛeð. ꝛꝓa eac uꝛe ȝaꝛt biþ ꝛꝓiꝛe miðe ꝓaꝛienðe uꝛum unꝓillum ⁊ uꝛeꝛ unȝepealdeꝛ ꝓoꝛ hiꝛ ȝecýnðe. nalleꝛ[7] ꝓoꝛ hiꝛ ꝓillan. þ biþ ðonne þonne þe ꝛlapaþ. Þæt ða netenu ðonne. ⁊ eac þa oþꝛe ȝeꝛceaꝛta. ma ꝓilmaþ ðæꝛ þe hi ꝓilmaþ ꝓoꝛ ȝecýnðe ðonne ꝓoꝛ ꝓillan. Unȝecýnðelic iꝛ ælcre ꝓuhte[8] þ hit ꝓilniȝe ꝓhecenneꝛꝛe oððe ðeaþeꝛ. ac þeah maniȝ þinȝ biþ to þæm ȝeneð þ hit ꝓillnaþ ðaꝓa æȝþheꝛ. ꝓoꝓþam[9] þe ꝓilla biþ ðonne ꝛꝛhenȝꝛa ðonne þ ȝecýnð. hꝓilum biþ þe ꝓilla ꝛꝓiþꝓa þonne þ ȝecýnð. hꝓilum þæt ȝecýnð oꝛeꝛcýmþ þone ꝓillan. ꝛꝓa nu ꝓhænneꝛ ðeþ. ꝛeo bið ælcum men ȝecýnðe. ⁊ hꝓilum[10] ðeah hiꝓe biþ ꝓoꝓꝓeꝓneð hiꝓe ȝecýnðeꝛ ðuꝛh þæꝛ monneꝛ ꝓillan. eall ꝛio luꝛu ðæꝛ hæmeð ðinȝeꝛ biþ ꝓoꝛ ȝecýnðe. nallaþ[11] ꝓoꝛ ꝓillan.

§ XII.[c] Be þam þu miht openlice ꝓitan þ ꝛe ꝛceoꝓꝓenð eallꝓa ȝeꝛceaꝛta hæþ ꝓoꝓȝiꝛen ænne huꝛt ⁊ an ȝecýnð eallum hiꝛ ȝeꝛceaꝛtum. þ iꝛ þ hi ꝓoldon á bion. ælceꝓe ꝓuhte iꝛ ȝecýnðe þ hit ꝓilniȝe þ hit á ꝛe be þam ðæle ðe hit hiꝛ ȝecýnðe[12] healðan mot ⁊ mæȝ. Ne ꝓeaꝓꝛt ðu no cꝛeoȝan ýmbe þ þe ðu æꝓ cꝛeoðeꝛt. þ iꝛ be þam ȝeꝛceaꝛtum ðe nane ꝓaꝓle nabbaþ. ælc þaꝓa ȝeꝛceaꝛta ðe ꝓaꝓle hæþ. ȝe eac ða þe nabbaþ. ꝓilmaþ ꝛimle to bionne. Ða cꝓæþ ic. Nu ic onȝite þ þ ic æꝓ ýmbe cꝛeoðe. þ iꝛ þ ælc ȝeꝛceaꝛt ꝓilmaþ ꝛimle to bionne. þ iꝛ ꝛꝓiþe ꝛꝓital[13] on ðæꝓe týðꝛinȝe. Ða cꝓæþ he. Þæꝓeꝓ[14] þu ðonne onȝite þæt ælc þaꝓa ꝓuhta ðe him beon þenceþ. þ hit þenceþ æȝhæðꝛe beon ȝehal unðæleð. ꝓoꝓþam ȝiꝛ hit toðæleð biþ. þonne ne biþ hit no hal.[15] Ða cꝓæþ ic. Þæt iꝛ ꝛoþ. Ða cꝓæþ he. Call þinȝ habbaþ þeah ænne ꝓillan.[16] þ iꝛ þ hi ꝓoldon á bion. ꝓuþh þone ænne ꝓillan hi ꝓilnaþ þæꝛ aneꝛ ȝoðeꝛ[17] ðe á biþ. þ iꝛ Ꝺoð.[18] Ða cꝓæþ ic. Spa hit iꝛ ꝛꝓa þu ꝛæȝꝛt.[19] Ða cꝓæþ he. Þæt þu miht openlice onȝiton þ þ iꝛ ꝓoꝛ mlice ȝoð[20] þinȝ þ ealle ȝeꝛceaꝛta ⁊ ealle[21] ꝓuhta ꝓilnaþ to habbenne.

[c] Boet. lib. iii. prosa 11.—Dedit enim providentia, &c.

[1] Bod. ꝛꝓꝓæc. [2] Cott. meolo. [3] Cott. ꝛeꝛt. [4] Cott. meolo. [5] Cott. ꝼuꝛȝ. [6] Cott. ꝛýꝛeþa. [7] Cott. naþelæꝛ. [8] Bod. biꝺ ælcre ꝓýhte. [9] Cott. ꝛoꝓþæm. [10] Bod. ȝehpilcum. [11] Cott. naleꝛ. [12] Bod. hiꝛ ȝecýnð. [13] Cott. ꝛꝓeotol. [14] Bod. Þæt. [15] Bod. untoðæleð biꝺ hit ȝehal. [16] Bod. Dæt ealle þinȝ habbaꝺ anne ꝓillan. [17] Cott. ȝooðeꝛ. [18] Cott. ȝooð [19] ꝛꝓa puꝛæȝꝛt, desunt in MS. Bod. [20] Cott. ȝooð. [21] Cott. ealꝓa.

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less its savour and its virtue enters every vein, even as any one sifts meal: the meal runs through every hole, and the bran becomes separated. So also our spirit is very widely wandering, without our will, and without our power, by reason of its nature, not by reason of its will, that happens when we sleep. But cattle, and also other creatures, seek that which they desire, more from nature than from will. It is unnatural to everything that it should desire danger or death, but still many a thing is so far compelled that it desires both of them; because the will is then stronger than the nature. Sometimes the will is more powerful than the nature, sometimes the nature overcomes the will. Thus lust does. It is natural to all men, and yet its nature is sometimes denied to it through the man's will. All the desire of cohabitation is from nature, not from will.

§ XII. By this thou mayest plainly know that the Maker of all things has imparted one desire and one nature to all his creatures, that is, that they would exist for ever. It is natural to everything that it should desire to exist for ever; so far as it can and may retain its nature. Thou needest not doubt concerning that which thou before didst question, that is, concerning the creatures which have no souls. Every one of the creatures which have souls, as well as those which have not, desires always to exist. Then said I: Now I understand that about which I before doubted, that is, that every creature is desirous always to exist; which is very clear from the propagation *of them*. Then said he: Dost thou then understand that every one of the things which perceives itself to exist, perceives itself to be together, whole and undivided; because if it be divided, then it is not whole? Then said I: That is true. Then said he: All things, however, have one will, that is, that they would exist for ever. Through this one will they desire the one good which for ever exists, that is God! Then said I: So it is as thou sayest. Then said he: Thou mayest then plainly perceive that it is on account of a thing, good in itself, that all creatures and all things desire

Đa cpæþ ic. Ne mæʒ nan mon ꝓoꝑꝑe ꝛeʒʒan. ꝓoꝑðam[1] ic onʒite þ ealle ʒeꝛceaꝓta toꝑleopon[2] ꝛꝛa ꝛꝛa pætep. ⁊ nane ꝑibbe. ne nane endebýꝑiðneꝛꝛe ne heoldon. ac ꝑꝑiþe unʒepechice[3] toꝑlupen ⁊ to nauhte puꝑðen. ꝛꝛa ꝛꝛa pe æꝑ ꝛæðon[4] on þꝑꝛe ilcan bec. ʒiꝑ hi næꝓðon ænne Ꝺoð þe him eallum ꝛtiopiþe. ⁊ þacoꝺe. and þæðde. Ac nu ꝓoꝑꝑamþe pe piton þ an pealðenð iꝛ eallꝑa ðinʒa. pe ꝛceolon[5] beon neðe ʒeþaʒan. ꝛam pe pillan. ꝛam pe nýllan. þ he ꝛie ꝛe hehꝛta hꝑoꝛ eallꝑa ʒoða. Đa ꝛmeꝑcoðe[6] he piþ min ⁊ cpæþ. Ealá[7] min cilð ea. hþæt þu eaꝛt ꝛꝑiþe ʒeꝛæliʒ. ⁊ ic ꝛꝑiþe bliþe. ꝓoꝑ þinum[8] andʒitе. ꝛꝑiþe neah þu onʒeate ða þ puhte. ⁊ þ ilce þ þu æꝑ ꝛæðeꝛt þ þu onʒiton ne muhteꝛt. ðæꝛ þu pæꝑe nu ʒeþaꝓa. Đa cpæþ ic. Þþæt pæꝛ þ þ ic æꝑ ꝛæðe þ ic nýꝛꝛte.[9] Đa cpæþ he. Đu ꝛæðeꝛt þ ðu nýꝛteꝛt[10] ælcꝛe ʒeꝛceaꝓte ende. ac þite nu þ þ iꝛ ælcꝛe ʒeꝛceaꝓte ende. þ þu ꝛelꝓ æꝑ nemðeꝛt. þ iꝛ ʒoð.[11] to þam ꝓundiaþ ealle[12] ʒeꝛceaꝓta. nabbaþ hi nan ʒoð oꝓeꝑ þ to ꝛecanne. ne hi nan puht ne maʒon ne uꝓoꝑ ne utoꝑ ꝛmðan :·

CAPUT XXXV.[a]

§ I. ÐA he ða þiꝛ ꝛpell aꝛæð hæꝓðe. ða onʒan he eꝓt ꝛinʒan. ⁊ þuꝛ cpæþ. Ðpa hþa ꝛꝛa pille diophice ꝛþiꝑiʒan mið mnepeaþðan Mooe æꝛtep þýhte. ⁊ nýlle þ hine æniʒ mon oððe æniʒ ðinʒ maʒe ameꝑꝑan. onʒinne ðonne ꝛecan on mnan him ꝛelꝓum. þ he æꝑ ýmbuton hine ꝛohte. ⁊ ꝓoꝑlæte unnýtte ýmbhoʒan ꝛꝛa he[13] ꝛꝑiꝓoꝛt mæʒe. ⁊ ʒeʒæðepiʒe to þam anum. ⁊ ʒeꝛeeʒe ðonne hiꝛ aʒnum[14] Mooe. þ hit mæʒ ꝛmðan on mnan him ꝛelꝓum calle ða ʒoð þe hit ute ꝛeeþ. ðonne mæʒ he ꝛꝑiþe paꝓe onʒitan calle þ ýꝛel ⁊ þ unnet. þ he æꝑ on hiꝛ Mooe hæꝓðe. ꝛꝛa ꝓꝓeotole ꝛꝛa þu muhte ða ꝛunnan ʒeꝛeon. ⁊ þu onʒiꝛt þin aʒen inʒepanc. þ hit biþ micele beoꝑhtꝛe ⁊ leohtꝛe ðonne ꝛeo ꝛunne. ꝓoꝑþam nan hæꝑiʒneꝛ ðæꝛ hchoman. ne nan unþeaþ ne mæʒ eallunʒa ation oꝑ hiꝛ Mooe þa þuhtꝛiꝛneꝛꝛe.[15] ꝛꝛa þ he hiꝓe hþæt hꝓeʒu nabbe on hiꝛ Mooe. ðeah ꝛio ꝛꝓæꝑneꝛ þæꝛ hchoman. ⁊ þa unþeapaꝛ oꝓt abiꝛeʒien þ Mod mið oꝓeꝑʒio-

[a] Boet. lib. iii. metrum 11.—Quisquis profundâ mente, &c.

[1] Cott. ꝓoꝑþæm. [2] Cott. ꝑlopem. [3] Bod. unʒehce. [4] Cott. lanʒe ꝛæðon. [5] Cott. ꝛculon. [6] Cott. ꝛmeapcoðe. [7] Cott. Ca. [8] Bod. mino [9] Cott. neꝛꝛe. [10] Cott. neꝛꝛe. [11] þ iꝛ ʒoð, desunt in MS. Bod. [12] Cott. calla. [13] Bod. hi. [14] Bod. anum. [15] Bod. unꝑihtꝑiꝛneꝛꝛe.

to possess *it*. Then said I: No man can more truly say; for I know that all creatures would flow away like water, and keep no peace nor any order, but very confusedly dissolve, and come to naught, as we before said in this same book, if they had not one God who guided, and directed, and governed them all! But now, since we know that there is one governor of all things, we must needs be convinced, whether we will, or whether we will not, that he is the highest roof of all goods. Then he smiled upon me, and said: O, my child, how truly happy art thou, and how truly glad am I, on account of thine understanding! Thou hast very nearly discovered the truth; and the same that thou before saidest thou couldest not understand, of that thou hast now been convinced. Then said I: What was that, which I before said I knew not? Then said he: Thou saidst that thou knewest not the end of every creature. But know now, that that is the end of every creature, which thou thyself hast already named, that is, good. To this all creatures tend. They have no good besides this to seek, nor can they discover anything either above or beyond it!

CHAPTER XXXV.

§ I. When he had ended this discourse, then began he again to sing, and thus said: Whosoever is desirous to search deeply with inward mind after truth, and is unwilling that any man, or anything should mislead him, let him begin to seek within himself that which he before sought around him; and let him dismiss vain anxieties as he best may, and resort to this alone, and say to his own mind that it may find within itself all the goods which it seeks externally. Then may he very soon discover all the evil and vanity which he before had in his mind, as plainly as thou canst behold the sun. And thou wilt know thine own mind, that it is far brighter and lighter than the sun. For no heaviness of the body, or any fault, can wholly take away from his mind wisdom, so that he have not some portion of it in his mind; though the sluggishness of the body and *its* imperfections often prepossess the mind with forgetfulness, and affright it with the mist of error,

tulnerre ⁊ mid þam ȝeðpolmiſte hiſ ſoptio ꝑ hit ne mæȝe ꝑa beophte ꝑcnan ꝑa hit polde. ⁊ ðeah bip ꝑmle copn ðære ſoꝼꝼæſtnerre ꝼæð on þære ſaple punȝende. ða hpile þe ꝓio ꝼapl ⁊ ꝑe lichoma ȝeðeꝓode beoꝓ. ꝑ copn ꝑceal bion apeht mid apcunȝa ⁊ mid lape. ȝiꝼ hit ȝꝓopan ꝑceal. Þu mæȝ ðonne æmiȝ man þýhtpihce ⁊ ȝeꝼceaðpihce acꝓiȝan. ȝiꝼ he nan ȝꝓot þihtpirnerre on him næꝼþ. niꝼ nan ꝑa ꝑpiþe beȝæled þýhtpirnerre. ꝑ he nan þýht andþýnde nýte. ȝiꝼ mon acꝓaþ. Foꝓþam hit iꝼ ꝑpiþe þýht ꝑpell ꝑ Plato ꝑe uþpita ræde. he cpæþ ꝑa hꝓa ꝑa unȝemýndiȝ ꝓie þihtpirnerre. ȝeceꝓpie hine to hiꝼ ȝemýnde. ðonne ꝼmt he ðæꝓ þa þýhtpirnerre ȝehýdde mid þæꝓ lichoman hæꝓiȝnerre ⁊ mid hiꝼ Modeꝼ ȝeðiehðnerre ⁊ biꝼȝunȝa :·

§ II.[c] Ða cpæþ ic. Ic eom ȝeþaꝓa ꝑ ꝑ þaꝓ roð ꝑpell ꝑ Plato ræde. Þu ne mýnezoðerꝳ[1] þu me eac nu tupa þæꝓe ilcan ꝑꝓæce. æꝓeꝳ þu cpæꝓe ꝑ ic hæꝳde ꝓoꝓȝiten ꝑ ȝecýndelic ȝoð. ꝑ ic on innan me ꝼelꝼum hæꝳde. ꝓoꝓ ðæꝓ lichoman heꝓiȝnerre. æt oðꝼum ceꝓꝓe þu me ræðerꝳ þæt ðu hæꝳðerꝳ onȝiten ꝑ me ꝼelꝼum þuhte ꝑ ic hæꝳde eallunȝa ꝓoꝓlopen ꝑ ȝecýndelice ȝoð. ꝑ ic ominnan me ꝼelꝼum ꝑceolde habban. ꝓoꝓ ðæꝓe unȝemetlican unꝓotnerre ðe ic hæꝳde ꝓoꝓþam ꝓoꝓlætenan pelan. Ða cpæþ he. Ðaꝓ þu nu ȝemýnðerꝳ ða ꝓoꝓð þe ic þe ræðe on þæꝓe ꝓoꝓman bec. ðonne mihꝳ[2] ðu be þam ꝓoꝓðum ȝenoȝ ꝑpeotole onȝitan ꝑ ꝑ þu æꝓ ræðerꝳ ꝑ þu nýꝳꝳerꝳ.[3] Ða cpæþ ic. Ðpæt þæꝓ ꝑ. hꝓæt ræðe ic ꝑ ic nýꝳte :·[4] Da cpæþ he. Ðu ræðerꝳ on þæꝓe ilcan bec. ꝑ þu onȝeate ꝑ te Loð peolde þiꝳꝳ middan ȝeaꝓðeꝳ. ac þu ræðerꝳ ꝑ þu ne mihte pitan humeta he hiꝼ peolde. oðde hu he hiꝼ peolde. Ða cpæþ ic. Ic ȝeman ȝenoȝ ȝeaꝓa[5] nun aȝen nýꝳiȝ. ⁊ ic hiꝼ þæꝓ æꝓ ðe ȝeþaꝓa. þeah ic hit þa be ꝼumum ðæle onȝeate. ic polde ȝet hiꝼ maꝓe æt ðe ȝeheopan. Ða cpæþ he. Ne ðe nauht æꝓ ne tpeode ꝑ te Loð þæðde ⁊ peolde calleꝼ middaneaꝓðeꝳ :· Da cpæþ ic. Ne me ȝeot[6] nauht ne tpeoꝓ. ne nu næꝼꝓe ne tpeoꝓ.[7] ic þe pille eac ꝏna ꝼeczan be hꝓæm ic hit æꝓeꝳt[8] onȝeat. Ic onȝeat þæt ðeꝼ middanȝeaꝓðeꝳ þæꝓ oꝼ ꝓiðe maneȝum and miꝳlicum[9] ðinȝum ȝeȝaðeꝓoð. ⁊ ꝓiꝓe fæꝳte to ꝓomne ȝelimeð ⁊ ȝeꝼanȝoð. næꝓen hi ȝeȝaðeꝓode ⁊ ȝeꝓaðode. ꝓa ꝓiþeꝓꝓeaꝓda ȝeꝓceaꝼta. ðonne ne puꝓðon he næꝼꝓe ne ȝepophte ne eac ȝeȝaðeꝓode. ⁊ ȝiꝼ he hi

[c] Boet. lib. iii. prosa 12.—Tum ego, Platoni, inquam, &c.

[1] Cott. mýndȝoðerꝳ. [2] Cott. meahte. [3] Cott. neꝳꝳe. [4] Cott. nýꝳꝳe. [5] Cott. ȝeape. [6] Cott. ȝiet. [7] Cott. tꝓioð. [8] Bod. þam ic æꝓeꝳt. [9] Cott. miꝳlicum.

so that it cannot shine so brightly as it would. And nevertheless, a grain of the seed of truth is ever dwelling in the soul, while the soul and the body are united. That grain must be excited by inquiry and by instruction if it shall grow. How then can any man wisely and rationally inquire, if he has no particle of wisdom in him? No one is so entirely destitute of wisdom, that he knows no right answer when any one inquires. Therefore it is a very true saying that Plato the philosopher said. He said: Whosoever is forgetful of wisdom, let him have recourse to his mind; then will he there find the wisdom concealed by the heaviness of the body, and by the trouble and occupation of his mind.

§ II. Then said I: I am convinced that it was a true saying which Plato said. But hast thou not again twice reminded me of the same argument? First thou saidst that I had forgotten the natural good which I had within myself, through the heaviness of the body. At another time thou saidst to me, that thou hadst discovered that it seemed to myself that I had altogether lost the natural good which I should have within myself, through the immoderate uneasiness which I had on account of lost wealth. Then said he: Since thou now rememberest the words which I said to thee in the first book, thou mayest by those words clearly enough call to mind what thou before saidst thou wert ignorant of. Then said I: What was that? What did I say that I was ignorant of? Then said he: Thou saidst in that same book that thou knewest that God governed this middle-earth; but thou saidst that thou couldest not discover in what manner he governed it, or how he governed it. Then said I: I very well remember mine own folly, and I have already acknowledged it to thee. But though I know it in some measure, I would yet hear more concerning it from thee. Then said he: Thou formerly hadst not any doubt that God ruled and governed all the middle-earth. Then said I: Nor do I now doubt it, nor ever shall doubt it. I will, moreover, at once tell thee through what I at first comprehended it. I perceived that this middle-earth was composed of very many and various things, and very firmly cemented and joined together. If these, such contrary creatures, had not been united and reduced to order *by an all-powerful Being*, then they would

ne bunde[1] mid hiſ unabindendlicum[2] nacentum. Sonne ſorlupan hi ealle.[3] ⁊ næſion[4] no ſpa ȝepiſlice. ne ſpa eadȝebyſnlice. ne ſpa ȝemetlice hiopa ſtede. ⁊ hiopa pýne punden on hiopa ſtopum. ⁊ on hiopa tidum. ȝif an unapendendlic Ȝod næſe. peolde pone ȝod þ̄ he if. þ̄ ic hate Ȝod ſpa ſpa ealle ȝeſceafta hataþ:.

§ III.[f] Đa cpæþ he. Nu ðu þæt ſpa openlice onȝiten hæfſt. ne þearfe ic nu nauht ſpiþe ymbe þ̄ ſpincan. þ̄ ic ðe ma be ȝode pecce. foſþæm ðu eaſt nu fulneah cumen mnon[5] ða ceaſtre pæſe ſoþan ȝeræſþe. þe þu lanȝe æſ ne mihtest anedian. Ac þit ſculon ſpa ðeah ſecan þ̄ þ̄ þit æſ myntun. Đa cpæþ ic. Þpæt if þ̄. Đa cpæþ he. Þu ne tealdan þit æſ þ̄ te ȝenýht pæſe[6] ȝeræſþa. ⁊ ða ȝeræſþa pæſon Ȝod. Đa cpæþ ic. Spa hit if ſpa þu ſeȝſt. Đa cpæþ he. Ȝod ne beþearf nanef oþſſef fultumef. butun hiſ ſelfef. hiſ ȝeſceafta mid to pealdanne. ðe[7] ma þe he æſ þoſſte to ðam peoſice. foſþam[8] ȝif he ænigef fultumef on æneȝum ðinȝum beþoſſte. ðonne næfde he no ſelf ȝenoȝ. Đa cpæþ ic. Spa hit if ſpa þu ſeȝſt. Đa cpæþ he. Đuſh[9] hine ſelfne he ȝeſceop ealle[10] ðinȝ. ⁊ ealſha pealt.[11] Đa cpæþ ic. Ne mæȝ ic ðæſ oþſacan. Đa cpæþ he. Æſi þe þe hæfdon þ̄ ȝeſehte.[12] þ̄ Ȝod pæſe þuſh hine ſelfne ȝod.[13] Đa cpæþ ic. Ic ȝeman þ̄ þu ſpa pædeſt. Đa cpæþ he. Đuſh[14] ȝood Ȝod ȝeſceop ælc[15] þinȝ. foſþam[16] he ſelc[17] þuſh hine ſelfne ealleſ ðæſ þe þe æſ cpædon þ̄ ȝod pæſe. ⁊ he if ana ſtaþolfæſt pealdend. ⁊ ſteoſa. ⁊ ſteoſſoþef.[18] foſþæm he ſeht[19] ⁊ þæt eallum ȝeſceaftum. ſpa ſpa ȝod[20] ſteoſa[21] anum ſeſe. Đa cpæþ ic. Nu ic ðe andette þ̄ ic hæbbe punden ðuþu. þæſ ðæſ ic æſ ȝeſeah ane lýtle cýnan.[22] ſpa þæt ic unȝeaſe[23] mihte ȝeſeon[24] ſſiſe lýtelne ſcinan leohteſ of þiſum[25] ðeoſtſum. ⁊ ðeah þu me tæhteſt æſ þa ðuþu. ac ic hiſe ne mihte maſe anedian buton þ̄ ic hiſe ȝnapode ymbutan þ̄ ðe ic þ̄ lýtle leoht ȝeſeah tſinchan. ic ðe ſæde ȝeſýſn æſ on ðiſſe ilcan bec.

[f] Boet. lib. iii. prosa 12.—Tum illa, cum hæc, inquit, &c.

[1] Cott. ȝebunde. [2] Cott. unanbindendlicum. [3] Cott. ealla. [4] Bod. næſe. [5] Cott. m on. [6] Cott. pæſen. [7] Cott. þon. [8] Cott. foſþæm. [9] Cott. Đuſȝ. [10] Cott. eall. [11] Cott. ſýlt. [12] Cott. ȝeſealit. [13] Cott. ȝood. [14] Cott. Đuſȝ. [15] Cott. eal. [16] Cott. foſþæm. [17] Cott. ſilt. [18] Cott. ſteoſſoþef ⁊ helma. [19] Cott. ſiht. [20] Cott. ȝood. [21] Cott. ſtiofa. [22] Cott. cinan. [23] Cott. uneaþe. [24] Cott. ȝeſion. [25] Cott. þiſſum.

never have been formed nor joined together: and if he had not bound them with his indissoluble chains, then would they all be dissolved. Neither would their station and their course be formed so wisely, and so orderly and so suitably in their places, and in their times, if one unchangeable God did not exist. Good, therefore, directed whatever is. This I call God, as all creatures call *it*.

§ III. Then said he: Since thou hast so clearly understood this, I need not now greatly labour in order that I may instruct thee further concerning good; for thou art now almost come into the city of the true happiness, which thou some time ago couldest not discover. But we must nevertheless consider what we have already proposed. Then said I: What is that? Then said he: Have we not before agreed that sufficiency was happiness, and happiness was God? Then said I: So it is as thou sayest. Then said he: God needs no other help besides himself to govern his creatures with, any more than he before needed for the creation; for if he had need of any help in anything, then would he himself not have sufficiency. Then said I: So it is as thou sayest. Then said he: By himself he created all things, and governs all. Then said I: I cannot deny it. Then said he: We have before shown to thee that God was of himself good. Then said I: I remember that thou so saidst. Then said he: Through good, God created everything, for he governs by himself all that which we before said was good: and he is the only stable governor, and pilot, and rudder; for he directs and rules all creatures as a good pilot *steers* a ship. Then said I: Now I confess to thee that I have found a door, where I before saw only a little chink, so that I scarcely could see a very small ray of light in this darkness. And yet thou hadst before pointed out to me the door, but I could not ever the more discover it, though I groped for it whereabout I saw that little light twinkle. I said to thee some time ago in this same book, that I knew not what was the beginning of all

ꝑ ic nẏrte[1] hpæt ꝑe ꝑpuma pæꝑe ealpa ȝeꝑceaꝑta. ða ȝeꝑehteꝑt þu me ꝑ[2] hiꝑ pæꝑ Loð.[3] þa nẏrte[4] ic eꝑt ẏmbe þone ende. æꝑ þu me eꝑt ȝeꝑehteꝑt ꝑ ꝑ pæꝑe eac Loð.[5] ða pæbe ic þe ꝑ ic nẏrte[6] hu he ealpa þapa ȝeꝑceaꝑta peolde.[7] ac ðu hiꝑ me hæꝑꝑt nu ꝑpiþe ꝑpeotole ȝeꝑehꝑ.[8] ꝑpelce[9] ðu hæbbe ða ðuꝑu abꝑoden þe ic æꝑ ꝑohte. Ða andꝑꝑoꝑode he me ⁊ cpæþ. Ic paꝑ ꝑ ic þe æꝑ mẏnezode[10] ðæꝑe ilcan ꝑꝑiæce. ⁊ nu me ꝑincþ ꝑ þu onȝite ꝑpa ꝑpa lenȝ ꝑpa beꝑ ẏmbe ða ꝑoꝑꝑæꝑcneꝑꝑe. ac ic polde ȝet þe eoꝑian ꝑume biꝑne.[11] ac ꝑpa ꝑpeotole ꝑpa ꝑio pæꝑ þe ic þe æꝑ ꝑæbe. Ða cpæþ ic. Hpæt iꝑ ꝑio ;·

§ IV.[ꝼ] Ða cpæþ he. Ne mæȝ nænne mon þæꝑ tpeoȝan[12] ꝑ te eallꝑa ȝeꝑceaꝑta aȝnum pillan[13] Loð ꝑiceꝑaþ opeꝑ hi. ⁊ eaþmoðlice hioꝑa pillan penðaþ to hiꝑ pillan. Be þæm iꝑ ꝑpiþe ꝑpeotol ꝑ te Loð æȝhpæꝑ pealt miþ þæm helman ⁊ miþ þæm ꝑtioꝑꝑoþꝑe hiꝑ ȝoðneꝑꝑe. ꝑoꝑþampe[14] ealle[15] ȝeꝑceaꝑta ȝecẏnðelice hioꝑa aȝnum pillum ꝑunðiaþ to cumanne to ȝoðe. ꝑꝑa ꝑpa pe oꝑt æꝑ ræðon on þiꝑꝑe ilcan bec. Ða cpæþ ic. Hpi ne mæȝ ic þæꝑ tpeoȝan.[16] ꝑoꝑþæmþe Loðeꝑ anpealð næꝑe ꝑull eaðiȝlic. ȝiꝑ þa ȝeꝑceaꝑta hioꝑa unpillum him hepiðen.[17] ⁊ eꝑt ða ȝeꝑceaꝑta næꝑon[18] naneꝑ ðoncep ne naneꝑ peoꝑꝑꝑiceꝑ peoꝑꝑe.[19] ȝiꝑ hi heoꝑa unpillum hlaꝼoꝑde heꝑiðen. Ða cpæþ he. Niꝑ nan ȝeꝑceaꝑt ðe he tiohhiȝe[20] ꝑ hio ꝑcẏle pinnan piþ hiꝑe ꝑcippendeꝑ pillan ȝiꝑ hio hiꝑe ȝecẏnð[21] healðan pile. Ða cpæþ ic. Niꝑ nan ȝeꝑceaꝑt[22] þe piþ hiꝑe ꝑcippendeꝑ pillan pinne. buton ðẏriȝ mon. oððe eꝑt ða piþeꝑꝑieꝑðan[23] enȝlaꝑ. Ða cpæþ he. Hpæt penꝑt þu, ȝiꝑ æneȝu ȝeꝑceaꝑt tiohhoðe ꝑ hio piþ hiꝑ pillan ꝑceolde pinnan. hpæt hio miht̄e piþ ꝑpa miht̄me ꝑpa pe hime ȝepehtne habbaþ. Ða cpæþ ic. Ne maȝon hi nauht ðeah hi pillon. Ða punðpode he ⁊ cpæþ. Niꝑ nan puht þe mæȝe oððe pille ꝑpa heaȝum[24] Loðe piþcepeþan. Ða cpæþ ic. Ne pene ic ꝑ æniȝ puht ꝓe ðe piþꝑinne. buton ꝑ þit æꝑ ꝑꝑiæcon. Ða ꝓmeꝓcode[25] he anð cpæþ. Ꝼitе ȝeaꝓe ꝑ ꝑ iꝑ ꝑ hehꝑte ȝoð. ꝑ hiꝑ eall ꝑpa miht̄iȝlice

ꝼ Boet. lib. iii. prosa 12.—Cum Deus, inquit, omnia, &c.

[1] Cott. nẏrꝑe. [2] Bod. hpæt. [3] Bod. et Cott. ȝoð. [4] Cott. nẏrꝑe. [5] Bod. et Cott. ȝoð. [6] Cott. nẏrꝑe. [7] Cott. ꝓolde. [8] Cott. ȝeꝓeanc. [9] Cott. ꝑẏlce. [10] Cott. mẏnðȝoðe. [11] Cott. bẏrne. [12] Cott. tꝓoȝan. [13] Cott. ꝓillum. [14] Cott. ꝑoꝑþæmþe. [15] Cott. ealla. [16] Cott. Hpone mæȝ þwꝑ tꝓoȝan. [17] Bod. hepðeꝑt. [18] Cott. næꝓen. [19] Cott. ꝑẏꝓþe. [20] Cott. tiohhne. [21] Cott. cẏnð. [22] Cott. ȝecẏnð. [23] Cott. piþeꝑ-peaꝑðan. [24] Cott. heaum. [25] Cott. ꝓmeaꝓcaðe.

creatures. Thou didst then inform me that it was God. Then again I knew not concerning the end, until thou hadst told me that it was also God. Then said I to thee that I knew not how he governed all these creatures, but thou hast now explained it to me very clearly, as if thou hadst opened the door which I before sought. Then answered he me, and said: I know that I before reminded thee of this same argument, and now methinks that thou understandest, as the later, so the better, concerning the truth. But I would yet show thee some example as manifest as that was which I before mentioned to thee. Then said I: What is that?

§ IV. Then said he: No man can doubt this, that by the proper consent of all creatures God reigns over them, and bends their will conformably to his will. By this it is very evident that God governs everything with the helm and with the rudder of his goodness. For all creatures naturally of their own will endeavour to come to good, as we have often before said in this same book. Then said I: Indeed I cannot doubt it, for God's power would not be entirely perfect if creatures obeyed him against their will: and again the creatures would not be worthy of any thanks or any honour if they unwillingly obeyed their lord. Then said he: There is no creature which attempts to contend against its Maker's will, if it desire to retain its nature. Then said I: There is no creature which contends against its Maker's will except foolish man, or, again, the rebellious angels. Then said he: What thinkest thou? If any creature determined that it would contend against his will, what could it do against *one* so powerful as we have proved him? Then said I: They cannot do anything, though they will it. Then wondered he, and said: There is no being which can or will oppose so high a God. Then said I: I do not imagine that there is anything which opposes, except what we before said. Then smiled he, and said: Be assured that that is the highest good, which so

macaþ. ⁊ eall ðinʒ ʒeꝛceop. ⁊ eallum ꝛþa ʒeþeċhce þacaþ. ⁊ ꝛaꝛ eaþelice[1] buton ælcum ʒeꝛþince hit eall ꝛet. Ða cpæþ ic. Ꝛel me heoðe þ̄ þu æꝛ ꝛæðeꝛt. ⁊ þiꝛeꝛ me lýꝛt nu ʒet[2] bet. ac me ꝛceamaþ nu þ̄ ic hit æꝛ ne onʒeat. Ða cpæþ he. Ic pat[3] þ̄ þu ʒeheꝛðeꝛt oft þeccan on ealðum leaꝛum ꝛþellum þ̄ te Iob Saturnes ꝛunu ꝛceolde beon[4] ꝛe hehꝛta Loð oþeꝛ oþþe Lodaꝛ.[5] ⁊ he ꝛceolde bion ðæꝛ heoꝛeneꝛ ꝛunu ⁊ ꝛceolde þiċꝛian on heoꝛenum. ⁊ ꝛcoldon ʒiʒantaꝛ bion eoꝛþan ꝛuna. ⁊ þa ꝛceoldon[6] þiċꝛian oþeꝛ eoꝛþan. ⁊ þa ꝛceoldan[7] hi beon[8] ꝛþilce[9] hý þæþon ʒeꝛþýꝛtnena beaꝛn. ꝛoꝛþæmþe[10] he ꝛceolde beon heoꝛoneꝛ ꝛunu. ⁊ hi eoꝛþan. ða ꝛceolde ðam ʒiʒantum oþþincan þ̄ he hæꝛde hiepa[11] þice. poldon ða tobꝛecan ðone heoꝛon undeꝛ him. ða ꝛceolde he ꝛenban ðunꝛaꝛ. ⁊ lýꝛetu.[12] ⁊ ꝛindaꝛ. ⁊ toꝛýꝛþan eall hiꝛa ʒepeoꝛc mid. ⁊ hi ꝛelfe oþþlean. Ðýllice[13] leaꝛunʒa hi poꝛhton. ⁊ mihton eaþe ꝛeċan ꝛoꝛꝛþell. ʒiꝛ him þa leaꝛunʒa næꝛon[14] ꝛþetꝛan. ⁊ ðeah ꝛþiþe ʒehc þiꝛum. hi mihton ꝛeċan hþýlc ðýꝛiʒ Neꝛꝛiod ꝛe ʒiʒant poꝛhte. ꝛe Neꝛꝛiod þæꝛ Lhuꝛeꝛ ꝛunu. Lhuꝛ þæꝛ Lhameꝛ ꝛunu. Lham[15] Noeꝛ. ꝛe Neꝛꝛiod het pýꝛcan ænne toꝛ on ðam[16] ꝛelða þe Senmaꝛ[17] hatte. ⁊ on þæꝛe ðiode þe Deiꝛa hatte. ꝛþiþe neah þæꝛe býꝛiʒ ðe mon nu hæt Babilonia. þ̄ hi ðýdon ꝛoꝛ þæm þiꝛum þ̄[18] hi poldon p.ton hu heah hit þæꝛe to þæm heꝛone. ⁊ hu dicke[19] ꝛe heꝛon þæꝛe ⁊ hu þæꝛt. oðde hꝛæt þæꝛ oþeꝛ þæꝛe. Ac hit ʒebýꝛede. ꝛþa hit cýnn[20] þaꝛ. þ̄ ꝛe ʒoðcunda anpeals[21] hi toꝛtenete æꝛ hi hit ꝛullþýꝛcan moꝛton.[22] ⁊ toþeaꝛiþ þone toꝛꝛ.[23] ⁊ hiopa manizne[24] oꝛꝛloz. ⁊ hiopa ꝛþꝛæce toðælde on tꝛa[25] ⁊ hund ꝛeoꝛontiz ʒe-þeoda.[26] Spa ʒebýꝛeþ ælcum ðaþa þe þinþ þiþ þæm ʒoðcun-an anpealde.[27] ne ʒeꝛex[28] him nan peoꝛþꝛeiꝛe on þæm. ac þýþ ꝛe ʒepanoð þe hi æꝛ hæꝛdon :·

§ V.[h] Ac loca nu hꝛæþeꝛ ðu ꝛille þ̄ þit ʒiet ꝛþýꝛiʒen[29] æꝛtep æniʒne ʒeꝛceaðiꝛneꝛꝛe ꝛuꝛþoꝛ. nu þit þ̄ aꝛunden[30] habbaþ. þ̄

[h] Boet. lib. iii. prosa 12.—Sed visne rationes ipsas, &c.

[1] Cott. eþelice. [2] Cott. ʒiet. [3] Bod. Þæt ic þat. [4] Cott. bion. [5] Cott. oðꝛu Lodu. [6] Cott. ꝛceolden. [7] Cott. ꝛceolden. [8] Cott. bion. [9] Cott. ꝛpelce. [10] Cott. ꝛoꝛþæm þe. [11] Bod. hiꝛe. [12] Cott. hʒeta. [13] Cott. Ðýlhca. [14] Cott. næpen. [15] Bod. Lhaameꝛ ꝛunu. Lhaan. [16] Cott. þæm. [17] Cott. Neꝛꝛaþ. [18] Cott. þe. [19] Cott. þicce. [20] Cott. cýn. [21] Cott. þald. [22] Cott. moꝛten. [23] Cott. toꝛ. [24] Cott. moniʒne. [25] Cott. tu. [26] Cott. ʒeþioda. [27] Cott. anþalde. [28] Cott. ʒeþýxð. [29] Bod. ʒeꝛþýꝛiʒen. [30] Cott. ꝛunden.

powerfully does everything, and has created all things, and so widely over all extends, and so easily without any labour disposes everything. Then said I: I well liked what thou before saidst, and this pleases me still better, but I am now ashamed that I did not know it before. Then said he: I wot thou hast often heard tell in old fables, that Jove, the son of Saturn, should be the highest god above other gods; and he should be the son of heaven, and should reign in the heavens; and the giants should be the sons of earth, and should reign over the earth; and then they should be as if they were sisters' children, for he should be the son of heaven, and they of earth. Then should it bethink the giants that he possessed their kingdom. Then were they desirous to break the heaven under him. Then should he send thunders, and lightnings, and winds, and therewith overturn all their work, and slay them. Such fictions they invented, and might easily have related true history, if the fictions had not been more agreeable to them, and yet very like to these. They might have related what folly Nimrod the giant wrought. Nimrod was the son of Cush; Cush was the son of Ham, *and* Ham of Noah. Nimrod gave order to erect a tower in the field which is called Shinar, and in the country which is called Dura, very near to the city which men now call Babylon. They did it for these reasons; that they wished to know how high it was to the heaven, and how thick the heaven was, and how firm, or what was over it. But it happened, as was fit, that the divine power dispersed them before they could complete it, and overthrew the tower, and slew many a one of them, and divided their speech into seventy-two languages. So happens it to every one of those who strive against the divine power. No honour accrues to them thereby, but that is diminished which they before had.

§ V. But see now whether thou art desirous that we still should seek after any argument further, now we have dis-

þit æþ fohton. ic pene þeah ȝif þit ȝiet[1] uncpe poþ̃ to fomne fleah. ⁊ þæþ afþunȝe fum fpeafca up foþfæftnefſe dafa þe þit æþ ne ȝefapon. Đa cpæþ ic. Do fpa fpa ðu pille. Đa cpæþ he. Đpæt nænne mon nu ne tpeoþ ⁊ Loð fý fpa mihtiȝ ⁊ he mæȝe fýfican ⁊ ⁊ he pille. Đa cpæþ ic. Ne tpeoþ þæf nan[2] mon ðe auht pat. Đa cpæþ he. Đpæþef ænig mon pene[3] ⁊ auht fie þæf ðe Loð ðon ne mæȝe. Đa cpæþ ic. Ic hit pat ⁊ nauht nif ðæf ðe he ðon ne mæȝe. Đa cpæþ he. Fenft þu hpæþef he mæȝe ænig[4] ýfel ðon. Đa cpæþ ic. Ic pat ⁊ he ne mæg. Đa cpæþ he. Soþ ðu fegft. foþþam hit if nauht. þæf ýfel auht pæfe þonne mihte[5] hit Loð fýfican. foþþý hit if nauht. Đa cpæþ ic. Me þincþ ⁊ þu me ðpelige and ðýðefie.[6] fpa mon eilð ðeþ. lætft me hiðef ⁊ ðiðef[7] on fpa þiene puðu ⁊ ic ne mæg ut apeðian. foþþæm ðu á ymbe fticce fehft eft on ða ilcan fþþæce. þe þu æf fpæce[8] ⁊ foplætft eft ða æf ðu hi ȝeendod habbe.[9] ⁊ fehft on uncuþe. þý ic nat nu[10] hpæt þu pilt. Me þincþ ⁊ ðu hpeþefft ymbutan[11] fume punðoplice ⁊ feldcuþe fþþæce. ymbe þa anfealdnefſe þaþe ȝoðcundnefſe. Ic ȝeman[12] ⁊ þu me æf þehtefft fum punðoplic fpell. be ðam þa ðu me þehtefft ⁊ hit pæþe eall an ȝefælþa ⁊ ⁊ hehfte ȝoð. ⁊ cpæðe ⁊ ða ȝefælþa pæþon[13] on ðam[14] hehtan ȝoðe[15] fæfte. ⁊ ⁊ hehfte ȝoð pæþe Loð felf.[16] ⁊ he pæþe full ælcre ȝefælþe. and þu cpæðe ⁊ ælc ȝefæliȝ mon pæþe Loð. ⁊ eft ðu fæðeft ⁊ Loðef ȝoðnefſ[17] ⁊ hif ȝefæliȝnefſ ⁊ he felf þæt ⁊ pæþe[18] eall an. ⁊ ⁊ þonne pæþe fe hehfta ȝoð. ⁊ to þæm ȝoðe ealle þa ȝefceafta fundiaþ ðe heopa ȝecýnð healdaþ. ⁊ pilniaþ ⁊ hi[19] to cumen. ⁊ eac ðu fæðeft ⁊ te Loð peolde[20] eallþa hif ȝefceafta nið þam[21] ftcoþnoþþe[22] hif ȝoðnefſe.[23] ⁊ eac fæðeft ⁊ ealle[24] ȝefceafta hiopa ænium pillum unȝenedde him þæþon[25] unðefþeoðde.[26] ⁊ nu on laft þu fæðeft[27] ⁊ ýfel næþe nauht. ⁊ eall ðif þu ȝefehtefft to fope fpiþe ȝefceadpifice buton ælcre leafne þæðelfan. Đa cpæþ he. Đu fæðeft æf ⁊ ic þe ðpealde.[28] Ac me

[1] Bod. þit ȝif ȝet. [2] Cott. nænne. [3] Bod. þæpe. [4] ænig, deest in MS. Bod. [5] Cott. mealhte. [6] Cott. ðpelle ⁊ ðýðne. [7] Cott. læðft me hiðef ⁊ þiðef. [8] þe þu æf fpæce, desunt in MS. Bod. [9] Cott. hæbbe [10] nu, deest in MS. Cott. [11] Cott. ymbe utan. [12] Bod. ȝenam. [13] Cott. þæpen. [14] Cott. þæm. [15] Cott. ȝoode. [16] Cott. ȝood þæpe Loð. [17] Cott. ȝoodef. [18] Bod. ⁊ ⁊ he pæpe. [19] Cott. hý. [20] Cott. þolde. [21] Cott. þæm. [22] Cott. ftiopnoðie. [23] Cott. ȝoodnefſe. [24] Cott. ealla. [25] Cott. þæpen. [26] Cott. undefþiodde. [27] Cott. fæðef. [28] Bod. ⁊ þe ðpelode.

covered what we before sought. I think, however, if we again strike our words together, there may spring out some spark of truth of those things which we have not yet observed. Then said I: Do as thou wilt. Then said he: No man doubts that God is so mighty that he is able to work whatsoever he will. Then said I: No man doubts this, who knows anything. Then said he: Does any man think that there is aught which God cannot do? Then said I: I know that there is nothing which he cannot do. Then said he: Dost thou imagine that he can do any evil? Then said I: I know that he cannot. Then said he: Thou savest truly, for it is nothing. If evil were anything, then could God do it. Therefore it is nothing. Then said I: Methinks thou misleadest and deludest me, as any one does a child: thou leadest me hither and thither in so thick a wood that I cannot find the way out. For thou always, on account of some small matter, betakest *thyself* to the same argument that thou before wert speaking of, and again leavest that before thou hast ended it, and beginnest a fresh one. Therefore I know not what thou wouldest. Methinks thou revolvest about some wonderful and extraordinary argument concerning the oneness of the divine nature. I remember that thou formerly madest to me a wonderful speech, wherein thou toldest me that it was all one, happiness and the highest good: and saidst that the felicities were fixed in the highest good, and the highest good was God himself, and he was full of all happiness. And thou saidst that every happy man was a God! And again thou saidst, that God's goodness, and his happiness, and himself, that this was all one, and was, consequently, the highest good; and to this good all creatures which retain their nature tend, and are desirous to come. And moreover thou saidst, that God governed all his creatures with the rudder of his goodness; and also saidst, that all creatures of their own will, uncompelled, were subject to him. And now, at last, thou saidst that evil was nothing! And all this thou hast proved for truth very rationally, without any ambiguity. Then said he: Thou

þincþ ſelfum ꝑ ic þe nauht ne ðreloðe.[1] ac ræðe ðe ſriþe lanȝ ſpell ⁊ ſundorlic ſriþe[2] ȝeſceadlice be ðam Loðe ðe hit unc ȝeȝyfyn toȝebædon. ⁊ nu ȝet[3] ic teohhie ꝑ ic ðe hræt hreȝu[4] uncuþeſt ȝeniecce be þam ilcan Loðe. Hit is ȝecynd ðæne ȝoðcundneſſe ꝑ hio mæȝ beon unȝemenȝeð mid oþre[5] ȝeſceafta. butan oþerra ȝeſceafta fultume. ſra ſra nan oþer ȝeſceaft ne mæȝ. ne mæȝ nan oþer[6] ȝeſceaft be him ſelfum bion. ſra ſra ȝio[7] Paimenidef ſe ſceop ȝeðdoðe[8] and cræþ. Se ælmihtiȝa[9] Loð is eallra ðinȝa ieccend ⁊ he ana unaþendendlic[10] punaþ. ⁊ eallra ðara aþendendlicra[11] delt. Forþæm ðu ne ðearft nauht ſriþe ſundriȝan ðeah þe ſriman[12] æftef ðam[13] þe þe onȝunnon. ſra mid læf forða. ſra mid ma. ſræþef þe hit ȝenieccan maȝon. Ðeah þe nu ſculon maneȝa ⁊ miſtlice[14] birna and birþell ieccan. ðeah hanȝaþ upe Ælmod ealne þeȝ on þæm þe þe æftef ſyſnaþ. ne ſo þe na[15] on ða birena[16] and on birþell[17] ſor ðara leafana ſpella lufan. ac ſorþamþe[18] þe ſoldon mid ȝebeacnan[19] ða ſorþfærtnef ſe. ⁊ ſoldon ꝑ hit ſuþde to nyttre ðam ȝeheþendum.[20] Ic ȝemunde nu mihte[21] þæf ſifan Platones lara ſuma. hu he cræþ. ꝑ[22] ſe mon ſe þe birþell ſeȝȝan[23] ſolde. ne ſceolde ſon on to unȝelic birþell ðæne ſſiæce ðe he ðonne ſſiecan ſolde. ac ȝeheon[24] nu ȝeſylðelice hræt ic nu ſſiecan ille. ðeah hit þe ȝeſyſn æft unnyt ðuhte. hræþer þe ſe ende abet lician ille ⁊.

§ VI.[1] Onȝan ða ſinȝan. ⁊ cræþ. Leræliȝ bi þe mon. þe mæȝ ȝeſeon. ðone hluttran æpellm. ðær hehſtan ȝoðef. ⁊ of him ſelfum. apeoſſan mæȝ. ða dioſtro hi Modef. Se ſculon ȝet of ealðum leafum ſpellum ðe ſum birþell ieccan. Hit ȝelamp ȝio. ꝑ te an heaſſepe. pæf on ðæne þeoðe.[25] þe Thracia hatte. ſio pæf on Lyrica mice. ſe heaſſepe paf ſriþe. unȝeſinæȝlice ȝoð.[26] þæf nama pæf Orfeuf. he hæfðe an ſriþe ænlic pif. ſio pæf haten Cuþýðice. þa onȝann[27] monn ſeccan. be þam heaſſepe. ꝑ he mihte heaſſian ꝑ ſe puða[28] paȝoðe. ⁊ ða ſtanaf

[1] Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

[1] Cott. ðrelle. [2] Cott. ⁊ ſriþe. [3] Cott. ȝiet. [4] Cott. hruȝu. [5] Cott. oþra. [6] Cott. oþru. [7] ȝio, deest in MS. Cott. [8] Cott. ȝiddoðe. [9] Cott. ælmihtiȝa. [10] Cott. unanþendendlic. [11] Cott. et Bod. anpendendlicra. [12] Cott. ſyſnen. [13] Cott. þæm. [14] Cott. miſlica. [15] Cott. no. [16] Cott. birna. [17] Cott. ou þa birpel. [18] Cott. ſorþæm þe. [19] Cott. beenan. [20] Bod. ȝeheþendon. [21] Cott. þýhte. [22] Cott. ꝑ te. [23] Cott. ſeccan. [24] Cott. ȝeheþ. [25] Cott. þiode. [26] Cott. ȝoob. [27] Cott. onȝon. [28] Cott. puðu.

saidst just now that I deceived thee; but methinks that I have not deceived thee, but have stated to thee a very long and wonderful argument, very rationally, concerning that God to whom we some time ago prayed: and I still intend to teach thee something unknown concerning the same God. It is the nature of the divinity, to be able to exist unmixed with other beings, without the help of other beings, in such a way as nothing else is capable of. No other thing is able to exist of itself. Thus formerly Parmenides the poet sung, and said: The Almighty God is ruler of all things, and he alone remains unchangeable, and governs all changeable things. Therefore thou needest not greatly wonder, when we are inquiring concerning what we have begun, whether we may prove it with fewer words, or with more. Though we should produce many and various examples and fables, yet our mind always hangs on that which we are inquiring after. We do not betake ourselves to examples and fables, for love of fictitious speeches, but because we desire therewith to point out the truth, and desire that it may be useful to the hearers. I called to mind just now some instructions of the wise Plato, how he said that the man who would relate a fable, should not choose a fable unlike the subject of his discourse. But hear now patiently what I shall further say, though it formerly appeared to thee unprofitable, whether the end may better please thee.

§ VI. He began then to sing, and said: Happy is the man who can behold the clear fountain of the highest good, and can put away from himself the darkness of his mind! We will now from old fables relate to thee a story. It happened formerly that there was a harper in the country called Thrace, which was in Greece. The harper was inconceivably good. His name was Orpheus. He had a very excellent wife, who was called Eurydice. Then began men to say concerning the harper, that he could harp so that the wood moved, and the

hi ꝛcẏꝑeƀon.[1] ꝓoꝛ ƿam ꝛꝑeȝe. ⁊ ꝑilƀ ƀeoꝛ.[2] ƿæꝛ ꝑolƀon to ꝺꝑnan. ⁊ ꝛcanƀon.[3] ꝛꝑilce hi ꝛamie[4] ƿæꝓon. ꝛꝑa ꝛcille. ðeah hi men. oððe hunꝺaſ. ꝑiꝓ eoƀon. ꝑ hi hi na ne onꝛcunebon. ða ƿæƀon hi. ꝑ ðæꝛ heappeꝓeꝛ ꝑiꝛ. ꝛceolƀe acpelan. ⁊ hꝺe ꝛaꝑle. mon ꝛceolƀe. læƀon[5] to helle. ða ꝛceolƀe ꝛe heaꝑꝑeꝓe. ꝓeoꝓꝑan ꝛꝑa ꝛaꝑiȝ. ꝑ he ne mihte. on ȝemonȝ oꝓꝓum mannum ƀꝺon. ac teah to ꝑuƀa. ⁊ ꝛæt on ƿæm muntum. æȝƀeꝓ ȝe ðæȝeꝛ. ȝe nihteꝛ. ꝓeoꝓ ⁊ heappoƀe. ꝑ ꝑa ꝑuƀaꝛ ƀiꝛoƀon. ⁊ ða ea ꝛtoƀon. ⁊ nan heoꝓt. ne onꝛcunoƀe. nænne leon. ne nan haꝓa. nænne hunƀ. ne nan neat. nẏꝛte nænne anƀan. ne nænne eȝe. to oꝓꝓum. ꝓoꝛ ƿæꝓe miꝓhte[6] ðæꝛ ꝓoneꝛ. Ða ðæm heappeꝓe ꝑa ꝑuhte. ꝑ hine ꝑa.[7] naneꝛ ðinȝeꝛ ne lẏꝛte on ðiꝛꝛe ꝓoꝓulƀe. ða ꝑohte he. ꝑ he ꝓolƀe ȝeꝛecan. helle Ꝺoƀu.[8] ⁊ onȝinnan him. oleccan miƀ hiꝛ heaꝓeꝓan. ⁊ biƀƀan ꝑ. hi him aȝeaꝓan.[9] eꝛt hiꝛ ꝑiꝛ. Ða he ꝑa ðiƀeꝓ com. ꝑa ꝛceolƀe cuman. ƿæꝓe helle hunƀ. onȝean hine. ƿæꝛ nama ƿæꝛ Lꝺuꝓuꝓ.[10] ꝛe ꝛceolƀe habban. ꝓꝓo heaꝓƀu. ⁊ onȝan ꝓæȝeman.[11] miƀ hiꝛ ꝛteoꝓte. ⁊ ꝓleȝan[12] ꝑiꝓ hine. ꝓoꝛ hiꝛ heappunȝa. Ða ꝑaꝛ ðæꝓ eac. ꝛꝑiꝓe eȝeꝑhc ȝeatꝓeaꝓƀ. ðæꝛ nama ꝛceolƀe beon[13] Lapon. ꝛe hæꝓƀe eac ðꝓo heaꝓƀu. ⁊ ꝛe[14] ƿæꝛ ꝛꝑiꝓe opeald. Ða onȝan[15] ðe[16] heappeꝓe. hine biƀƀan. ꝑ he hine ȝemunƀbẏꝛƀe. ꝑa hꝓile ðe he ƿæꝓ ƿæꝓe. ⁊ hine ȝeꝛunƀne. eꝛt ꝑanon bꝓohte. ða ȝehet he him ꝑ. ꝓoꝓ-ƿæm he ƿæꝛ oꝑlẏꝛt.[17] ðæꝛ ꝛeldcuꝑan ꝓoneꝛ. Ða eoƀe he ꝛuꝑꝑon oꝑ he ȝemette.[18] ða ȝꝑaman Tẏƀena.[19] ðe ꝓolcꝛce men. hataꝑ Papcaꝛ. ða hi ꝛecȝaꝑ. ꝑ on nanum men. nẏton nane aꝓe. ac ælcum menn. ꝓꝓecan[20] be hiꝛ ȝeꝓẏꝑhtum. ða hi ꝛecȝaꝑ. ꝑ pealƀan.[21] ælceꝛ monneꝛ ꝓẏꝑƀe. ða onȝann[22] he biƀƀan. hꝓoꝓa[23] miltꝛe.[24] ꝑa onȝunnon hi ꝑepan miƀ him. Ða eoƀe he[25] ꝛuꝑꝑon.[26] ⁊ him uꝓnon ealle hellꝑaꝓan onȝean. ⁊ læƀƀon hine. to hꝓoꝓa cẏmnȝe.[27] ⁊ onȝunnon ealle ꝓꝓecan miƀ him. ⁊ biƀƀan ðæꝛ ꝑe he bæƀ. Anƀ ꝑ unꝛtille hꝓeol. ðe Ixion ꝓæꝛ[28] to ȝebunƀen. Lauta[29] cẏmnȝ ꝓoꝛ hiꝛ ꝛcẏlƀe. ꝑ oꝓꝛoƀ. ꝓoꝛ hiꝛ heaꝓꝓunȝa. Anƀ Tantaluꝛ ꝛe cẏmnȝ. ðe on ðiꝛꝛe ꝓoꝓulƀe. un-

[1] Bod. hiꝓȝeƀon. [2] Cott. ꝑilƀu ƀiop. [3] Cott. ꝛtonƀan. [4] Cott. tamu. [5] Cott. læƀan. [6] Cott. mepȝƀe. [7] ꝑa, deest in MS. Cott. [8] Bod. ȝatu. [9] Cott. aȝeꝓan. [10] Bod. Ꝺꝛuepnuꝓ. Cott. Lepuepueꝓuꝓ. [11] Cott. onꝓæȝman. [12] Bod. pleiȝan. [13] Cott. bion. [14] ꝛe, deest in MS. Cott. [15] Cott. onȝon. [16] Cott. ꝛe. [17] Bod. onlẏꝛt. [18] Cott. mette. [19] Cott. mettena. [20] Cott. ꝑꝑecen. [21] Cott. ꝑalƀen. [22] Cott. onȝon. [23] Cott. heoꝓa. [24] Cott. bliꝛꝛe. [25] Bod. hi. [26] Cott. ꝛuꝑꝑup. [27] Cott. cunnnȝe. [28] ꝓæꝛ, deest in MS. Bod. [29] Cott. Leuita.

stones stirred themselves at the sound, and wild beasts would run thereto, and stand as if they were tame; so still, that though men or hounds pursued them, they shunned them not. Then said they, that the harper's wife should die, and her soul should be led to hell. Then should the harper become so sorrowful that he could not remain among other men, but frequented the wood, and sat on the mountains, both day and night, weeping and harping, so that the woods shook, and the rivers stood still, and no hart shunned any lion nor hare any hound; nor did cattle know any hatred, or any fear of others, for the pleasure of the sound. Then it seemed to the harper that nothing in this world pleased him. Then thought he that he would seek the gods of hell, and endeavour to allure them with his harp, and pray that they would give him back his wife. When he came thither, then should there come towards him the dog of hell, whose name was Cerberus; he should have three heads, and began to wag his tail, and play with him for his harping. Then was there also a very horrible gatekeeper, whose name should be Charon. He had also three heads, and he was very old. Then began the harper to beseech him that he would protect him while he was there, and bring him thence again safe. Then did he promise that to him, because he was desirous of the unaccustomed sound. Then went he farther, until he met the fierce goddesses, whom the common people call Parcæ, of whom they say, that they know no respect for any man, but punish every man according to his deeds; *and* of whom they say, that they control every man's fortune. Then began he to implore their mercy. Then began they to weep with him. Then went he farther, and all the inhabitants of hell ran towards him, and led him to their king; and all began to speak with him, and to pray that which he prayed. And the restless wheel which Ixion the king of the Lapithæ was bound to for his guilt; that stood still for his harping. And Tantalus the king, who in this world was immoderately

ȝemetlice ȝiſſe pæſ. ⁊ him þæp ꝥ ilce. ẏ̌el ſẏlixðe.[1] þæſ ȝiſepneſſe. he ȝeſtilðe. And ſe Uulcop.[2] ſceolde ſoplætan. ꝥ he ne ſlæt. þa liſſe Tẏtieſ. ðæſ cẏninȝeſ.[3] þe hine æp. mid þẏ pitnoðe. And eall heillapa. pitu ȝeſtildon. þa hpile ðe he beſoþan þam cẏninȝe heapoðe. Ða he þa lanȝe. ⁊ lanȝe heap-poðe. þa clipoðe.[4] ſe hellþapana cẏninȝ. ⁊ cpæþ. Utun[5] aȝiſan. þæm eſne hiſ piſ. ſoþþam[6] he hi. hæfþ ȝeeapnoð.[7] mid hiſ heappunȝa. Bebeað him ða. ðæt he ȝeapa piſte.[8] ꝥ he[9] hine næſſe. unðeþbæc ne beſape. ſiþþan[10] he pononpeaþð[11] pæſe. ⁊ ræðe. ȝif he hine unðeþbæc beſape. ꝥ he ſceolðe. ſoplætan þæt piſ. Ac ða luſe mon mæȝ ſpiſe uneaſe. oððe na[12] ſoþbeoðan. þila pei[13] hpæt Oþſeuſ þa. læðde hiſ piſ mið him. oþþe he com. on ꝥ ȝemæſte. leohteſ ⁊ þeoſtpo. þa eoðe ꝥ piſ æftep him. ða he ſoþþ[14] on ꝥ leoht com. ða beſeah he hine unðeþbæc. þiþ ðæſ piſeſ. þa loſeðe[15] heo[16] him ſona. Ðaſ leaſan[17] ſpell. læſaþ ȝehpilene man. þaſa þe pilnaþ. helle þioſtþa.[18] to ſhonne. ⁊ to þæſ ſoþeſ.[19] ȝoðeſ liohte. to cumenne[20] ꝥ he hine ne beþio. to hiſ ealðum[21] ẏ̌ſelum. ſpa ꝥ he hi eſt. ſpa ſullice ſullſtemme. ſpa he hi æſ ðẏ̌ðe. ſoþþam[22] ſpa hpa ſpa. mið ſullon[23] pillan. hiſ Mod pent. to ða ẏ̌ſlum. þe he æſ ſoþlet. ⁊ hi ðonne ſulſtemeþ. and he him ponne. ſullice liciaþ. ⁊ he hi næſſe. ſoplætan ne þencþ. ponne ſoþlẏ̌ſt he. eall hiſ æſiþan ȝoð.[24] buton he hit eſt ȝebete :· Ðeſ endað nu. ſeo ðȝiðde boc Boetieſ. and on-ginþ ſeo ſeoſſe :·

CAPUT XXXVI.[k]

§ 1. ÐÆ ſe Firðom ða þiſ leoþ ſpiſe luſtbæſlice ⁊ ȝeſceað-piſlice aſunȝen hæfðe. þa hæfðe ic þa ȝet[25] hpæt[26] hpeȝa[27] ȝe-mẏnð on minum Mode þæſe unſotneſſe þe ic æſ hæfðe. ⁊ cpæþ. Eala Firðom. þu þe eaſt boða and ſoþþẏ̌nel[28] ðæſ ſoþan leohteſ. hu punðoſlic me ðincþ ꝥ ꝥ þu me þecſt. ſoþþæm ic

[k] Boet. lib. iv. prosa 1.—Hæc cum Philosophia dignitate, &c.

[1] Cott. ſilxðe. [2] Cott. ulcop. [3] Bod. cẏnniȝ. [4] Cott. cleopoðe. [5] Cott. puton. [6] Cott. ſoþþæm. [7] Cott. ȝeeapnað. [8] Cott. ȝeaſe piſte. [9] he, deest in MS. Bod. et Cott. [10] Bod. ſoþþam. [11] Cott. þonanpeaþð. [12] oðþe na, desunt in MS. Bod. [13] Cott. þeila pei. [14] Cott. ſuþþum. [15] Cott. loſaðe. [16] Cott. hio. [17] leaſan, deest in MS. Cott. [18] Cott. þioſtpo. [19] Cott. ſo þan. [20] Cott. cumanne. [21] Cott. ealðan. [22] Cott. ſoþþæm. [23] Cott. ſulle. [24] Cott. ȝoob. [25] Cott. ȝiet. [26] Cott. hpẏlc. [27] Cott. hpuȝu. [28] Cott. ſoþeſẏ̌nel.

greedy, and whom that same vice of greediness followed there; he became quiet. And the vulture should cease, so that he tore not the liver of Tityus the king, which before therewith tormented him. And all the punishments of the inhabitants of hell were suspended, whilst he harped before the king. When he long and long had harped, then spoke the king of the inhabitants of hell, and said: Let us give the man his wife, for he has earned her by his harping. He then commanded him that he should well observe that he never looked backwards after he departed thence, and said, if he looked backwards, that he should lose the woman. But men can with great difficulty, if at all, restrain love! Well-away! what! Orpheus then led his wife with him till he came to the boundary of light and darkness. Then went his wife after him. When he came forth into the light, then looked he behind his back towards the woman. Then was she immediately lost to him. This fable teaches every man who desires to fly the darkness of hell, and to come to the light of the true good, that he look not about him to his old vices, so that he practise them again as fully as he did before. For whosoever with full will turns his mind to the vices, which he had before forsaken, and practises them, and they then fully please him, and he never thinks of forsaking them: then loses he all his former good, unless he again amend it! Here ends the third book of Boethius, and begins the fourth.

CHAPTER XXXVI.

§ I. When Wisdom had very delightfully and wisely sung this lay, then had I as yet some little remembrance in my mind of the sorrow which I formerly had, and said: O Wisdom, thou who art the messenger and forerunner of the true light, how wonderful does that appear to me which thou

onzite þætte eall ꝑ ðu me æꝑ ꝑeahtezꝑt me ꝑeahte[1] Zoð ðuꝑh þe. ⁊ ic hit ꝑiꝑte[2] eac æꝑ be ꝑumum ðæle. ac me hæꝑðe ꝑiox unꝑotnez ameꝑꝑeðne. ꝑ ic hit hæꝑðe nið ealle ꝑoꝑziten. ⁊ ꝑ iꝑ eac minꝑe unꝑotnezꝑe ꝑe mæꝑta ðæl. ꝑ ic ꝑunðꝑiꝑe ꝑoꝑhꝑý ꝑe zoða[3] Zoð læte æniz ýꝑel beon.[4] oððe zif hit ꝑeah bion[5] ꝑcýle. ⁊ he hit zeþaꝑian ꝑile. ꝑoꝑ hꝑý he hit ðonne[6] ꝑona ne ꝑꝑecce.[7] Uꝑæt ꝑu mihte[8] ðe relꝑ onzitan ꝑ ꝑ iꝑ to ꝑunꝑmanne. ⁊ eac oþeꝑ ðinz.[9] me ꝑinch zet[10] maꝑe ꝑunðoꝑ. ꝑ iꝑ ꝑ te ðýꝑi[11] ⁊ unꝑihtꝑiꝑnez nu ꝑiccaꝑ oꝑeꝑ ealne[12] niðdan eaꝑð. ⁊ ꝑe ⁊ifdom ⁊ eac oþꝑe cꝑæftaꝑ næbbaþ nan loꝑ ne nænne peoꝑꝑcꝑe on ðiꝑꝑe poꝑulde. ac hizaþ ꝑoꝑꝑepene ꝑꝑa ꝑꝑa meox[13] unðeꝑ ꝑeltune. ⁊ ýꝑele men on ælcum lande ꝑuðon nu ꝑýꝑꝑe. ⁊ ða zoðan habbaþ maniȝꝑealð ꝑitu. Uꝑa mæȝ ꝑoꝑbæꝑan ꝑ he ꝑ ne ꝑioꝑize ⁊ ꝑꝑýlcꝑe pæꝑte ne ꝑunðꝑize. ꝑ te æꝑꝑe ꝑꝑýlc ýꝑel ȝeꝑýꝑþan ꝑceolde unðeꝑ ðæꝑ ælmihtizan Zoðeꝑ anꝑealde. nu ꝑe ꝑiton ꝑ he hit ꝑat. ⁊ ælc zoð[14] ꝑile. Ða cꝑæþ he. Uiꝑ hit ꝑꝑa iꝑ ꝑꝑa ðu ꝑeȝꝑt. ðonne iꝑ ꝑæt eȝeꝑlicꝑe ðonne æniz oþeꝑ bꝑoȝa. ⁊ iꝑ endeleaꝑ ꝑunðoꝑ. ðam[15] ȝelicoꝑt ꝑe on ꝑumeꝑ cýnnizeꝑ hiꝑeðe ꝑien ȝýldenu ꝑatu ⁊ ꝑýlꝑꝑenu[16] ꝑoꝑꝑepen. ⁊ ꝑheopenu mon peoꝑþize. Uit niꝑ no[17] ꝑꝑa ꝑꝑa ꝑu penꝑt. ac ziꝑ ðu eall ꝑ ȝemunan ꝑilt ꝑ ꝑe æꝑ ꝑꝑꝑæcon. nið ðæꝑ Zoðeꝑ ꝑultune. ðe ꝑe nu ýmbe[18] ꝑꝑꝑecaþ. ðonne mihte[19] ꝑu onzitan ꝑ ꝑa zoðan bioꝑ[20] ꝑimle pealðende. ⁊ ꝑa ýꝑelan nabbaþ nænne anꝑeald.[21] ⁊ ꝑ ða cꝑæftaꝑ ne bioþ næꝑꝑe buton heꝑniȝe. ne buton eðleane. ne ꝑa unþeapaꝑ næꝑꝑe ne bioþ unꝑitnoðe. Ac ꝑa zoðan[22] bioþ ꝑimle ȝeꝑælizе. ⁊ ꝑa ýꝑelan unȝeꝑælizе. Ic ðe mæȝ eoꝑian ðæꝑ ꝑꝑiꝑe maneȝa biꝑna[23] ꝑa ðe maȝon ȝeꝑhýꝑnian.[24] to ꝑam[25] ꝑ ꝑu naꝑt hꝑæt ꝑu lænȝ ꝑioꝑize. Ac ic ðe pille nu ziet ȝeꝑæcan ðone peȝ ꝑe ðe ȝelæt to ꝑæꝑe heoꝑenlican býꝑiȝ. ðe ꝑu æꝑ oꝑ come. ꝑiððan ꝑu onzitꝑt ꝑuꝑh ninc laꝑe hꝑæt ꝑio ꝑoꝑe ȝeꝑælþ biþ. ⁊ hꝑæꝑ hio biþ. Ac ic ꝑceal æꝑeꝑt ðu Moð ȝeꝑiꝑenan.[26] ꝑ hit mæȝe hit þý eþ up ahebban æꝑ ðon hit ꝑleoȝan onzinne on ða healneꝑꝑe. ꝑ hit mæȝe hal ⁊ oꝑꝑoꝑȝ ꝑleoȝan to hiꝑ eaꝑðe. ⁊ ꝑoꝑlætan ælce þaꝑa ȝeðeꝑeðneꝑꝑa ðe hit nu ꝑꝑoꝑaþ.

[1] Bod. mihte. [2] Cott. ꝑiꝑꝑe. [3] Cott. ȝooða. [4] Cott. bion. [5] bion, deest in MS. Bod. [6] þonne, deest in MS. Cott. [7] Cott. ꝑꝑecce. [8] Cott. mealht. [9] Cott. þinȝ. [10] Cott. ȝiet. [11] Cott. ðýꝑiȝ. [12] Cott. eallne. [13] Cott. mox. [14] Cott. ȝoð. [15] Cott. þæm. [16] Cott. relꝑꝑenu. [17] Cott. Niꝑ hit no. [18] Cott. embe. [19] Cott. mealht. [20] Cott. beoð. [21] Cott. anꝑalð. [22] Cott. ȝooðan. [23] Cott. biꝑena. [24] Bod. ȝeꝑhýmiȝan. [25] Cott. to þon. [26] Cott. ȝeꝑeþeꝑan.

declarest to me! Therefore I am persuaded that all which thou before saidst to me, God said to me through thee! And I also knew it before in some measure; but this sorrow had distracted me, so that I had entirely forgotten it. And this, besides, is the chief part of my unhappiness, that I wonder why the good God should suffer any evil to exist: or, if it yet must exist, and he wills to permit it, why he then does not speedily punish it. Indeed, thou mayest thyself know that this is to be wondered at. And also another thing seems to me even a greater wonder, that is, that folly and wickedness now reign over all the middle-earth, and wisdom and also other virtues have no praise nor any honour in this world, but lie despised like dirt on a dunghill: and in every land wicked men are now honoured, and the good have manifold punishments. Who can forbear lamenting and wondering at such a marvel, that ever such evil should take place under the government of Almighty God, when we know that he sees it, and wills all good. Then said he: If it is as thou sayest, then is this more dreadful than any other prodigy, and is endless wonder: most like to this, that in a king's court gold and silver vessels should be despised, and men should esteem wooden *ones*. It is not as thou supposest. But if thou wilt call to mind all that which we have before said, then, with the help of God, concerning whom we are now speaking, thou wilt be able to understand that the good are always powerful, and the wicked have no power; and that virtues are never without praise or without reward, nor are vices ever unpunished; but the good are always happy, and the wicked unhappy. I can show thee very many examples of this which may encourage thee, so that thou mayest not know what thou any longer shouldest lament. But I will now teach thee the way which will lead thee to the heavenly city, whence thou formerly camest, since thou knowest through my instruction what the true happiness is, and where it is. But I must first give wings to thy mind, that it may the sooner raise itself up, before it begins to fly on high; in order that it may, sound and untroubled, fly to its native country, and leave behind it every one of the troubles

ꝛıꝛꝺe him on mınum hꝛıæðþæne. þocꝛıȝe him on mınne þeȝ. ıc bıo hıꝛ laꝺþıop :·[1]

§ II.[1] Ða ꝑe ⁊ıꝛðom þa ðıꝛ ꝛpell apeht[2] hæꝛðe. þa onȝann he eꝛt ꝛınȝan ⁊ cpæþ. Ic hæbbe ꝛıþe ꝛþıꝛte ꝑeþepa. ꝓ ıc mæȝ ꝓhoȝan oꝓep ðone hean hlıoꝓ þ.ep heoꝓoneꝛ. Ac þæp ıc nu moꝛte þın Moð ȝeꝛıþeꝛıȝan mıð þam ꝛıþeꝛum. ꝓ þu mihteꝛt mıð me ꝓhoȝan. þonne mıht ðu oꝓepꝛıon ealle þaꝛ eoꝛþlıcan þınȝ. Liꝛ þu mihteꝛt ðe ꝓhon oꝓep þam þoðoꝛþe. ðonne mihteꝛt þu ȝeꝛıon þa polcnu unꝺep þe. ⁊ mihteꝛt þe ꝓhoȝan oꝓep þam ꝑẏꝛe þe ıꝛ beꝛpux þam þoðoꝛþe ⁊ þæꝛþe lẏꝛte. ⁊ mihteꝛt þe ꝑeþan mıð þæꝛþe ꝛunnan beꝛpẏx þam tunȝum. ⁊ ðonne þeoꝛþan on þam þoðoꝛþe. ⁊ ꝛıððan to þam cealðan ꝛtıoꝛþan þe þe hataþ ðatuþneꝛ ꝛteoꝛþa. ꝛe ıꝛ eall ıꝛıȝ. ꝛe þanðþaþ oꝓep oꝓþum ꝛteoꝛþ-þum uꝓoꝛ ðonne æmıȝ oþeꝛ tunȝol. ꝛıððon þu ðonne ꝓoꝛþ oꝓep þone biꝛt aheꝓoð. ðonne biꝛt þu buꝓan ðam ꝛþıꝛtan þoðoꝛþe. ⁊ lætꝛt þonne behınðan þe þone helıꝛtan heoꝓon. ꝛıððan ðu mihꝛ habban ðınne bæl ðæꝛ ꝛoþan leohtꝛeꝛ. þæp þıeꝛaþ an cẏnınȝ ꝛe hæꝓ anpealð eallþa oþþa cẏnınȝa. ꝛe ȝemeꝛaþ ðone bþıðel. ⁊ ꝓ pealðleþeꝛ ealleꝛ ẏmbhpeoꝛþtaꝛ heoꝓeneꝛ ⁊ eoꝛþan. ꝛe an ðema ıꝛ ȝeꝛtæþþıȝ ⁊ beoþıht. ꝛe ꝛtıoꝛþ þam hþæðþæne eallþa ȝeꝛceaꝛta. Ac ȝıꝛ þu æꝛþe cẏmꝛt on þone þeȝ ⁊ to ðæꝛe ꝛtoꝛe þe ðu nu ȝeot ꝓoꝛȝıten haꝛꝛt. þonne þılt þu cꝛeꝛan. Ðıꝛ ıꝛ mın þıht eþel. hıonan ıc þaꝛ æꝛ cumen. ⁊ hıonon ıc þaꝛ acennes. heꝛ ıc þılle nu ꝛtanðan ꝑæꝛte. nelle ıc nu næꝛþe hıonon. Ic þat þeah ȝıꝛ ðe æꝛþe ȝeꝑẏþ ꝓ þu þılt oððe moꝛt eꝛt ꝓunðıan þaþa þıoꝛtþa ðıꝛꝛe poꝓulðe. þonne ȝeꝛıhꝛt ðu nu þa unþıhtıꝛıȝe ⁊ cẏnınȝa ⁊ ealle þa oꝓeȝmoðan þıcan bıon ꝛþıþe unmihtıȝe ⁊ ꝛþıþe eaȝme þȝeccan. þa ılcan ðe þıꝛ eaȝme ꝓolc nu heaꝓðoꝛt onðnæt :·

§ III.[m] Ða cpæþ ıc.[3] Ɛala ⁊ıꝛðom. micel ıꝛ ꝓ ⁊ punðoꝓlıc ꝓ þu ȝehætꝛt. ⁊ ıc eac nauht ne tpeoȝe ðat ðu hıt mæȝe ȝe-læꝛtan. Ac ıc þe halꝛıȝe ꝓ þu me no lenȝ ne lette.[4] ac ȝetæc me þone þeȝ. ꝓoꝓþæm þu mihꝛ onȝıtan ꝓ me lẏꝛt þæꝛ þeȝeꝛ. Ða cpæþ he. Ðu ꝛcealt æþeꝛt onȝıtan ꝓ þa ȝoðan habbaþ ẏmle anpealð. anð þa ẏꝓelan næꝛþe nænne. ne nænne cþæꝛt. ꝓoꝛ-þam hıoꝛa nan ne onȝıt ꝓ te. ȝoð[5] ⁊ ẏꝓel bıoþ ꝛımle ȝepınnan.

[1] Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres, &c.

[m] Boet. lib. iv. prosa 2.—Tum ego, Papæ, inquam, &c.

[1] Cott. laðþeop. [2] Cott. apealht. [3] ıc, deest in MS. Cott. [4] Bod. læðe. [5] Cott. ȝooð.

which it now endures. Let it sit in my chariot, *and* be conducted in my path; I will be its guide.

§ II. When Wisdom had ended this speech, then began he again to sing, and said: I have very swift wings, so that I can fly over the high roof of heaven. But I must furnish thy mind with wings, that thou mayest fly with me: then mayest thou look down upon all these earthly things. When thou art able to fly over the sky, thou mayest behold the clouds under thee, and mayest fly over the fire which is between the sky and the air; and mayest go with the sun between the stars, and then be in the sky, and afterwards near the cold star which we call Saturn's star. It is all icy. It wanders above other stars, higher than any other heavenly body. After thou art elevated far above it, then wilt thou be above the swift sky, and wilt leave behind thee the highest heaven. After this thou mayest have thy portion of the true light. There reigns one king who has power over all other kings. He regulates the bridle and the rein of all the circuit of heaven and earth. The only judge is steadfast and bright. He directs the chariot of all creatures. But if thou ever comest into the path, and to the place which thou hast now forgotten, then wilt thou say: This is my proper country: hence I formerly came, and hence was I born: here I will now stand fast; I will never *go* hence! But, I wot, if it ever happen to thee that thou wilt or must again explore the darkness of this world, then wilt thou observe unjust kings, and all the proud rich, to be very feeble, and very wretched exiles: the same whom this miserable people now most dreads!

§ III. Then said I: O Wisdom, great is that and wonderful which thou dost promise, and I, moreover, doubt not that thou canst perform it! But I beseech thee that thou wouldest not any longer hinder me, but teach me the way, for thou mayest perceive that I am desirous of the way. Then said he: Thou must first understand that the good always have power, and the wicked never *have* any, nor any ability; for none of them comprehends that good and evil are always

ȝiᵹ þa ȝoðan[1] ðonne ꝑimle habbaþ anpealð.[2] þænne nabbaþ þa ẏ̌ᵹelan næᵹþe nænne ꝓoꝑþam[3] ꝑ ȝoð and ꝑ ẏ̌ᵹel ꝑint ꝑꝑiþe unᵹamꝑꝑæðe. Ac ic ðe polde ᵹet[4] be æᵹþꝑum ðaꝑa hꝑæt hꝑeᵹa[5] ᵹꝑeotolor ᵹeꝑeccan. ꝑ ðu mæᵹe þý bet ᵹelẏ̌ꝑan[6] ðe ic þe oꝑꝑe hꝑile ꝑecce þe þam[7] oꝑꝑum. oꝑꝑe hꝑile be þam[8] oðꝑum. Tꝑa ðinᵹ ꝑindon þe ælcer monner inᵹeþanc[9] toxundaþ. ꝑ ir ꝑonne ꝑilla ⁊ anpealð.[10] ᵹiᵹ ðonne hꝑæm þaꝑa tꝑeᵹa hꝑæþeꝑer[11] ꝑana biþ. ðonne ne mæᵹ he nið þam[12] oþþum nan ꝑuht ꝑiemman.[13] ꝓoꝑþam[14] nan nẏ̌le onᵹinnan ꝑ ꝑ he nele.[15] butan he neðe[16] ᵹcẏ̌le. ⁊ þeah he eall ꝑille. he ne mæᵹ. ᵹiᵹ he þær ꝑinᵹer anpealð[17] næᵹþ. be þæm þu miht[18] ᵹꝑeotole onᵹitan. ᵹiᵹ þu ænne[19] mon ᵹerihꝑt ꝑillman[20] þær þe he næᵹþ. ꝑ þam biþ anpealð ꝑana.[21] Ða cꝑæþ ic. Dæt ir ᵹoþ. ne mæᵹ ic þær oþþacan. Ða cꝑæþ he. Liᵹ þu ꝑonne hꝑæne[22] ᵹerihꝑt[23] þe mæᵹ ðon ꝑ ꝑ he ðon ꝑile. ne þe ðonne nauht ne tꝑeoþ ꝑ ꝑe hæbbe anpealð. Ða cꝑæþ ic. Ne tꝑeoþ me þær nauht. Ða cꝑæþ he. Elc mon biþ pealdenð þær þe he pelt. næᵹþ he nanne anpealð þær þe he ne pelt. Ða cꝑæþ ic. Dær ic eom ᵹeþaᵹa. Ða cꝑæþ he. Cꝑæþeꝑ þu nu ᵹet[24] mæᵹe ᵹemunan ꝑ ic þe æꝑ þe hehte.[25] ꝑ þar ꝑ te ælcer monner inᵹeþanc ꝑilnaþ to þæꝑe ꝓoꝑan ᵹeꝑælþe to cumenne.[26] ðeah he unᵹelice hiopa eaꝑniᵹe.[27] Ða cꝑæþ ic. Dæt ic ᵹeman. ᵹenoᵹ ꝑꝑeotole me ir ꝑ ᵹeꝑæd. Ða cꝑæþ he. Uemunꝑt þu ꝑ ic þe æꝑ[28] ꝑæðe ꝑ hit þæꝑe eall an ᵹoð[29] ⁊ ᵹeꝑælꝑa. ꝑe þe ᵹeꝑælꝑa ꝑecð. he ꝑecþ ᵹoð.[30] Ða cꝑæþ ic. Ic hæbbe ᵹenoᵹ ꝑeꝑte on ᵹemẏ̌nðe. Ða cꝑæþ he. Calle men ᵹe ᵹoðe[31] ᵹe ẏ̌ꝑele pilnaþ to cumanne to ᵹoðe.[32] þeah hi hiꝑ miꝑtlice[33] pillniᵹen.[34] Ða cꝑæþ ic. Dæt ir ꝓoꝑ ꝑ þu ꝑeᵹꝑt. Ða cꝑæþ he. Uenoᵹ ꝑꝑeotol ꝑ ir ꝑ te ꝓoꝑ þý ꝑint ᵹoðe men ᵹoðe.[35] ðe hi ᵹoð[36] ᵹemetaþ. Ða cꝑæþ ic. Uenoᵹ open hit ir. Ða cꝑæþ he. Ða ᵹoðan[37] beᵹitaþ ꝑ ᵹoð[38] ꝑ hi ꝑillnaþ. Ða cꝑæþ ic. Spa me ꝑinceþ. Ða cꝑæþ he. Ða

[1] Cott. ᵹoodan. [2] Cott. anpalð. [3] Cott. ꝓoꝑþæm. [4] Cott. ᵹiet. [5] Cott. hꝑuᵹu. [6] Cott. ᵹeleꝑan. [7] Cott. þæm. [8] Cott. þæm. [9] Cott. inᵹeþonc. [10] Cott. anpalð. [11] Cott. hꝑæðꝑeꝑ. [12] Cott. þæm. [13] Cott. ꝑullꝑemman. [14] Cott. ꝓoꝑþæm. [15] Cott. nẏ̌le. [16] Bod. ne. [17] Cott. anpalð. [18] Cott. mealht. [19] Cott. ænᵹne. [20] Cott. pilman. [21] Cott. an palðer pana. [22] Cott. hpone. [23] Bod. ᵹerihꝑt. [24] Cott. ᵹiet. [25] Cott. pealhte. [26] Cott. cumanne. [27] Cott. eapmen. [28] æꝑ, deest in MS. Cott. [29] Cott. ᵹood. [30] Cott. ᵹood. [31] Cott. ᵹood. [32] Cott. ᵹood. [33] Cott. miꝑlice. [34] Cott. pilmen. [35] Cott. ᵹoode. [36] Bod. ᵹoðe. [37] Cott. ᵹoodan. [38] Cott. ᵹood.

enemies. If, therefore, the good always have power, then the wicked never have any, because good and evil are very incongruous. But I would inform thee somewhat more distinctly concerning each of them, that thou mayest the better believe what I shall sometimes tell thee concerning the one, and sometimes concerning the other. There are two things which every man's intention requires, that is, will and power. If, therefore, there is to any man a deficiency of either of the two, he cannot with the other effect anything. For no one will undertake what he is unwilling *to do*, unless he needs must: and though he fully wills he cannot *perform it*, if he has not power of that thing. Hence thou mayest clearly know, when thou seest any man desirous of that which he has not, that to him power is wanting. Then said I: That is true: I cannot deny it. Then said he: But if thou seest any one who can do what he desires to do, then there is no doubt to thee that he has power. Then said I: I have no doubt of it. Then said he: Every man is powerful so far as he exercises power: he has no power when he does not exercise power. Then said I: Of that I am convinced. Then said he: Canst thou now call to mind what I before told thee, that is, that the mind of every man desires to arrive at the true happiness, though they pursue it differently? Then said I: That I remember; it is clearly enough proved to me. Then said he: Dost thou remember that I before said to thee, that it was all one, good and happiness? He who seeks happiness seeks good. Then said I: I have it sufficiently fixed in *my* memory. Then said he: All men, both good and evil, desire to come to good, though they desire it variously. Then said I: That is true which thou sayest. Then said he: It is sufficiently evident that good men are good because they find good. Then said I: It is evident enough. Then said he: The good obtain the good which they desire. Then said I: So methinks. Then said he: The wicked would not be wicked if they found the good

ýrelan næpon na[1] ýrele. ȝif hi ȝemetan þ ȝoð[2] þ hi pilnaþ. ac forþ þý hi rint ýrele þe[3] hi hit ne ȝemetaþ.[4] ⁊ forþ þý hi hit ne ȝemetaþ.[5] ðe hi hit on þiht ne fecaþ. Ða cpæþ ic. Spa hit iþ rpa ðu reȝrt. Ða cpæþ he. Forþæm hit iþ nan tpeo þ þa ȝoðan[6] bioþ rimle paldende. ⁊ þa ýrelan nabbaþ nænne anpealð.[7] forþ þý ða ȝoðan[8] þ ȝoð on þiht fecaþ. ⁊ ða ýrelan on poh. Ða cpæþ ic. Se þe penþ þ þir roþ ne rie.[9] ðonne ne ȝelefþ[10] he nanef roþef :·

§ IV.[n] Ða cpæþ he. Þpæþer penrt þu nu. ȝif tpezen men runðiaþ to anre rtope. ⁊ habbaþ emn micelne pillan to to cumenne. ⁊ oþer hæfþ hir ȝota anpealð þ he mæȝ ȝan þæri he pile[11] rpa rpa eallum monnum ȝecýnde pæne þ hi mihton.[12] oþer næfþ hir ȝota ȝepealð þ he mæȝe ȝan. ⁊ pilnaþ þeah to fanenne.[13] ⁊ onȝimþ cnýpan[14] on done ilcan peȝ. hpæþer ðana tpezna[15] þincþ þe mihtiȝna.[16] Ða cpæþ ic Nir þ ȝelic. ȝe bir mihtiȝna ȝe ðe ȝæþ. þonne ȝe þe cnýpp.[17] forþanı[18] he mæȝ cuman eþ þiðer[19] ðe he pile ðonne ȝe oþer. ȝeȝe[20] elleȝ þ ðu pille. þ þat ælc man.[21] Ða cpæþ he. Spa ȝelice[22] beoþ[23] þam ȝoðum[24] ⁊ ðam[25] ýrelum. æȝhæri hnoþa[26] pilnaþ forı ȝecýnde hæt he cume to þam hehrtan ȝode. Ac ȝe ȝoða mæȝ cuman þýðer he pilnaþ. forþam he hiȝ on þiht pilnaþ. ⁊ ȝe ýrela ne mæȝ cuman to þam[27] þe he pilnaþ. forþam he hit on poh[28] ȝecþ. Ic nat þeah þe elleȝ hpæt ðince. Ða cpæþ ic. Ne þincþ me nauht oþrer oȝ þinum ȝpellum. Ða cpæþ he. Lienoȝ þýhte þu hit onȝitrt. ⁊ þ iþ eac taen ðinre hæle.[29] ȝpa ȝpa læca ȝepuna iþ þ he cpeþaþ ðonne hio ȝeocne[30] mon ȝeriop. ȝef he hpelc[31] unþæȝlic[32] taen him on ȝefeop. me þincþ nu þ þin ȝecýnd ⁊ ðin ȝepuna ȝhte ȝriþe ȝriþlice þiþ ðæm býriȝe :·

§ V.[o] Ic habbe nu onȝiten þ ðu eapt ȝeapo to onȝitanne mine lapre.[33] forþþý ic þe polde ȝeȝæderiȝan maniȝu ȝpell ⁊

[n] Boet. lib. iv. prosa 2.—Rursus inquit: Si duo sint, &c.
[o] Boet. lib. iv. prosa 2.—Sed quoniam te ad intelligendum, &c.
[1] Cott. no. [2] Cott. ȝoð. [3] Bod. þ. [4] Cott. metað. [5] Cott. metað. [6] Cott. ȝoðan. [7] Cott. anpalð. [8] Cott. ȝoðan. [9] Cott. Se þe ne penð þ þir roð rie. [10] Cott. ȝelýfð. [11] þæri he pile, desunt in MS. Bod. [12] Cott. mealtren. [13] Cott. ȝepaune. [14] Cott. cneopan. [15] Cott. tpeȝa. [16] Cott. mehtiȝna. [17] Cott. cnepð. [18] Cott. forþæm. [19] Cott. þýðer. [20] Cott. raȝa. [21] Cott. mon. [22] Cott. ilce. [23] Cott. bið. [24] Cott. ȝoðum. [25] Cott. þæm. [26] Cott. heopa. [27] Cott. þæm. [28] Cott. poȝ. [29] Cott. hælo. [30] Cott. he rioene. [31] Cott. hi hpilc. [32] Cott. unȝeræȝlic. [33] Cott. mina lapa.

which they desire; but they are wicked because they do not find it, and they do not find it because they do not seek it rightly. Then said I: So it is as thou sayest. Then said he: Therefore there is no doubt that the good are always powerful, and the wicked have no power, because the good seek good rightly, and the wicked wrongly. Then said I: He who thinks that this is not true, then believes he no truth.

§ IV. Then said he: Whether dost thou think? if two men are going to one place, and have equally great desire to arrive there, and one has the use of his feet, so that he may go where he will, as it were natural to all men that they could; and the other has not the use of his feet that he can go, and yet is desirous to go, and begins to creep the same way, whether of the two dost thou think the more powerful? Then said I: There is no comparison. He is more powerful who goes than he who creeps, because he can more easily come whither he will than the other. Say what else thou wilt, every man knows that. Then said he: In like manner it is with the good and with the wicked. Each of them desires naturally that he may come to the highest good. But the good is able to come whither he desires, because he desires it rightly, and the wicked cannot come to that which he desires, because he seeks it wrongly. I know not but thou mayest think differently. Then said I: I do not think at all differently from what thou sayest. Then said he: Very rightly thou understandest it: and that is also a token of thy health; as it is the custom of physicians to say, when they see a sick man, if they perceive in him any healthy token. Methinks now that thy nature and thy habit contends very powerfully against error.

§ V. I have now found that thou art prompt to understand my doctrine: therefore I am desirous to collect for thee many

manezа bірna. be þam ꝑ ðu mihtejt[1] þý eð onzitan hpæt ic reczan pille. Onzit nu hu unmihtizе þa ýrelan men beoþ.[2] nu hi ne mazon cuman þiðep. ðiðep ða unzepittizan zejceafta pilniaþ[3] to to cumenne.[4] ⁊ hu micle unmihtezрan[5] hi pæron. zif hi hiꝛ nan zecýnde næfðon.[6] behealð nu miþ hu hefizре pacentan ðýrizer ⁊ unzerælþa hi rint zebunðene. Þæt þa cýlð. þonne hi fuꝛþum zan mazon. ⁊ eac ða ealðan ceoplaꝛ. ða hpile þe hi zan mazon. pilniaþ rumer peopþrciper ⁊ rumre mæрре. Ða cild þiðaþ on heopa rtafum. ⁊ manizfealðne plezan plezиaþ. ðæp hi onhýþiaþ[7] ealdum monnum. ⁊ ða ðýrezan nan puht nýllaþ onzinnan. ðæꝛ þe hi[8] him apþer mæzen topenan oððe loꝛer oððe leana. ac ðoþ ꝑ þýrre ir. ilnaþ hiðer ⁊ ðiðer[9] ðpoliзende unðer þam hpoꝛe eallra zejceafta. ⁊ ꝑ te þa unzepittezan[10] zejceafta piton. ꝑ nýton þa ðýrezan men. foꝛþý rint ða cpæftaꝛ betran ðonne ða unþeapaꝛ. foꝛþam ðe ælc mon rceal bion zeþafa. ram he pille ram he nýlle. ꝑ re rie anpaldezoꝛt[11] þe mæz becuman to þam hehrtan hpoꝛe eallra zejceafta. ꝑ ir Loð. ðam niꝛ nan puht buþan. ne nan puht benýþan. ne ýmbutan. ac ealle ðing rint binnan him on hiꝛ anpealde. re Loð ir rpiþe to lufienne. Þu ne cpæðe þu æp ꝑ re pæne an feþe mihtizoꝛt re þe mihte zan. ðeah he polde. oþ þirre eoþþan ende. rþa þæt te nan ðæl ðirre eoþþan oþer ꝑ næne. ꝑ ilce þu miht zeþencan be Loðe. rþa rþa re æp cpæðon. ꝑ re bir mihtizoꝛt. þe to him cumon mæz. foꝛþam he no hpiðer oþer ꝑ cumon ne mæz :·

§ VI.[p] Be eallum þirum þacum þu miht onzitan ꝑ þa zoðan bioþ rimle mihtizе. ⁊ ýrelan bioþ ælcer mæzener ⁊ ælcer cpæftes beðælde. hpý penrt þu ðonne ꝑ hi foꝛlætan ða cpæftes ⁊ folzian ðam unþeapum. Ic pene ðeah ꝑ þu pille reczan ꝑ hit rie foꝛ ðýrize ꝑ hi hi ne cunnon tocnapan. Ac hpæt rezrt ðu ðonne ꝑ rie foꝛ cuþþe. ðonne rio unzerceaðpitner. hpi zeþaþiaþ hi ꝑ hi bioð ðýrize. hpý nýllað hi rþýrizan æftep cpæftum ⁊ æftep Firðome. Ic þat þeah ꝑ rþonzoþner hi oþrit ⁊ hi mið flæppe oþepcýmþ. ⁊ zitrunz hi ablent. þit cpæðon ðeah æp ꝑ nan puht næne þýrre þonne unzerceaðpitner. Ac hpæt pillaþ þe nu[12] cpeþan. zif ða zerceaðpiran habbaþ unþeapaꝛ ⁊ nillaþ

[p] Boet. lib. iv. prosa 2.—Ex quo fit, quod huic objacet, &c.

[1] Cott. mealitze. [2] Cott. bioð. [3] Bod. pilliað. [4] Cott. cumanne. [5] Bod. unzemihtrpan. [6] Cott. næfden. [7] Cott. hýpiað. [8] Bod. et Cott. hit. [9] Cott. hiðrer þiðrer. [10] Cott. zepittizan. [11] Bod. anpealde hezoꝛt. [12] Cott. þit nu þit.

arguments and many examples, so that thou mayest the more easily understand what I am about to say. Observe now, how feeble wicked men are, when they cannot come thither where *even* irrational creatures are desirous to come; and how much more feeble they would be if they had no natural inclination to it. Behold with how heavy a chain of folly and unhappiness they are bound! Even children, when they can just go, and also old men, as long as they can go, are desirous of some honour and some praise. Children ride on their sticks, and play at various sorts of play, wherein they imitate old men. But the unwise are not willing to attempt anything from which they may expect to themselves praise or rewards. But *they* do what is worse; *they* run erring hither and thither under the roof of all things; and that which irrational creatures know, unwise men do not know. Therefore the virtues are better than the vices. For every man must be convinced, whether he will, or whether he will not, that he is the most powerful who is able to arrive at the highest roof of all things, that is God; whom nothing is above, nor anything beneath, nor about, but all things are in him, in his power. God is greatly to be loved. Didst thou not before say, that he was most powerful in walking who could go, if he would, to the end of this earth, so that no part of this earth were beyond it? The same thou mayest conceive with regard to God, as we before said, that he is most powerful who can come to him, because he nowhere beyond that can come!

§ VI. From all these arguments thou mayest understand that the good are always powerful, and the wicked are destitute of all power and all ability. Why, then, dost thou think they forsake virtues and follow vices? But I suppose thou wilt say, that it is through ignorance that they are not able to distinguish them. But what wilt thou then say is worse than this want of reason? Why do they allow themselves to be ignorant? Why will they not inquire after virtues and after wisdom? But I know that drowsiness oppresses them, and overcomes them with sloth, and covetousness blinds them. We have before said, that nothing was worse than ignorance. But what shall we now say, if the intelligent have vices, and

ꝛþýþian[1] æꝼter ⁊iꝺome ⁊ æꝼter cꝑæꝼtum. Ic þat ðeah þ þu þilt cꝑeþan þ þꝑænneꝛ ⁊ unȝemetꝼæȝtneꝛ hi oꝼꝛittе. Ac hþæt ıꝛ ðonne unꝛꝛıenȝꝛıe[2] ðonne ꝛe mon þe bıoꝺ[3] to unȝemethce oꝼeꝛþꝛıþeꝺ mıꝺ þam[4] teꝺꝛıan ꝼlæꝛce. butun he eꝼt ȝeꝛꝛıce ⁊ þinne þıþ þa unþeapaꝛ ꝛþa he ꝛþıþoꝛt mæȝe. Ac hþæt þılt ðu þonne cꝑeþan. ȝıꝼ hþa þuht nýlle þıþ þinnan. ac mıꝺ ꝼullan[5] þıllan ꝼoꝛılæt ælc ȝoꝺ ⁊ ꝼulȝæþ þam ýꝑele. ⁊ bıþ ðeah ȝeꝛceaꝺ-þıꝛe. Ic þecȝe þe unmılıtıꝛ ⁊ eac ealleꝛ nauht. ꝼoꝛþam ꝛþa hþa ꝛþa ðonne ȝemænan ȝoꝺ eallþa ȝoðа ꝼoꝛılæt. butun tþeonne bıþ ꝛe nauht. Ac ꝛþa hþa ꝛþa þıllnaþ þ he cꝑæꝼtıȝ þe. he þıllnaþ þ he þıꝛ þe.[6] ꝛþa hþa ꝛþa þonne cꝑæꝼtıȝ bıþ. he bıþ þıꝛ. ⁊ ꝛe ðe þıꝛ bıþ. he bıþ ȝoꝺ.[7] ꝛe þe ðonne ȝoꝺ bıþ. ꝛe bıþ ȝeꝛæliȝ. ⁊ ꝛe ðe ȝeꝛæliȝ bıþ. ꝛe bıþ eaðiȝ. ⁊ ꝛe þe eaðiȝ bıþ. ꝛe bıþ Loꝺ.[8] be þam[9] ðæle ðe þe æꝛ þehton[10] on þıꝛꝛe ılcan bec. Ac ıc þene nu hþonne þ ðýꝛıȝe men þıllon þunꝺꝛıan þæꝛ þe ıc æꝛ ꝛæðe. þ ꝛaꝛ þ te ýꝑele men næꝛon[11] nauhtaꝛ. ꝼoꝛþæmþe þaꝛa ıꝛ ma ðonne þaꝛa oþꝛa. Ac ðeah hi hiꝛ nu næꝛꝛe ne ȝeleꝛan. þeah ıt ıꝛ ꝛþa. ne maȝon þe næꝛꝛe ȝepeccan þone ýꝑelan mon clænne ⁊ unꝛꝛıealðne. þe[12] ma þe þe maȝon hatan oððe habban ðeaðne mon ꝼoꝛ cꝑucene. ne bıþ ꝛe cꝑuca ðonne nýttꝛa þe ꝛe ðeaða. ȝıꝼ hım hiꝛ ýꝼel ne hꝛeoꝛþ. Ac ꝛe þe unȝeꝛechce hoꝼaþ. ⁊ hiꝛ ȝecýnð nýle healðan. ne bıþ ꝛe nauht :·

§ VII.[13] Ic þene ðeah þ þu þılle cꝑeþan þ hit ne ꝛıe ealleꝛ ꝛþa ȝelic. þ ꝛe ýꝑela mæȝe ðon ýꝼel ðeah he ȝoꝺ ne mæȝe. ⁊ ꝛe ðeaða ne mæȝe nauþeꝛ ðon. ac ıc ðe þecȝe þæt ꝛe anþealð[14] þaꝛa ýꝑlena ne cýmþ oꝼ nanum cꝑæꝼte. ac oꝼ unþeapum. ac ȝıꝼ þa ýꝑelan ꝛýmle ȝoðe[15] þæþon.[16] ðonne ne ðýðon hi nan ýꝼel. ne bıþ[17] þ nane muhta þ mon mæȝe ýꝼel ðon. ac[18] beoꝼ un-muhta. ȝıꝼ þ ꝼoþ ıꝛ þ þe æꝛ ȝeꝛýꝛn þehtan[19] þ þ ýꝼel nauht ne ꝛıe. þonne ne þýꝛcþ ꝛe nauht. ꝛe ðe ýꝼel þýꝛcþ. Ða cꝑæþ ıc. Henoȝ ꝼoþ þ ıꝛ þ þu ꝛeȝꝛt.[20] Ða cꝑæþ he. Þu ne þehton[21] þe æꝛ þ nan þuht næꝛe muhtıȝꝛa ðonne þ hehꝛte ȝoð.[22] Ða cꝑæþ ıc. Ꝺꝑa hit ıꝛ ꝛþa ðu ꝛeȝꝛt. Ða cꝑæþ he. Ne hit þeah ne mæȝ

[9] Boet. lib. iv. prosa 2.— Sed possunt, inquies, mali, &c.

[1] Bod. ꝛþýþıȝan. [2] Cott. unꝛꝛıenȝꝛa. [3] Cott. bıð. [4] Cott. þæm. [5] Cott. ꝼulle. [6] Bod. þıꝛꝛıȝe. [7] Cott. ȝoꝺ. [8] Bod. ȝoð. [9] Cott. þæm. [10] Cott. þeahtон. [11] Cott. næꝛen. [12] Cott. þon. [13] Cott. anþalð. [14] Cott. ȝoðe. [15] Cott. þæþen. [16] Cott. bıoð. [17] Bod. ⁊. [18] Cott. þeahtон. [19] Cott. ꝛæȝꝛt. [20] Cott. þeahtон. [21] Cott. ȝoоð. [22] Cott. ꝛæȝꝛt.

will not inquire after wisdom and after virtues? I know, however, that thou wilt say that luxury and intemperance oppress them. But what is weaker than the man who is utterly overcome by the frail flesh, unless he afterwards desist, and contend against vices as he best may? But what wilt thou say if any creature will not contend against *them*, but with full will forsakes all good, and does evil, and is nevertheless intelligent? I say that he is feeble, and moreover altogether nothing! For whosoever forsakes the universal good of all goods, without doubt he is nothing. But whosoever desires that he may be virtuous, desires that he may be wise. Whosoever, then, is virtuous is wise: and he who is wise is good; he then who is good is happy; and he who is happy is blessed; and he who is blessed is a god, so far as we have before mentioned in this same book. But I rather think that foolish men will wonder at that which I have just now said, that is, that wicked men were nothing; because there is a greater number of them than of the others. But though they never believe it, yet it is so. We can never reckon the wicked man pure and sincere, any more than we can call or esteem a dead man living. Nor indeed is the living better than the dead, if he repent not of his evil. But he who lives recklessly, and will not preserve his nature, is not he nothing?

§ VII. I think, however, thou wilt say that this is not altogether so likely, because the wicked can do evil, though he cannot *do* good, and the dead can do neither. But I say to thee that the power of the wicked does not come from any virtues, but from vices. But if the evil were always good, then would they do no evil. It is not from power that any one is able to do evil, but it is from weakness. If that is true which one some time ago asserted, that evil is nothing, then he works nothing who works evil. Then said I: Very true is that which thou sayest. Then said he: Did we not prove before that nothing was more powerful than the highest good? Then said I: So it is as thou sayest. Then said he: Yet it

nan ỳrel ðon. Ða cpæþ ic. Dæt ıſ roþ. Ða cpæþ he. Þpæþep ænıȝ mon pene ꝑ ænıȝ mon ꝥe ꝥa mıhtıȝ ꝑ he mæȝe ðon eall ꝑ þæt he pılle. Ða cpæþ ic. Ne penþ ðæȝ nan mon ðe hıȝ ȝepıt hæfþ. Ða cpæþ he. Þpæt ỳrele men maȝon ðeah ỳrel ðon. Ða cpæþ ic. Ɛala ꝑ[1] hı ne mıhton. Ða cpæþ he. Þıt ıſ ꝥreotol ꝑ hı maȝon ðon ỳrel. ⁊ ne maȝon nan ȝoð. ꝑ ıſ ꝓonþam ðe ꝑ ỳrel nıſ nauht. ac þa ȝoðan.[2] ȝıf hı ꝼulne anpealð habbaþ. hı maȝon ðon to ȝoðe[3] ꝑ ꝑ hı pıllaþ. ꝓonþỳ ıſ ꝥe ꝼulla anpealð[4] to tellanne to þam[5] hehꝼtum ȝoðum.[6] ꝓonþam[7] æȝþep ȝe ꝥe anpealð.[8] ȝe þa oþþu ȝoð.[9] anð þa cpæꝼtaſ. þe ꝥe lonȝe æꝛ nemðon. ꝥınðon fæꝛte on þam hehꝼtan ȝoðe.[10] ꝥa ꝥa ælceſ huꝛeſ þah bıþ fæꝛt æȝþep ȝe on ðæꝛne ꝼloꝛe. ȝe on þæm hꝺoꝛe. ꝥa bıþ ælc ȝoð[11] on Loðe fæꝛt. ꝓonþæm he ıſ ælceſ ȝoðeſ æȝþep ȝe hꝺoꝛ ȝe ꝼloꝛ. Ðý ıſ á to pılnıanne þæſ anpealðeꝛ. ꝑ mon mæȝe ȝoð[12] ðon. ꝓonþam ꝑ ıſ ꝥe beꝛꝛta anpealð.[13] ꝑ mon mæȝe ⁊ pılle pell[14] ðon. ꝥa læꝛꝛan ꝥpeðum ꝥa maꝛan. ꝥpæþep he hæbbe. ꝓonþam ꝥa hꝺa ꝥa pıllaþ[15] ȝoð[16] to ðonne. he pıllnaþ ȝoð[17] to habbenne.[18] ⁊ mıð ȝoðe to bıonne. ꝓoꝛ þıꝛ[19] ıſ ꝥe Plaꝛoneꝛ cꝓıðe ȝenoȝ roþ. ðe he cpæþ. Ða pıꝛan ane maȝon ðon to ȝoðe[20] ꝑ hı pılnıaþ.[21] ða ỳrelan maȝon onȝınnon ꝑ hı pılnıaþ. Ic nat nu þeah ðu pılle cpeþan ꝑ ða ȝoðan onȝınnon hꝺılum ꝑ hı ne maȝon ꝓonþbꝛınȝan. Ac ıc cpeþe. ꝑ[22] hı hıt bꝛınȝaþ ꝓımle ꝓoꝛþ. þeah hı ꝑ peoꝛlc ne mæȝen ꝼulꝼꝛemman. hı habbaþ ðeah ꝼulne pıllan. ⁊ ꝥe unꝛpeoꝛealða pılla bıoꝛ[23] to tellenne[24] ꝓoꝛ ꝼullꝼꝛemoð peoꝛlc. ꝓoꝛðam[25] he næꝛꝛe ne ꝓoꝛlỳꝛt ðam leanum oððe heꝛ. oððe þæꝛ. oððe æȝþæꝛ. þeah pıllaþ ða ỳrelan þỳlıcan ꝑ ꝑ hı lỳꝛt. ðeah hıt nu ne ꝥıe[26] nýt. ne ꝓoꝛleoꝛaþ hı eac þone pıllan. ac habbaþ hıꝛ þıꝛe. oþþe heꝛ. oððe elleſ hꝺæꝛ. oððe æȝþeꝛ. ꝥe ỳrla pılla[27] to þonne hꝺoꝛa pelt. ꝓoꝛþỳ hı ne maȝon beȝıtan ꝑ ȝoð[28] ꝑ hı pıllnıaþ.[29] ꝓoꝛ ðý hı hıt ðuꝛh[30] ðone pıllan ꝥecaþ. naleꝛ þuꝛh þıhtne peȝ.[31] Se ỳrela[32] pılla næꝛþ nænne ȝeþeꝛꝛcıpe þıþ þa ȝeꝛælþa. Ða ꝥe Ꝺıꝛðom þa ðıꝛ ꝥpell apeht hæꝼðe. ða onȝan he eꝛt ꝛınȝan anð ðuꝛ cpæþ.

[1] Bod. þaꝛ. Cott. þæꝛ. [2] Cott. ȝoðan. [3] Cott. ȝoðe. [4] Cott. anpalð. [5] Cott. þæm. [6] Cott. ȝoðum. [7] Cott. ꝓonþæm. [8] Cott. anpalð. [9] Cott. ȝoð. [10] Cott. ȝoðe. [11] Cott. ȝoð. [12] Cott. ȝoð. [13] Cott. anpalð. [14] Cott. pel. [15] Cott. pılnað. [16] Cott. ȝoð. [17] Cott. ȝoð. [18] Cott. habbanne. [19] Cott. ꝓonþỳ. [20] Cott. ȝoðe. [21] Cott. pıllað. [22] Bod. þeah. [23] Cott. bıð. [24] Cott. tællanne. [25] Cott. ꝓonþæm. [26] Cott. hıt nýt ne ꝥıe. [27] Bod. pılla ỳrel. [28] Cott. ȝoð. [29] Cott. pılnað. [30] Cott. þuꝛȝ. [31] Bod. nallaꝛ þuꝛhtne peȝ. [32] Cott. ỳrla. [33] Cott. apeaht.

cannot do any evil. Then said I: That is true. Then said he: Does any one think that any man can be so powerful that he is able to do all that he wills? Then said I: No man thinks it who has his senses. Then said he: But wicked men, nevertheless, can do evil. Then said I: O that they were not able! Then said he: It is evident that they can do evil, and cannot do any good. That is because evil is nothing. But the good, if they have full power, are able to do whatsoever good they will. Therefore full power is to be reckoned among the highest goods; for both power and the other goods and excellences, which we long ago mentioned, are fixed in the highest good. As the wall of every house is fixed both to the floor and to the roof, so is every good fixed in God, for he is both the roof and floor of every good. Therefore is the power that man may do good, ever to be desired: for that is the best power, that any one is able and willing to do well, whether with less means or with greater, whichsoever he may have. For whosoever wills to do good, is desirous to have good, and to be with good. Therefore is Plato's saying very true, which he said: The wise alone can do the good which they desire; the wicked can only attempt what they desire. I know not, however, but thou wilt say that the good sometimes begin what they cannot accomplish. But I say that they always accomplish it. Though they may not perfect the work, they have nevertheless full will, and the sincere will is to be reckoned for the perfect work. Therefore they never fail of rewards either here or there, or both. If the wicked have will to work what they list, though it is not now perfect, they lose not also the will, but have its punishment either here or elsewhere, or both. So greatly does the evil will control them! For this reason they cannot obtain the good which they desire, because they seek it through this will, *and* not through the right way. The evil will has no fellowship with happiness. When Wisdom had finished this speech, then began he again to sing, and thus said:

CAPUT XXXVII.[r]

§ I. Ðæðer nu an ƿell be þam oferhmodum ⁊ þam unriht-ƿirum cýnincum. þa þe ȝeriop ƿittan on þam hehƿtan heahƿet-lum. þa ƿenaþ on manezra cýnna hiæzlum. ⁊ biop utan ymbƿtandende mid miclon ȝeferƿrecne hiora þeȝna. ⁊ þa biop mid þeclum. ⁊ mid ȝýldenum hýlt ƿeorþum. ⁊ mid manȝ-fealdum heþeȝeatƿum ȝehýƿrte. ⁊ þhleatiaþ eall moncýnn mid hiora þiýmme. ⁊ þe ðe hiora þelt. ne muȝe nauþer ne ƿriend ne friend. þe ma ðe þebende hund. ac biod ƿriþe unȝeƿræzlice upahafen on hiſ Mode foreþam unȝemetlican anpealde. Ac ȝif him mon þonne apint of þa claþas. ⁊ him oftihþ þaþa þenunza ⁊ þæs anpealdes. ðonne miht þu ȝereon þ he biop ƿriþe anlic þaþa hiſ þeȝna ƿumum ðe him ðar þemaþ. buton he foreþþa ƿe. And ȝif him nu þeas ȝebýrieþ þ him þýrþ ƿume hƿile þaþa þenunza of tohen. ⁊ þaþa claþa. ⁊ þæs anpealdes. þonne þincþ him þ he ƿe on capcefine ȝebroht. odde on þacentum. foreþam of þam unmetta. ⁊ þam unȝemetlican ȝeȝefelan. of þam ƿet-mettum. ⁊ of mirthcum dryncum þæs liþes. onþæcnaþ ƿio þode þraz þæþe þþænneſſe. ⁊ ȝedreþ hiora Mod ƿriþe ƿriþlice. þonne þeaxaþ eac þa ofermetta ⁊ unȝeþþæmes. ⁊ þonne hi þeorþaþ ȝebolȝen. ðonne þýrþ þ Mod berþunzen mid þam þelme þæþe hatheortneſſe. obbæt hi þeorþaþ ȝeræfte mid þæþe un-þotneſſe. ⁊ ƿa ȝehæfte. Siddan þ ðonne ȝeðon bið. ðonne onzinþ him leoȝan ƿe tohopa þæþe þþæce. ⁊ ƿa hƿæt ƿa hiſ ƿrunz þillaþ. ðonne ȝehet him þæs hiſ þeccelefs. Ic þe þæde ȝefýrn æƿ on þiſſe ilcan bec. þ ealle ȝerceafta þillnoðon ƿumes ȝoðes. foþ ȝecýnde. ac ða unriht-ƿran cýnzas ne maȝon nan ȝoð ðon. foþ þam ic þe nu þæde. niſ þ nan punðoþ. foreþam hi hi unðerþnoðaþ eallum þam unþeapum þe ic ðe æƿ nemde. ƿeal ðonne nede to þaþa hlafordda ðonne þe he hine æƿ unðerþeoðde. ⁊ þ te þýrre ir. þ he him nýle fulfum þiþþunan. þæƿ he hit anzinnan þolde. ⁊ ðonne on þam ȝeƿinne þuriþƿunan mihte. þonne næfde he hiſ nane ƿcýlde ;·

§ II.[s] Ða ƿe Ƿirdom ða hiſ leoþ afunȝen hæfde. þa onȝan he eft ƿpellan ⁊ þuſ cpæþ. Ðeriht ðu nu on hu miclum. ⁊ on hu

[r] Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

[s] Boet. lib. iv. prosa 3.—Videsne igitur, quanto in cæno, &c.

CHAPTER XXXVII.

§ I. Hear now a discourse concerning proud and unjust kings, whom we see sitting on the highest thrones; who shine in clothes of many kinds, and are surrounded by a great company of their thanes, who are adorned with belts and golden-hilted swords, and with manifold weapons, and terrify all mankind with their greatness. And he who governs them regards neither friend nor foe, any more than a mad hound; but is inconceivably lifted up in his mind, through unbounded power. But if any man should strip off from him the clothes, and deprive him of the retinue and the power, then wouldest thou see that he is very like to any one of those his thanes who serve him, unless he be worse. And moreover, if it by chance happen unto him that he at any time is deprived of the retinue, and of the clothes, and of the power, then it seems to him that he is brought to prison or to chains. Because from excess, and from immoderate clothing, and from dainty food, and from various drinks of the cup, the fury of lust is excited, and disquiets their minds very greatly: then increases also arrogance and wickedness; and when they are offended, then is the mind scourged with the heat of anger, until they are distracted with unhappiness, and so enslaved! After this takes place, the hope of revenge begins to deceive them, and whatsoever his anger wills his recklessness promises him. I said to thee long before, in this same book, that all creatures were naturally desirous of some good: but unjust kings can do no good, for the reason I have now given thee. That is no wonder, for they subject themselves to all the vices which I have already named to thee. *Every one of them*, therefore, necessarily must *submit* to the judgment of the lords, to whom he has already subjected himself; and what is still worse, that he will not even strive against them. If he were willing to attempt it, and then were able to persevere in the contest, then would he be free from his guilt.

§ II. When Wisdom had sung this lay, then began he again to speak, and thus said: Seest thou in how great, and

ðiopum. ⁊ on hu ðiorþlum hopaſeaþe[1] þaþa unþeapa þa ýþelþillendan ſticiaþ. ⁊ hu ða ȝoban[2] ſcinaþ beoſihtoſ þonne ſunne. ſoſþam[3] þa ȝoban[4] næſne ne beoþ bedælbe þaþa eðleana hioþa ȝoðeſ.[5] ne þa ýþelan næſne þaþa þica ðe hi ȝeeaþniaþ. Ælc þinȝ þe on ðiſſe poþulbe ȝeðon biþ. hæſþ eðlean. þýſice hpa þ þ he þýſice. oððe ðo þ þ he ðo. á he hæſð þ þ he eaþnaþ.[6] Nir þ eac nauht unþehtˢ[7] ſpa ſpa ȝio Romana þeap pæſ.[8] ⁊ ȝec[9] ir on maneȝum ðeoðum.[10] þ mon hehþ ænne heaþoðbeah[11] ȝýldenne æt ſumeſ æſnepeȝeſ enðe. þæþþ þonne micel ſolc to. ⁊ iſnaþ[12] ealle enðemeſ.[13] ða þe hioþa æſniniȝe tþepaþ. ⁊ ſpa hpilc ſpa æſieſt to ðam beaȝe cýmþ. þonne mot ſe hine habban him. ælc pilnaþ þ he ſcýle æſieſt to cuman ⁊ hine habban. ac anum he ðeah ȝebýſnaþ.[14] ſpa ðeþ eall moncýnn. on þýr anðpeaſiðan liſe iſnaþ. anð oneccaþ. anð pillniað eallef[15] þæſ hehſtan ȝoðeſ.[16] ac hit ir nanum[17] men ȝetiohhoð. ac ir eallum monnum. ſoſþæm ir ælcum þeapf þ he hiȝie eallan[18] mæȝne[19] æftefi þæſie meðe. þæſie meðe ne þýrþ næſne nan ȝoð[20] man beðæleð. ne mæȝ hine mon no miþ þihte hatan ſe ȝooða. ȝif he biþ þæſ hehſtan ȝooðeſ beðæleð.[21] ſoſþæm nan ȝoð[22] þeoſ ne biþ buton ȝoðum[23] eðleanum. ðon ða ýþelan þ þ hi ðon. ſýmle biþ ſe beah[24] ȝoðeſ[25] eðleaneſ þam ȝoðum[26] ȝehealðen on ecneſſe. ne mæȝ þaþa ýþelena ýþel þam ȝoðan[27] beniman heoþa ȝooðeſ ⁊ hioþa þliteſ. ac ȝif hi þ ȝooð buton himſelfum hæfðen. ðonne meahte hi mon hir beniman.[28] oþeſ tpeȝa oððe ſe ðe hit æſ realðe. oððe oþeſ mon.[29] Ac þonne ſoplieſt ȝoð[30] man hir leanum.[31] ðonne he hir ȝoð ſoplæt. Onȝit nu þ te ælcum men hir aȝen ȝoð[32] ȝifþ ȝooð eðlean. þ ȝoð þ te ominnan him ſelfum biþ. Þpa piſſa monna þile cpeþan þ æniȝ ȝoð man ſie beðæleð ðæſ hehſtan ȝoðeſ. ſoſþam he ſimle æftefi þam ſpincþ. Ac ȝemun ðu ſimle ðæſ miclan ⁊ þæſ fæȝþan eðleaneſ.

[1] Cott. hopo ſeaþa. [2] Cott. ȝooðan. [3] Cott. ſoſþæm. [4] Cott. ȝooðan. [5] Cott. ȝooðeſ. [6] Cott. ȝeeaſnað. [7] Cott. unſihtˢ. [8] Bod. Romana þeapaſ ir. [9] Cott. ȝiet. [10] Cott. þioðum. [11] Cott. beaȝ. [12] Cott. ýſnað. [13] Bod. endemeſtˢ. [14] Cott. ȝebýſneð. [15] Cott. ealle. [16] Cott. ȝooðeſ. [17] Cott. anum. [18] Cott. ealle, [19] Cott. mæȝene. [20] Cott. ȝoð. [21] Cott. ne mæȝ hine mon no miþ þihte hatan ſe ȝooða. ȝif he biþ ðæſ hehſtan ȝooðeſ beðæleð. [22] Cott. ȝoð. [23] Cott. ȝooðum. [24] Cott. beaȝ. [25] Cott. ȝooðeſ. [26] Cott. ȝooðum. [27] Cott. ȝooðan. [28] Bod. hioþa ȝoð. buton himſelfum næſðen. þonne mihte hi mon hi beniman. [29] Bod. realðe oðþa oþeſ ma. [30] Cott. ȝoð. [31] Bod. ȝeleaſan. [32] Cott. ȝoð.

in how deep, and in how dark a sink of vices the evil-willing are involved, and how the good shine brighter than the sun? For the good are never destitute of the rewards of their good, nor the wicked ever of the punishments which they deserve. Everything which is done in this world has recompense. Let any one work what he may, or do what he may, he will ever have that which he earns. Moreover, it is not unjust, as was formerly the custom of the Romans, and still is in many nations, that man should have a golden crown at the end of some course. Many people then come thereto, and all run equally, those who have confidence in their running; and whichsoever first arrives at the crown, then may he have it to himself. Every one desires that he may first arrive, and have it; but nevertheless it falls to one. So does all mankind in this present life,—runs and hastens, and is desirous of the highest good. But it is offered to no one man, but is *offered* to all men. Therefore it is needful to every one that he strive with all his power after the reward. Of the reward no good man is ever deprived. A man cannot rightly call himself good if he be destitute of the highest good, for no good servant is without good rewards. Let the wicked do what they may, the crown of good reward will always be possessed by the good for ever. The evil of the wicked cannot deprive the good of their good, and of their excellence. But if they had that good from without them, then might some one deprive them of it; either he who formerly bestowed it, or another man. But a good man then loses his rewards when he forsakes his good. Understand, then, that to every man his own good gives good reward; that good which is in himself. What wise man will say, that any good man is destitute of the highest good? for he always labours after it. But meditate thou always on the great and the fair reward,

ꝓoꝓþam[1] ꝑ eðlean ıꝛ oꝼeꝛ ealle oþþe[2] lean to luꝓienne.[3] ⁊ ſo þæꝛ lean to þam ꝓoꝛeꝓꝓecenan ȝoðum[4] þe ıc ðe æꝛ tealde on ðꝛiððan bec. þonne hi þonne ȝeȝaðeꝛıuðe[5] bıoþ. ðonne mıhte[6] þu onȝıtan ꝑ þa ȝeꝛælþa ⁊ ꝑ helꝛte ȝoð[7] bıþ eall an. ⁊ ꝑ ſe Ꝺoð. ⁊ þonne ðu mıhte[8] eac onȝıtan ꝑ ælc ȝoð[9] man bıþ eaðıȝ. ⁊ ꝑ ealle ȝeꝛælıȝe men beoþ[10] Ꝺoðaꝛ. ⁊ habbaþ ecu eðlean hıoꝛa[11] ȝoðeꝛ :·[12]

§ III.[1] Foꝓþam[13] ne ðeaꝛꝼ nænne ꝓıꝛne mon tꝛeoȝan. ꝑ ða ẏꝛelan nabban eac ece[14] eðlean heoꝛa ẏꝛeleꝛ. ꝑ bıþ ece ꝓıte. Ðeah ðu nu pene ꝑ hıoꝛa hꝛẏlc[15] ȝeꝛelıȝ[16] ꝓıe heꝛ ꝓæꝓ ꝓoꝓulðe. he hæꝼþ ðeah ꝓımle[17] hıꝛ ẏꝛel mıð hım. ⁊ eac þæꝛ ẏꝛeleꝛ[18] eðlean ða hꝛıle þe hıt hım hcaþ. Nıꝛ nu nan ꝓıꝛ man ꝑ nẏte ꝑ te ȝoð[19] ⁊ ẏꝛel bıoþ ꝓımle[20] unȝeþꝓæꝓe betꝓux[21] hım. ⁊ ꝓımle[22] on tꝛa[23] ꝓıllaþ. ⁊ ꝓa ꝓa ðæꝛ ȝoðan ȝoðneꝛ bıþ hıꝛ aȝen ȝoð[24] ⁊ hıꝛ aȝen eðlean. ꝓa bıþ eac þæꝛ ẏꝛelan ẏꝛel hıꝛ aȝen ẏꝛel. ⁊ hıꝛ eðlean. ⁊ hıꝛ aȝen ꝓıte. ne tꝛeoþ nænne mon ȝıꝛ he ꝓıte hæꝼþ. ꝑ he næbbe ẏꝛel. Ꝑæt penaþ þa ẏꝛelan ꝑ he beon beðælðe ðaꝓa ꝓıta ⁊ ꝓınt ꝼulle ælceꝛ ẏꝛeleꝛ. nallaꝛ[25] no ꝑ an ꝑ hı bıoþ aꝼẏlde. ac ꝓoꝓneah to nauhte ȝeðone. Onȝıt nu be þam ȝoðum hu mıcel ꝓıte þa ẏꝛelan ꝓẏmle habbaþ. ⁊ ȝehẏꝛı ȝẏt[26] ꝓum bıꝛꝓell. ⁊ ȝehealð þa þel þe ıc þe æꝛ ꝓæðe. Call ꝑ. ꝑ te anneꝛꝛe hæꝼþ. ꝑ þe ꝓeȝaþ þæt te ꝓıe. ða hꝛıle þe hıt æt ꝓomne bıþ. ⁊ ða ꝓamꝓþæðneꝛꝛe þe haþaþ ȝoð. Sþa ꝓa an man bıþ man. ða hꝛıle ðe ꝓıo ꝓaꝓl ⁊ ꝓe hchoma bıþ ætꝛomne.[27] þonne hi þonne ȝeꝛınðꝓeðe bıoþ ðonne[28] ne bıð he ꝑ ꝑ he æꝛ pæꝛ. ꝑ ılce þu mıhte[29] ȝeþencan be ðam hchoman ⁊ be hıꝛ hmum. ȝıꝼ þaꝓa hma hꝛıle[30] oꝼ bıþ. ðonne ne bıþ hıt no ꝼull mon ꝓa hıt æꝓ paꝛ. ȝıꝼ eac hꝛẏlc ȝoð[31] man ꝓıom ȝoðe ȝeꝓıte. ðonne ne bıþ he þe[32] ma ꝼullice ȝoð. ȝıꝼ he eallunȝa ꝓıom ȝoðe[33] ȝeꝓıte. þonan hıt ȝebẏꝛaþ ꝑ ða ẏꝛelan ꝓoꝓlætaþ ꝑ ꝑ hı æꝓ ðiðon[34] ne[35] bıoþ

† Boet. lib. iv. prosa 3.—Quæ cum ita sint, &c.

[1] Cott. ꝓoꝓþæm. [2] Cott. oðþu. [3] Cott. luꝓıanne. [4] Cott. ȝooðum. [5] Cott. ȝeȝaðeꝓuðu. [6] Cott. mıahte. [7] Cott. ȝooð. [8] Cott. mıahte. [9] Cott. ȝooð. [10] Cott. bıoð. [11] Cott. heoꝓa [12] Cott. ȝooðeꝛ. [13] Cott. ꝓoꝓþæm. [14] Cott. næbben eac ecu. [15] hꝛẏlc, deest in MS. Bod. [16] Bod. ȝeꝛælþe. [17] Cott. ꝓẏmle. [18] Cott. ẏꝛleꝛ. [19] Cott. ȝooð. [20] Cott. ꝓẏmle. [21] Cott. beꝓpeox. [22] Cott. ꝓẏmle. [23] Cott. ꝛu. [24] Cott. ȝooð. [25] Cott. nalleꝛ. [26] Cott. ȝeꝛ. [27] Cott. ætꝛomne bıoð. [28] hı þonne ȝeꝛınðꝓeðe bıoð þonne, desunt in MS. Bod. [29] Cott. meahte. [30] Cott. hꝛẏlc. [31] Cott. ȝooð. [32] Cott. þon. [33] ȝoðe, deest in MS. Cott. [34] Cott. ðẏðon. [35] Cott. ⁊ ne.

for that reward is above all other rewards to be loved: and add that reward to the before-mentioned goods which I formerly recounted to thee in the third book. When they are added together, then mayest thou perceive that happiness and the highest good are all one, and that is God. And then thou mayest also perceive that every good man is happy, and that all happy men are gods, and have eternal reward of their good!

§ III. Therefore no wise man needs to doubt that the evil have also eternal recompense of their evil, that is, eternal punishment. Though thou mayest think that any of them is happy here in respect of the world, he nevertheless has always his evil with him, and also the recompense of the evil, *even* whilst it gives him pleasure. There is no wise man who is ignorant that good and evil are always discordant between themselves, and always are at variance in their wishes. And as the goodness of the good is his own good, and his own reward, so is also the evil of the wicked his own evil, and his reward, and his own punishment. No man if he has punishment, doubts that he has evil. What! do the wicked think that they are exempted from punishments, and *yet* are full of all evil? Not only are they foul, but almost brought to nothing. Understand, therefore, from the good, how great punishment the wicked always have: and hear, moreover, an example; and well retain those which I before mentioned to thee. Whatsoever has unity, that we say exists while it remains together; and this unity we call good. Thus a man is a man whilst the soul and the body are together. But when they are separated, then is he not that which he was before. The same thou mayest conceive concerning the body, and concerning its limbs. If any of the limbs is off, then it is not full man, as it was before. So if any good man depart from good, then is he not any more fully good, if he at all depart from good. When it happens that the wicked leave off what they before did, *they* are not what they before were.

ꝑ ꝑ hi æꝑ pæꝑon. Ac ꝥonne hi ꝑ ȝoð[1] ꝓoꝛlætaþ ⁊ peoꝛþaþ ẏꝛele. ðonne ne beoþ[2] hi nauhtaꝛ butoꝛ anlicneꝛ. ꝑ mon mæȝ ȝeꝛion ꝑ hi ȝio men pæꝑon.[3] ac hi habbaþ þæꝛ mennıꝛceꝛ ðonne ꝥone betꝛtan ðæl ꝓoꝛlopen. ⁊ ꝥone ꝓoꝛcuþeꝛtan[4] ȝehealden. hi ꝓoꝛlætaþ ꝑ ȝecẏndelice ȝoð. ꝑ[5] ꝛınt mennıꝛchice þeapaꝛ. ⁊ habbaþ þeah manneꝛ anlicneꝛꝛe ða hꝑile þe hi libbaþ :·

§ IV.[u] Ac ꝛꝑa ꝛꝑa manna ȝoðneꝛ[6] hi aheꝑþ oꝑeꝛ þa mennıꝛcan ȝecẏnð. to ꝥam[7] ꝑ hi beoþ Ðoðaꝛ ȝenemneðe. ꝛꝑa eac hıoꝛa ẏꝛelneꝛ apẏꝓþ hi unðeꝛ ða mennıꝛcan ȝecẏnð. to ꝥam[9] ꝑ hi bıoþ ẏꝛele ȝehatene. ꝑ þe cꝛeþaþ ꝛıe nauht. Foꝓþam ȝıꝛ ðu ꝛꝑa ȝeꝑlætne mon metꝛt ꝑ he bıþ ahpeꝓeð ꝓıom ȝoðe[10] to ẏꝛele. ne mıht[11] ðu hine na mið ꝓıhte nemman man. ac neat. Ðıꝛ þu ꝥonne[12] on hꝑilcum men onẓıtꝛt. ꝑ he bıþ ȝıtꝛeꝛe ⁊ þeaꝛeꝛe. ne ꝛcealt þu hine na hatan man. ac pulꝛ. And ꝥone þeꝛan þe bıþ ꝥꝛeotteme. þu ꝛcealt hatan hund. nallaꝛ[13] mann. And ðone leaꝛan lẏtẓan. þu ꝛcealt hatan ꝓox. næꝛ mann. And ðone unẓemetlice moðeẓan ⁊ ẏꝓꝛıendan.[14] ðe to micelne andan hæꝑþ. ðu ꝛcealt hatan leo. næꝛ mann. And ꝥone ꝛænan. þe bıþ to ꝛlap. ðu ꝛcealt hatan aꝛꝛa ma ꝥonne man. And ꝥone unẓemetlice eaꝓẓan. þe him ondꝓæt maꝓe[15] ꝥonne he ꝓuꝓꝛe.[16] þu mıht[17] hatan haꝓa. ma ðonne man. And ꝥam[18] unẓeꝛtæꝓþeẓan ⁊ ðam[19] hælẓan.[20] þu mıht[21] ꝛecẓan[22] ꝑ hi bıþ ꝛınðe ẓelicꝛa. oððe unꝛtıllum ꝓuẓelum. ðonne ẓemetꝛæẓtum monnum. And ꝥam þe ðu onẓıtꝛt ꝑ he hꝑ[23] on hıꝛ hchaman luꝛtum. ꝑ he bıð anlicoꝛt ꝓettum ꝛꝓınum. þe ꝛımle ꝓıllnaþ[24] hiẓan on ꝓulum ꝛolum. ⁊ hi nẏllaþ apꝓẏhiẓan[25] on hluttꝛum pætepum.[26] ac þeah hi ꝛelðum hꝑonne beꝛꝛemðe peoꝛꝑon. ðonne ꝛleaþ he eꝛt on þa ꝛolu ⁊ bepealþiaþ þæꝓ on. Ða ꝛe Ꝙıꝛðom þa þıꝛ ꝛꝓell apehꝛ hæꝑðe. ða onẓan he ꝛınẓan ⁊ þuꝛ cꝓæþ.

[u] Boet. lib. iv. prosa 3.—Sed cum ultra homines, &c.

[1] Cott. ȝood. [2] Cott. bıoð. [3] Cott. pæpeu. [4] Bod. ꝓoꝛcuþeꝑan. [5] Bod. ꝛ. [6] Cott. ȝoodneꝛ. [7] Cott. þon. [8] Cott. ȝenemðe. [9] Cott. þon. [10] Cott. ȝoode. [11] Cott. mealꝛt. [12] þonne, deest in MS. Cott. [13] Cott. nalleꝛ. [14] Bod. ıꝓꝛıendе. [15] Cott. ma. [16] Cott. þẏꝓꝛe. [17] Cott. mealꝛt. [18] Cott. þæm. [19] Cott. þæm. [20] Cott. ȝalan. [21] Cott. mealꝛt. [22] Cott. ꝛecẓan. [23] Cott. hıẓð. [24] Cott. ꝛẏmle ꝓıllað. [25] Cott. næꝛꝛe nellað aꝛꝓẏhan. [26] Cott. pætꝛum.

But when men forsake good, and become wicked, then are they nothing but a resemblance; so that one may see that they formerly were men, but they have lost the best part of humanity, and kept the worst. They forsake the good of their nature, that is human manners, and have nevertheless the likeness of man while they live.

§ IV. But as the goodness of men raises them above human nature, so far that they are named gods; so also their wickedness degrades them below human nature, so far that they are called evil, which we say is nothing. Therefore if thou shouldest meet a man so debased that he is turned from good to evil, thou canst not rightly name him man, but beast. If then thou observest with respect to any man, that he is a rapacious man, and a spoiler, thou shouldest not call him a man, but a wolf. And the fierce *man* who is a brawler, thou shouldest call a hound, not a man. And the deceitful, crafty *man*, thou shouldest call a fox, not a man. And the immoderately proud and angry *man*, who has great malice, thou shalt call a lion, not a man. And the dull *man* who is too slow, thou shouldest call an ass more than a man. And the excessively timid *man* who is more fearful than he needs, thou mayest call a hare more than a man. And to the inconstant and the light, thou mayest say, that they are more like the wind, or restless birds, than modest men. And to him whom thou observest that he is lying in the lusts of his body, *thou mayest say*, that he is most like to fat swine, which always desire to lie in foul mire, and will not wash *themselves* in pure waters; but if they sometimes rarely are made to swim, then cast they *themselves* again into the mire, and wallow therein. When Wisdom had ended this speech, then began he again to sing, and thus said:

CAPUT XXXVIII.[v]

§ I. IC ðe[1] mæg þeccan of ealdum leafum fpellum fum fpiþe anlic fpell þæþe fpþæce þe þit nu ymbe fpþæcon. Þit ge-býþeðe gio on Tþoiana genimne þ þæp þæt an cýning þæp nama Aulixef. fe hæfde tþa dioda undeþi þam Kafeþe. Ða dioda þæþion hatene Iþacige ⁊ Retie. ⁊ ðæf Kafeþef nama þæf Agamemnon. Ða fe Aulixef mid þam Kafeþe to þam genihte foþ. ða hæfde he fume hundþieð fcipa. ða þæþion hi fume ten geap on þam genimne. ða fe cýning eft ham ceide fiom þam Kafeþe. ⁊ hi þ land hæfdon genumen. ða næfde ma fcipa bonne an. þ þæf ðeah þie þeþþe. ða geftod hine heah þeden ⁊ ftodm fæ. þeapþ ða foþidþifan on an igland ut on[2] ðæþe Fenhel fæ. þa þæf þæp Apollinef ðohtop. Iobef funa. fe Iob þæf hiopa cýning. ⁊ hcette þ he fceolde bion fe helfta Liod. ⁊ þ ðýrige folc him gelýfde. foþþambe he þæf cýne cýnef. ⁊ hi nýfton nænne oþeþne Liod on ðæne timan. buton hiopa cýningap hi þeoþþodon foþ Lodaf. ða fceolde þæf Iobef þædeþi beon eac Liod. þæf nama þæf Satuinuf. ⁊ hif fpa ilce eal cýn[3] hi hæfdon foþ Lod. þa paf hiopa an fe Apollinuf ðe þe æp ymb fpþæcon. ðæf Apollinef ðohtop fceolde bion gýdene. þæþe nama þæf Kipike. gio hi pædon fceolde bion fpiþe ðþýcþæftigu. ⁊ gio punode on ðam igllande þe fe cýning on foþidþifen peapþ ðe þe æp ymbe fpþæcon. Þio hæfde ðæp fpiþe micle þeþiode hiþe ðeznia. ⁊ eac oþeþþa mædena. Sona fpa hio gefeah done foþ-ðþifenan cýning þe þe æp ymbfpþæcon. þæf nama þæf Aulixef. ða onginan hio hine lufian. ⁊ hiopa æghpæf oþeþne fpiþe unge-metlice. fpa þ te he foþ hiþe lufan foplet hif þice eall. ⁊ hif cýnþen. ⁊ punode mid hiþe oþ done fiþft þ hif þegnaf him ne mihton leng mid genuman. ac foþ hiopa eaþiþef lufan ⁊ foþ ðæþe fpace tihodon hine to foplætanne. Ða onguinon leafe men pýþican fpell. ⁊ pædon þ hio fceolde mid hiþe ðþýcþæft. þa men foþlþedan. ð peoþþan hi an pilde deopa hi. ⁊ fiddan flean on þa paccentan ⁊ on coppaf. Sume hi pædon þ hio fceolde foþfceoppan to leon. ⁊ donne þeo fceolde fpþecan. þonne þýnde hio. Sume fceoldan bion epoþaf. ⁊ donne hi fceoldan hiopa faf fioþian. þonne gþýmetodan hi. Sume puþdon to pulfan. ða duton. ðonne hi fpþæcan fceoldon.

[v] Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.

[1] Bod et Cott. þa. [2] Bod. et Cott. utou. [3] Bod. et Cott. ælcne.

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CHAPTER XXXVIII.

§ I. I CAN relate to thee, from ancient fables, a story very like to the subject which we have just now spoken about. It happened formerly in the Trojan war, that there was a king whose name *was* Ulysses, who had two countries under the Cæsar. The countries were called Ithaca and Retia, and the Cæsar's name was Agamemnon. When Ulysses went with the Cæsar to the battle, he had some hundred ships. Then were they some ten years in that war. When the king again returned homeward from the Cæsar, and they had conquered the land, *he* had not more ships than one; but that was *a ship* with three rows of oars. Then opposed him a great tempest and a stormy sea. *He* was then driven on an island out in the Wendel sea. Then was there the daughter of Apollo, the son of Jove. Jove was their king, and pretended that he should be the highest god, and that foolish people believed him because he was of royal lineage, and they knew not any other God at that time, but worshipped their kings for gods. Then should the father of Jove be also a god, whose name was Saturn; and likewise all his kindred they held for gods. Then was one of them the Apollo whom we before mentioned. Apollo's daughter should be a goddess, whose name was Circe. She, they said, should be very skilful in sorcery; and she dwelt in the island on which the king was driven, about whom we before spoke. She had then a very great company of her servants, and also of other maidens. As soon as she saw the king driven *thither*, whom we before mentioned, whose name was Ulysses, then began she to love him, and each of them the other, beyond measure; so that he for love of her neglected all his kingdom, and his family, and dwelt with her until the time that his thanes would no longer remain with him; but for love of their country, and on account of exile, determined to leave him. Then began false men to work spells. And they said that she should by her sorcery overthrow the men, and cast them into the bodies of wild beasts, and afterwards throw them into chains and fetters. Some, they said, she should transform to lions, and when *they* should speak then they roared. Some should be wild boars, and when they should lament their misfortune then they grunted. Some became wolves. These howled

Sume punðon to þam ðeoþcýnne þe mon hat tixtiȝ. Spa peoȝoð eall ȝe ȝeþenȝcipe ȝorhþenȝeð to miȝtlicum ðeoþcýnnum. ælc to ȝumum ðiope. buton þam cýninȝe anum. Ælcne mete hi onȝcunedon þe men etaþ. ȝ pilnodon ðaþa þe ðeoȝ etaþ. Næȝðon hi nane anlicneȝȝe manna ne on lichoman ne on ȝtemme. ȝ ælc piȝȝte ðeah hiȝ ȝepit ȝþa ȝþa he æȝ piȝȝte. þ ȝepit paȝ ȝþiþe ȝorhȝiendе ȝor þam ermþum ðe hi ðnoȝan. Þæt þa menn ðe þýȝcræfte ne mihte ðaþa manna Modon pendan. þeah hio ða lichoman onpendе. Eala þ hit iȝ micel cræft ðæȝ Moðeȝ ȝor ðone lichoman. Be ȝþilcum ȝ be ȝþilcum þu miht onȝitan þ re cræft þæȝ lichoman biþ on þam Mode. ȝ þ te ælcum men ma ðeþnaþ hiȝ Moðeȝ unþeapaȝ. ðæȝ Moðeȝ tiop callne þone lichoman to him. ȝ þæȝ lichoman metȝþunneȝ ne mæȝ þ Mod eallunȝa to him ȝetion :·

§ II.[w] Ða cpæþ ic. Ic eom ȝeþaȝa þ þ iȝ ȝoþ. þ þu æȝ ræðeȝt. þ þæȝ þ hit nauht unþihte pæȝe þæt mon ða ýȝelþillenðan men hete netenu. oððe þildeop.[1] ðeah hi manneȝ onlicneȝȝe hæbben. Ac ȝiþ ic hæȝðe ȝþilene anpealð.[2] ȝþýlce re ælmihteza Lioð hæȝþ. ðonne ne lete ic no ða ýȝelan ðeþnan ðam[3] ȝoðum[4] ȝþa ȝþiþe ȝþa hi nu ðoþ. Ða cpæþ he. Niþ hit him no ȝþa lonȝe aleȝeð ȝþa þe ðýncþ. ac ðu miht onȝitan þ him biþ ȝþiþe hpæðlice ȝeȝtyped[5] hioȝa oȝȝoȝȝneȝȝe. ȝþa ic þe nu pihte recȝan pille. ðeah ic ȝet emtan[6] næbbe ȝor oþeȝȝe[7] ȝþȝæce. ðæþ hi ðone unnýttan anpealð[8] næȝðen þe hi penaþ þ hi habbaþ.[9] ðonne næȝðon hi ȝþa micel pite ȝþa hi habban reulon. Ða ýȝelan biþ micle[10] unȝeȝælihþan ðomne. ðonne[11] hi maȝan þuhtion[12] þæt ýȝel þ hi lýȝt. ðomne hi ðonne bion. ðonne hi hit ðon ne maȝon. ðeah ðiþ[13] ðýnȝe men ne ȝeleȝan.[14] Þit iȝ ȝþiþe ýȝel þ mon[15] ýȝel pille. ȝ hit[16] iȝ ðeah micle þýȝre þ hit mon mæȝ ðon.[17] ȝorþæm[18] re ýȝela[19] pilla biþ toȝtenceð. ȝþa þe pecelȝ[20] beȝonan ȝýne. ȝiþ mon þ peoȝc þuhtion[21] ne[22] mæȝ. Ac ða ýȝelan[23] habbaþ hpilum ðuo unȝeȝælþa.[24] an iȝ þ hi ýȝel pillaþ. oþeȝ þ þ hi maȝon. þuðde þ hi hit þuhtioþ.[25]

[w] Boet. lib. iv. prosa 4.—Tum ego, Fateor, inquam, &c.

[1] Cott. pildeop. [2] Cott. anpald. [3] Cott. þæm. [4] Cott. ȝoodum. [5] Cott. ȝeȝtioped. [6] Cott. æmettan. [7] Cott. oðȝe. [8] Cott. unnettan anpald. [9] Cott. hæbben. [10] Cott. bioð ýmle. [11] Bod. þone. [12] Cott. maȝon þuþȝtion. [13] Cott. hiȝ. [14] Cott. ȝeleȝen. [15] Cott. mon þ. [16] Bod. he. [17] ðon, deest in MS. Cott. [18] Cott. ȝorþæm ȝorþæm. [19] Cott. ýȝla. [20] Cott. þæȝ pec. [21] Cott. þuþȝtion. [22] ne, deest in MS. Bod. [23] Cott. ýȝlan. [24] Cott. unȝælþa. [25] Cott. þuþȝtioð.

when they should speak. Some became that kind of wild beast that man calls tiger. Thus was all the company turned to wild beasts of various kinds; each to some beast, except the king alone. Every meat they refused which men eat, and were desirous of those which beasts eat. They had no resemblance of men either in body or in voice, yet every one knew his mind, as he before knew *it*. That mind was very sorrowful through the miseries which they suffered. Indeed, the men who believed these fictions, nevertheless knew that she by sorcery could not change the minds of men, though she changed the bodies. How great an excellence is that of the mind in comparison of the body! By these *things*, and the like thou mayest learn, that the excellence of the body is in the mind; and that to every man the vices of his mind are more hurtful. *Those* of the mind draw all the body to them, and the infirmity of the body cannot entirely draw the mind to it.

§ II. Then said I: I am convinced that that is true which thou before saidst, that is, that it would not be unfit that we should call evil-willing men cattle, or wild beasts, though they have the resemblance of man. But if I had such power as the Almighty God has, then would I not let the wicked injure the good so much as they now do. Then said he: It is not permitted to them so long as thou supposest. But thou mayest be assured that their prosperity will very soon be removed, as I will shortly inform thee, though I have not leisure now on account of other discourse. If they had not the vain power, which they think they have, then would they not have so great punishment as they shall have. The wicked are much more unhappy when they are able to accomplish the evil which they list, than they are when they are unable to do it; though these foolish men do not believe it. It is very wicked that any man wills evil, and it is still much worse that he is able to do it, for the evil will is dispersed like incense before the fire, if man is not able to accomplish the work. But the wicked have sometimes three misfortunes: one is, that they will evil; the second, that they are able *to do it;* the third,

ꝑoꝑþampe[1] Lioꝺ hæꝼþ ȝeꞇiohhoꝺ ꞇo ꝼellenne[2] þiꞇu ⁊ epmþa þam ẏꝼelum[3] monnum ꝑoꝛ hioꝛa ẏꝛlum ꝑeopcum. Ða cpæþ ic. Spa hiꞇ iꝛ ꝛþa ðu ꝛeȝꝛꞇ. ⁊ þeah ic ꝑolde ȝepẏꝛcan. ȝiꝼ ic miht̃e.[4] þ hi næꝼðon þa heaꝛꝺȝælþa þ hi mihꞇon ẏꝼel ðon. Ða cpæþ he. Ic pene þeah þ him loꝛiȝe ꝛe anpealꝺ[5] æꝛ ꝑonne ðu ꝑolꝺe ꝛ.[6] oððe hi penen. ꝑoꝑþæm nan puht niꝛ lanȝ[7] ꝼæmeꝛ on þiꝛ anꝺpeapꝺan liꝼe. þeah monnum ꝑẏnce þ hiꞇ lanȝ ꝛie. Ac ꝛþiþe oꝼꞇ ꝛe micla anpealꝺ[8] ðaꝛa ẏꝼelena ȝehꝛiꝛꞇ ꝛþiþe ꝼæꝛlice. ꝛþa ꝛþa ȝꝛeaꞇ beam on þẏða[9] þẏꝛcþ hluðne ðẏnꞇ ðonne men læꝛꞇ penaþ. ⁊ ꝑoꝑþam[10] eȝe hi bioþ[11] ꝛimle ꝛþiþe eaꝛme. Liꝼ hi ðonne hioꝛa ẏꝼel eaꝛme ȝeðeð. hu ne biþ ꝑonne ꝛimle þ lanȝe ẏꝼel þẏꝛꝛe ðonne þ ꝛcoꝛꞇe. Þeah nu þa ẏꝼlan næꝛꝛe ne puꝛ-ðon[12] ðeaðe. ðeah ic[13] ꝑolde cpeþan þ hi pæꝛon[14] eaꝛmoꝛꞇe.[15] Liꝼ þa eaꝛmþa ealle[16] ꝛoþe[17] ꝛinꞇ. ðe pe lanȝe[18] æꝛ ẏmbe þehꞇon.[19] þ ða ẏꝼelan[20] heꝛ on ꝑopulðe[21] habban ꝛceolðan.[22] ꝑonne iꝛ þæꝛ ꝛpeoꞇol. þ þa eaꝛmþa beoþ[23] enðeleaꝛe þe ece[24] bioþ. Ða cpæþ ic. Dæꞇ iꝛ punðoꝛlic þ ðu ꝛeȝꝛꞇ.[25] ⁊ ꝛþiþe eaꝛ-ꝑoꝛlic ðẏꝛeȝum monnum ꞇo onȝiꞇanne. Ac ic onȝiꞇe þeah þ hiꞇ belimpþ ȝenoȝ pel ꞇo þæꝛe ꝛþꝛæce þe piꞇ æꝛ ẏmbe ꝛþꝛæcon. Ða cpæþ he. Ic ne ꝛþꝛiece nu no ꞇo ðẏꝛeȝum monnum. ac ꝛþꝛiece ꞇo þam þe pillnaþ[26] Ꝼiꝛðom onȝiꞇan. ꝑoꝑþæm þ biþ ꞇacn Ꝼiꝛðomeꝛ. þ hine mon pilniȝe[27] ȝehepan[28] ⁊ onȝiꞇan. Ac ȝiꝼ ðẏꝛȝþa hpone ꞇpeȝe[29] æniȝeꝛ ðaꝛa ꝛpella. ðe pe æꝛ ẏmbe[30] ꝛþꝛæcon on þiꝛ-pe ilcan bec. ðonne ȝepiecce he. ȝiꝼ he mæȝe. oþeꝛ ꞇpeȝa oððe þaꝛa ꝛpella ꝛum leaꝛ oððe unȝelic ðæꝛe ꝛþꝛæce þe piꞇ æꝼꞇeꝛ ꝛþẏnaþ. oððe þniðe penð onȝiꞇe ⁊ ȝeleꝛe þ piꞇ on þihꞇ ꝛþiꝛien.[31] ȝiꝼ he þaꝛa nan ne ðeþ.[32] ðonne naꞇ he hpæꞇ[33] he menþ:.[34]

§ III.[x] Ac ic ðe mæȝ ȝeꞇ[35] ꞇæcan oþeꝛ ðinȝ þe ðẏꝛeȝum monnum þile ðincan ȝeꞇ[36] unȝeleþendlicpe.[37] ⁊ iꝛ ðeah ȝenoȝ

[x] Boet. lib. iv. prosa 4.—Nam hoc quoque quod dicam, &c.

[1] Cott. ꝑoꝑþæmþe. [2] Cott. ꝼellanne. [3] Cott. ẏꝛlum. [4] Cott. mealhꞇ. [5] Cott. anpalꝺ. [6] Cott. polde. [7] Cott. lonȝ. [8] Cott. anpalꝺ. [9] Cott. þuða. [10] Cott. ꝑoꝑþæm. [11] Cott. beoð. [12] Cott. puþðen. [13] ic, deest in MS. Cott. [14] Cott. pæꝛen. [15] Cott. eaꝛmoꝛꞇe ⁊ unȝeꝛæl-ȝoꝛꞇe. [16] Cott. calla. [17] Cott. ꝛoþa. [18] Cott. lonȝe. [19] Cott. peahꞇon. [20] Cott. ẏꝛlan. [21] Cott. peopulðe. [22] Cott. ꝛceolðen. [23] Cott. ẏþmþa bioð. [24] Cott. cac. [25] Cott. ꝛæȝꝛꞇ. [26] Cott. pel pilnað. [27] Cott. pelniȝe. [28] Bod. ȝepan. [29] Cott. ꞇpeoȝe. [30] Cott. ẏmb. [31] Cott. ꝛþẏꝛiȝen. [32] Cott. nẏꞇe. [33] Cott. nan þaþa hþæꞇ. [34] Cott. mænð. [35] Cott. ȝiet. [36] Cott. ȝiet. [37] Cott. unȝeleþeðlicpe.

that they accomplish it. For God has decreed to give punishments and miseries to wicked men for their wicked works. Then said I: So it is as thou sayest; and yet I would wish, if I might, that they had not the unhappiness of being able to do evil. Then said he: I think, however, that that power will be lost to them sooner than *either* thou or they would expect. For nothing is of long duration in this present life, though it seem to men that it be long. But very frequently the great power of the wicked falls very suddenly, even as a great tree in a wood makes a loud crash when men least expect; and through fear they are always very miserable. But if their wickedness makes them miserable, is not then the long evil always worse than the short? Though the wicked never died, I should still say that they were most miserable. If the miseries are all true, which we long ago discoursed about, that the wicked should have in this world, then is it evident that those miseries are infinite which are eternal. Then said I: That is wonderful which thou sayest, and very difficult to be understood by foolish men. But I nevertheless perceive that it appertains well enough to the discourse which we were before holding. Then said he: I am not now speaking to foolish men, but am speaking to those who desire to understand wisdom; for it is a token of wisdom that any one is willing to hear and understand it. But if any of the foolish doubt any of the reasonings which we have already uttered in this same book, let him show, if he can, some one of the arguments *which* is either false, or inapplicable to the subject about which we are inquiring; or thirdly, let him turn, understand, and believe that we argue rightly. If he will do none of these *things*, then he knows not what he means.

§ III. But I can still teach thee another thing, which to foolish men will seem yet more incredible, and is nevertheless suitable enough to the argument which we are holding. Then

ȝelic þam ꝼpelle ðe pit æꝼtep ꝼýꝼiaþ. Ða cpæþ ic. Þpæt ·ꝼ ꝼ la ðinȝa. Ða cpæþ he. Þit ıꝼ þ þ þa ýꝼelan[1] biop micle ȝepæhtpan ðe on ðiꝼꝼe populde[2] habbaþ micelne pean ȝ manıȝꝼealð pite[3] ꝼop hýꝼa[4] ýꝼelum.[5] ðonne þa ꝼien þe nane ꝼpæce nabbaþ. ne nan pite on þiꝼꝼe populde ꝼop hiopa ýꝼle. Ne pene ðeah nan mon þ ıc ꝼop þæm anum ðýllic ꝼppece. ðe ıc polde unþeapaꝼ tælan. ȝ ȝode hepian. ȝ mið ðæþe birne[6] men ðpeatian ȝ tihtan[7] to ȝobum ðeapum. ꝼopþam[8] eꝫe ðæꝼ piteꝼ. ac ꝼop oþꝼum þinȝum ıc hit ꝼppece[10] ȝet ꝼpiþop. Ða cpæþ ic. Foꝼ hpilcum[11] oþꝼum ðinȝum polðeꝼt[12] ðu þ ꝼppecan.[13] buton ꝼoꝼþam[14] ðe þu nu ꝼæðeꝼt. Ða cpæþ he. Gemunꝼt[15] ðu þ pit æꝼ ꝼppæcon. þ pæꝼ þ þa ȝodan[16] hæꝼðen[17] ýmle anpealð[18] ȝ ȝeꝼælþa. ȝ þa ýꝼelan[19] næꝼðen næþe nauþeꝼ. Ða cpæþ ic. Ðæt ıc ȝeman. Ða cpæþ he. Þpæt penꝼt ðu nu. ȝiꝼ þu ȝeꝼihꝼt hýlcne ꝼpiþe unȝeꝼælıȝne mon. ȝ onȝıtꝼt ðeah hpæt hpeȝu[20] ȝoðeꝼ[21] on him. hpæþeꝼ he þe ꝼþa unȝeꝼælıȝ ꝼþa þe þe nan puht ȝoðeꝼ[22] næꝼþ. Ða cpæþ ic. ðe me þýncþ ȝeꝼælıȝþa. ðe hpæt hpeȝu[23] hæꝼþ. Ða cpæþ he. Ac hu þýncþ ðe þonne be þam[24] þe nan puht ȝoðeꝼ[25] næꝼþ. ȝiꝼ he hæꝼþ[26] ꝼumne eacan ýꝼeleꝼ. þe þu pilt ꝼecȝan þonne ȝet[27] þe unȝeꝼælıȝþa ðonne þe oþeꝼ. ꝼop þæꝼ ýꝼeleꝼ[28] eacan. Ða cpæþ ic. Þþi ne ꝼceolde me ꝼþa ðincan.[29] Ða cpæþ he. Telo þonne þ ðe ꝼþa þincþ.[30] onȝıt ðonne mið mnepeapiðan[31] Mooe þ þa ýꝼelan[32] habbaþ ꝼmle[33] hpæt hpeȝu[34] ȝoðeꝼ on ȝemonȝ hiopa ýꝼel. þ ıꝼ hiopa pite þ mon mæȝ ꝼpiðe eaðe ȝepeccan mið pihte him to ȝode.[35] Ac þa þe him biþ unpihtnoðe eall hiopa ýꝼel on ðiꝼꝼe populde. habbaþ ꝼum ýꝼel hepiȝne ȝ ꝼþecendlicne þonne æniȝ[36] pite þe on þiꝼꝼe populde. þ ıꝼ þ him biþ unȝepihtnoðe[37] hiopa ýꝼel on þiꝼꝼe populde.[38] þ ıꝼ þ ꝼpeotolopte tacn[39] þæꝼ mæꝼtan ýꝼeleꝼ on þiꝼꝼe populde.[40]

[1] Cott. ỳrlan. [2] Cott. peopulde. [3] Cott. pitu. [4] Cott. hıopa. [5] ỳrelum, deest in MS. Cott. [6] Cott. bỳrne. [7] Cott. þpeatıȝan ȝ tỳhtan. [8] Cott. ꝼopþæm. [9] Cott. þncȝum. [10] Cott. ꝼppæc. [11] Cott. hpỳlcum. [12] Cott. polðeꝼ. [13] Cott. ꝼppæcan. [14] Cott. ꝼopþæm. [15] Cott. ȝemanꝼt. [16] Cott. ȝoðan. [17] Cott. hæꝼðon. [18] Cott. anpalð. [19] Cott. ỳrlan. [20] Cott. hpuȝu. [21] Cott. ȝooðeꝼ. [22] Cott. ȝooðeꝼ. [23] Cott. hpuȝu. [24] Cott. þæm. [25] Cott. ȝooðeꝼ. [26] Bod. næꝼð. [27] Cott. ȝıet. [28] Cott. ỳrleꝼ. [29] Cott. þỳncan. [30] Da cpæð he. Telo þonne þ þe ꝼþa þncð, desunt in MS. Cott. [31] Cott. mnepeapiðpe. [32] Cott. ỳrlan. [33] Cott. ỳmle. [34] Cott. hpuȝu. [35] Cott. ȝooðe. [36] Bod. am. [37] Cott. unþıtnoð. [38] Cott. peopulde. [39] Cott. tacen. [40] Cott. peopulde.

said I: What thing is that? Then said he: It is this, that those wicked persons are much happier who in this world have great misery, and manifold punishment for their evil, than those are who have no suffering nor punishment in this world for their guilt. Let no one, however, think that I speak thus merely because I would reprove vices, and praise virtue, and by the example urge and persuade men to good conduct through fear of punishment: but I speak it still more for other reasons. Then said I: For what other reasons wouldest thou speak it, except what thou hast just mentioned? Then said he: Dost thou recollect what we before said, that is, that the good always had power and happiness, and the wicked never had either? Then said I: That I remember. Then said he: But what thinkest thou, if thou seest any man very unhappy, and yet perceivest something of good in him; is he as unhappy as the man who has no good *in him?* Then said I: He appears to me happier, who has something *of good.* Then said he: But what then dost thou think concerning him who has no good, if he has some addition of evil? He, thou wilt say, is still more unhappy than the other, through the addition of evil. Then said I: Why should not I think so? Then said he: Consider that it so appears to thee, *and* understand with inward mind that the wicked have always something of good among their evil, that is their punishment, which we may very easily, and justly reckon to them as good. But those whose evil is all unpunished in this world, have an evil heavier and more dangerous than any punishment in this world is; that is, that their evil is unpunished in this world, which is the most evident token of the greatest evil in this world, and of the worst recompense

ȝ þæȝ ꝑýꝑȝtan[1] eðleaneȝ æꝼteꝛ ðiȝȝe ꝓopulde. Ða cꝓæð ic. Ne[2] mæȝ ic ðæȝ obȝacan. Ða cꝓæþ he. Foꝛþæm ꝓnit unȝefæhtiȝan þa ýꝼelan. ꝼoꝛþæm him biþ butan ȝeꝑýhtum ꝼoꝛhtiꝼen hꝓonꝛa ýꝼel ðonne þa ꝓien þe him biþ hꝓonꝛa ýꝼel ȝeleanoð be heoꝓa[3] ȝeꝑýhtum. ꝼoꝛþæm hit ꝛ þiht þ mon ýꝼeliȝe þa ýꝼelan.[4] ȝ hit ꝛ ꝓoh[5] þ hi mon læte unꝓihtnoðe. Ða cꝓæþ ic. Þa obȝæcþ þæȝ. Ða cꝓæþ he. Ne mæȝ nan man obȝacan þ hit ne ꝓie eall ȝoð[6] þ te þiht biþ.[7] ȝ eall ýꝼel þ te ꝓoh biþ. Ða cꝓæþ ic. Ic eom ꝼꝛiþe ȝeðꝛeꝼeð mið ðiȝȝe ꝼꝛꝓæce. ȝ ꝓunðꝛiȝeᵉ ꝼoꝛhꝓi[9] ꝛꝓa þihtꝛiꝛ ðema æniȝe unꝓihte ȝiꝼe ꝓille ꝼoꝛȝiꝼan. Ða cꝓæþ he. Be hꝓam[10] cꝓeꝛt þu þ. Ða cꝓæþ ic. Foꝛþaꝓþe[11] ðu æꝓ cꝓæde þ he unꝓiht ðyde. þ he lete unꝑýcnoð[12] þa ýꝼelan. Ða cꝓæþ he. Dæt ꝛ hiꝛ ꝓeoꝓþꝛeiꝓe. þ he ꝛꝓa ȝiꝼol[13] ꝛ. ȝ ꝛꝓa ꝓumeðlice ȝiꝼð. þ ꝛ micel ȝiꝼu[14] þ he ȝebiꝛt oððæt ða ýꝼelan[15] onȝitaþ hýꝓa[16] ýꝼel ȝ ȝecýꝓnaþ[17] to ȝoðe.[18] Ða cꝓæþ ic. Nu ic onȝite þ hit niꝛ ece ȝiꝼu þ he ȝiꝼþ þam[19] ýꝼlum. ac ꝛ hꝓæt hꝓeȝu[20] eldunȝ[21] ȝ anbiþ þæȝ hehꝛtan ðeman. Foꝛþam[22] anbiðe ȝ ꝼoꝛþam[23] ȝeþýlde me ꝓinch þ he ꝓie þe ꝛꝓiþoꝛ ꝼoꝛꝛepen. ȝ þeah me hcaþ ðiꝛ ꝛꝼell ȝenoȝ ꝼell. ȝ þýnch me ȝenoȝ ȝelic[24] þæm þe ðu æꝓ ꝓæbeꝛt :·

§ IV.[y] Ac ic ðe halꝛiȝe[25] ȝeꝛ[26] þ ðu me ꝛeȝȝe[27] hꝓæþeꝓ ðu pene þ þa ýꝼelan[28] habban æniȝ ꝓite æꝼteꝓ ðiꝛȝe ꝓopulde.[29] oððe þa ȝoðan[30] æniȝ eðlean heoꝓa[31] ȝoðeꝛ.[32] Ða cꝓæþ he. Þu ne ꝓæde ic ðe æꝓ þ þa ȝoðan[33] habbaþ eðlean hꝓonꝛa[34] ȝoðeꝛ.[35] æȝþeꝓ ȝe heꝓ. ȝe on ecneꝛȝe. ȝ ða ýꝼelan[36] eac habbaþ eðlean heoꝓa[37] ýꝼeleꝛ.[38] æȝþeꝓ ȝe heꝓ. ȝe eꝛt on ecneꝛȝe. Ac ic ꝓille ðælan ða ýꝼelan[39] ðam ýꝼelum[40] nu on ȝꝓa.[41] ꝼoꝛþaꝓþe[42] obeꝓ ðæl þaꝓa ýꝼelena[43] hæꝼð ece ꝓ:te. ꝼoꝛþam hi nanne mildheoꝓtneꝛȝe ne ȝeȝaꝓoðon. obeꝓ ðæl ꝛceal beon ȝeclænꝛoð.[44] and ða

[y] Boet. lib. iv. prosa 4.—Sed, quæso, inquam, te, &c.

[1] Cott. ꝑýꝓceꝛtan. [2] Ne, deest in MS. Bod. [3] Cott. hꝓonꝛa. [4] Cott. ýꝛhiȝe þa ýlan. [5] Cott. poȝ. [6] Cott. ȝoo8. [7] bið, deest in MS. Cott. [8] Cott. punðꝓie. [9] Cott. ꝓoꝛhꝑý. [10] Cott. hꝓæm. [11] cꝓeꝛt þu þ. Ða cꝓæð ic ꝓoꝛþam, desunt in MS. Cott. [12] Cott. unꝓitnoð. [13] Cott. ȝiꝛul. [14] Cott. ȝiꝛo. [15] Cott. ýꝛlan. [16] Cott. hꝓonꝛa. [17] Cott. ȝeciꝓꝓað. [18] Cott. ȝoode. [19] Cott. þæm. [20] Cott. hꝓilc hꝓuȝu. [21] Cott. eldcunȝ. [22] Cott. ꝓoꝛþæm. [23] Cott. ꝓoꝛþæm. [24] Cott. ȝeȝonȝelic. [25] Cott. healꝛiȝe. [26] Cott. ȝieꝛ. [27] Cott. ꝛeeȝe. [28] Cott. ýꝛlan. [29] Cott. ꝓeopulde. [30] ȝoðan, deest in MS. Cott. [31] Cott. hꝓonꝛa. [32] Cott. ȝooðeꝛ. [33] Cott. ȝoodan. [34] Cott. heoꝓa. [35] Cott. ȝooðeꝛ. [36] Cott. ýꝛlan. [37] Cott. hꝓonꝛa. [38] Cott. ýꝛleꝛ. [39] Cott. ýꝛlan. [40] þam ýꝛelum, desunt in MS. Cott. [41] Cott. ꝛpua. [42] Cott. ꝓoꝛþæm þe. [43] Cott. ýꝛlena. [44] Cott. ȝeclæꝛnoð.

after this world. Then said I: I cannot deny this. Then said he: Therefore the wicked are more unhappy, because their wickedness is undeservedly forgiven them, than they are if their wickedness is recompensed according to their deserts. Therefore it is right that evil should be inflicted on the wicked, and it is wrong that they should be suffered to go unpunished. Then said I: Who denies this? Then said he: No man can deny that everything is good which is right, and everything evil which is wrong. Then said I: I am very much troubled with this discourse, and wonder why so righteous a judge should bestow any unjust gift. Then said he: Wherefore sayest thou that? Then said I: Because thou before saidst that he did wrong, inasmuch as he left the wicked unpunished. Then said he: That is his glory, that he is so bountiful, and bestows so abundantly. It is a great gift that he waits till the wicked are sensible of their evil and turn to good. Then said I: Now I understand that it is not an eternal gift which he gives to the wicked, but is rather the delay and waiting of the highest judge. On account of *his* waiting and forbearance, methinks he is the more despised; and yet this argument pleases me well enough, and seems to me like enough to what thou before saidst.

§ IV. But I beseech thee, now, that thou wouldest tell me whether thou thinkest that the wicked have any punishment after this world; or the good any reward for their goodness? Then said he: Did I not say to thee before, that the good have recompense for their goodness both here and for ever; and the wicked also have recompense for their evil, both here, and also for ever? But I will now divide the wicked from the wicked in two parts. For one part of the wicked shall have eternal punishment, because they have deserved no mercy; *and* the other part shall be cleansed and proved in the

amelred on þam[1] heofonlicon fýre. fra hefr bið fýlfor.[2] forþam[3] he hæfþ rume ȝeeaþnunȝa rumefre mildheortnefre. forþam[4] he mot cuman æfter þam[5] eaþfoþum to ecre aþe. Lit ic þe mihte feccan maþe.[6] æȝþer ȝe be þam[7] ȝoðum.ᵏ ȝe be þam[9] fýlum. ȝif[10] ic nu æmtan[11] hæfde. Ac ic onþræce þ ic forlete[12] þ þit æfter æftcer afþýredon.[13] þ fæt þ þit woldon ȝefeccan þ ðu onȝeate þ þa fýlan næfdon[14] nænne anfeald.[15] ne nænne feorþfripe. ne on ðiffe forfulde.[16] ne on þære to-feaþdan. forþæm þe þuhte æfter þ eallra ðinga fýrrefrt þ þu fendefrt[17] þ hi hæfdon[18] to micelne. ⁊ þ ealne feȝ[19] foroferfrt[20] þ hi ealne feȝ[21] næfron on fite. ⁊ ic þe fæde ealne[22] feȝ þ hi næfre ne biof butan fite. þeah ðe fra ne ðince. Ac ic þat ðeah þ þu filt frofian þ hi fra lanȝne[23] fýrrt habbaþ leaf[24] fýfel to ðonne. ⁊ ic þe fæde ealne feȝ þ fe fýrrt bið frihe lýtle hihle. and ic ðe fecȝe ȝet.[25] fra fra he lenȝra bið. fra hi biof unȝe-fæliȝfan. þ him fære ealra mæft unfælp þ[26] fe fýrrt fære of ðomef ðæȝ. And ic ðe fæde eac þ ða fæfron unȝefæliȝfan ðe him unfihtlice hiofa fýfel forfofren fære. fonne fa fæfen fe him[27] hiofa[28] fýfel fýhtlice onȝefrecen fære. ȝet[29] hit ȝe-býref þ ðe finch þ þa ofrofȝan bið[30] ȝefæliȝfan[31] ðonne[32] þa ȝefritnoðan ;·

§ V.[z] Ða cpæþ ic. Ne ðincþ me næfre nanfuht fra fohlic fra me finch ðin[33] frell þæm timum[34] fe ic þa ȝehefre. Ac ȝif ic me fende to ðiref folcef ðome. fonne nif hit no þ an þ hi nýllaþ frrfe ðinre face ȝeleran. ac hi hit nellaþ[35] fuþfum ȝe-hiran.[36] Ða cpæþ he. Nif þ nan funðor. Þæt þu fart þ þa men fe habbaþ unhale eaȝan. ne maȝon ful eaþe locian onȝean þa funnan ðonne hio beofihtofrt[37] fcinþ. ne fuþfum on fýre.[38] ne on nan fuht beofihtef[39] hi ne lýft locian. ȝif fe æppel lef

[z] Boet. lib. iv. prosa 4.—Tum ego, Cum tuas, inquam, &c.

[1] Cott. þæm. [2] Cott. feolfor. [3] Cott. forþæm. [4] Cott. forþæm. [5] Cott. þæm. [6] Cott. mealhte mape feccan. [7] Cott. þæm. [8] Cott. ȝoodum. [9] Cott. þæm. [10] Cott. þæp. [11] Cott. æmettan. [12] Cott. forlæte. [13] Cott. frfýredon. [14] Cott. næfden. [15] Cott. anfeald. [16] Cott. feorfulde. [17] Cott. fendef. [18] Cott. hæfden. [19] Cott. eall neȝ. [20] Cott. frofoder. [21] Cott. eall neȝ. [22] Cott. eallne. [23] Cott. lonȝne. [24] Cott. leafe. [25] Cott. ȝiet. [26] þ, deest in MS. Cott. [27] þe him, desunt in MS. Cott. [28] Cott. heofa. [29] Cott. ȝit. [30] Cott. bioð. [31] Bod. et Cott. unȝefæliȝfan. [32] Cott. þonne þonne. [33] Cott. þincað þine. [34] Cott. tiðum. [35] Cott. nýllað. [36] Cott. ȝehefan. [37] Cott. beoftoft. [38] Cott. ofýf. [39] Cott. beoftef.

heavenly fire, as silver here is, because it has some deserving of some mercy, wherefore it may come after these troubles to everlasting honour. Still I could instruct thee more both concerning the good and concerning the evil, if I now had leisure. But I fear that I should neglect what we were before seeking after, that is, that we would argue so that thou mightest perceive that the wicked have no power, nor any honour, either in this world or in that to come. For formerly this appeared to thee the worst of all things, that thou thoughtest they had too much; and thou always didst lament that they were not always punished: and I always said to thee, that they never are without punishment, though it appear not so to thee. But I know, however, that thou wilt lament that they have so long time permission to do evil; and I have always said to thee, that the time is a very little while; and I now say to thee, that the longer it is, the more unhappy they are, *and* it would be to them the greatest unhappiness of all, that the time continued till doomsday. And I said to thee also, that they would be more unhappy if their evil were unjustly passed over, than they would be if their evil were justly punished. Yet it so happens that thou thinkest those who have impunity are happier than those who are punished.

§ V. Then said I: Nothing ever appears to me so true as thy arguments appear to me, at the times when I hear them. But if I turn myself to the judgment of this people, they not only are unwilling to believe this thy doctrine, but they will not even hear it. Then said he: That is no wonder. Thou knowest that the men who have unsound eyes cannot very easily look at the sun when she shines brightest, nor indeed do they choose to look on fire, or on anything bright, though the apple *of the eye* be left. In like manner the sinful minds

bip. ꝑꝑa biop[1] þa ꝓynnfullan Mod ablenð mid hiopa[2] ỿrelan[3] pillan. ꝥ hi ne maȝon ȝerion ꝥ hohtt[4] þæꝑe beophtan poꝑþæftneꝑꝑe. ꝥ ir ꝑe hehꝑta ⁊irdom. Ac hum bip ꝑꝑa þæm fuȝlum. ⁊ þæm diopum. þe maȝon[5] bet locian on mihꝑ donne on ðæȝ. ꝑe ðæȝ blent ⁊ ðiorꝑaþ hiopa eaȝan. ⁊ ðæꝑe mihte þiorꝑno hi onlihꝑaþ. Foꝑþỿ penaþ ða ablendan Mod. ꝥ ꝥ ꝑie ꝑio mæꝑte ȝeꝑælþ ꝥ men ꝑeo aleꝑeð ỿrel to donne. ⁊ ꝑio ðæð him mote bion unꝑitnoð. foꝑþæm hi ne[6] lỿꝑt ꝑꝑipian æftep ælcꝑe ꝑꝑæce ꝑꝑa lanȝe oð he ꝥ nỿht piton. ac penðaþ on hiopa unꝑihtan[7] pillan ⁊ ꝑꝑỿꝑiȝaþ æftep þæm. Ðỿ ic nat hu nỿta[8] þu me tæhꝑt to þæm ðỿꝑeȝum monnum. ðe næfꝑe æftep me ne ꝑpỿꝑnaþ. Ic ne ꝑꝑiece næfꝑe to þæm. Ac ic ꝑꝑiece to ðe. foꝑþæm ðu teohhaꝑt ꝥ ðu ꝑpỿꝑiȝe æftep me. ⁊ ꝑriþop ꝑꝑincꝑt on þam ꝑꝑoꝑe donne hi don. Ne piecce ic hpæt hi deman. Ic læte nu to ðinum dome ma ponne to hiopa. foꝑþam h. ealle locaþ mid bam[9] eaȝum on þaꝑ eoꝑþlican ðinȝ. ⁊ hi him leaþ eallunȝa. æxþep ȝe on þæꝑ Modeꝑ eaȝum. ȝe on þæꝑ hchoman. Ac ðu ana hꝑilum beꝑcỿlꝑt mið oþꝑe eaȝan on þa heoꝑenlican þinȝ. mið oþꝑe[10] þu locaꝑt nu ȝet on þaꝑ eoꝑþlican. foꝑþæm penaþ þa ðỿȝan ꝥ ælc mon ꝑie blind ꝑꝑa hi ꝑint. ⁊ ꝥ nan mon ne mæȝe ꝑeon[11] ꝥ hi ȝerion ne maȝon. Ðæt ðỿꝑiȝ ir anhecoꝑt þe ꝑum cild ꝑie full hal ⁊ full ælteꝑpe ȝeboꝑen. ⁊ ꝑꝑa fullice diondе on eallum cỿꝑtum ⁊ cꝑæftum. þa hꝑile þe hit on cnihthade biop.[12] ⁊ ꝑꝑa foꝑþ eallne donne ȝiozoþ had. oþ þe he pỿþ ælceꝑ cꝑæftep medeme. ⁊ donne lỿtle æfꝑ hiꝑ miðfeꝑhþe peoꝑþe[13] bæm[14] eaȝum blind. ⁊ eac þæꝑ Modeꝑ eaȝan peoꝑþan ꝑꝑa ablende ꝥ he[15] nanþuht ne ȝemune þæꝑ þe he æfꝑe æfꝑ ȝeꝑeah oðde ȝeheꝑde. ⁊ pene þeah ꝥ he ꝑie ælceꝑ dinȝep ꝑꝑa medeme ꝑꝑa he æfꝑe medemaꝑt[16] pæꝑe. ⁊ penþ ꝥ ælcum men ꝑie ꝑꝑa ꝑꝑa him ꝑi. ⁊ ælcum men[17] þỿnce[18] ꝑꝑa ꝑꝑa him þincþ. þeah þe[19] he donne ꝑꝑa ðỿꝑiȝ ꝑie ꝥ he þaꝑ pene. hꝑæþep þe donne pillon[20] ealle penan ðæꝑ þe he penþ. ic pene þeah ꝥ þe nỿllen.[21] Ac polde pitan hu þe þuhte be þam[22] monnum ðe pit æfꝑ cꝑæðon

[1] Cott. beoð. [2] Cott. heopa. [3] Cott. ỿrlan. [4] Cott. leohꝑ. [5] Bod. þa maȝ. [6] Bod. et Cott. hine. [7] Cott. unnettan. [8] Cott. nỿt. [9] Cott. bæm. [10] mið oðꝑe, desunt in MS. Cott. [11] Cott. ȝeꝑion. [12] Cott. brið. [13] peoꝑþe, deest in MS. Bod. [14] Bod. bam. [15] Cott. hie. [16] Cott. medomꝑt. [17] ꝑie ꝑꝑa ꝑꝑa him ꝑi ⁊ ælcum men, desunt in MS. Cott. [18] Cott. þince. [19] þeah þe, desunt in MS. Cott. [20] Cott. pillen. [21] Bod. nỿlla ð. [22] Cott. þæm.

are blinded by their evil will, so that they are not able to behold the light of bright truth, which is the highest wisdom. But it is with them, as with the birds and the beasts which can see better by night than by day. The day blinds and darkens their eyes, and the darkness of the night enlightens them. Therefore the blinded minds think that this is the greatest happiness, that a man should be permitted to do evil, and his deed should be unpunished. For they are not desirous to inquire after every instruction, until they know what is right, but turn to their evil will, and seek after it. Therefore I know not to what purpose thou teachest me to the foolish men who never inquire after me. I never speak to them; but I speak to thee, because thou art inclined to seek after me, and labourest more in the pursuit than they do. I care not what they judge. I approve thy judgment more than theirs, for they all look with both eyes, as well with the eyes of the mind as with *those* of the body, on these earthly things, which excessively delight them. But thou alone sometimes lookest with one eye on the heavenly things, *and* with the other thou lookest as yet on these earthly *things*. For the foolish think that every man is as blind as they are, and that no man is able to see what they cannot behold. Such folly is most like *to this;* that a child should be born full sound and full healthy, and so flourishing in all excellences and virtues, during childhood and afterwards throughout youth, that he becomes capable of every art; and then a little before his middle-age, *he* should become blind in both eyes, and also the eyes of the mind should become so blinded, that he remembers nothing which he ever before saw or heard: and nevertheless he should think that he is as capable of everything as he ever was *when* most capable: and should think that it is with every man as it is with him; and that it seems to every man as it seems to him. But though he were so foolish as to think so, should we all think as he thinks? I think, however, that we should not. But *I* wish to know what thou thinkest concerning the men of whom we before

ꝑ unc þuhte ꝑ pæpon[1] pildiopum ȝelicpan ðonne monnum. hu micelne ſiſdom þa hæfdon.[2] me þincþ ðeah ꝑ hi næbbæn[3] nænne :·

§ VI.[a] Ic ðe polde ȝet[4] peccan rume þihtne pace.[5] Ac ic pat ꝑ þiſ ſolc hiſ nýle[6] ȝeleſan.[7] ꝑ iſ ꝑ þa biop ȝeſælȝpan þe mon pitnoþ.[8] ðonne þa bion þe hi pitnaþ. Ða punðpode ic þæt ⁊ cpæþ. Ic polde ꝑ þu me ȝepeahte[9] hu[10] hit ſpa bion mihte.[11] Ða cpæþ he. Dpæþeſt þu onȝite ꝑ ælc ýſelpillende mon ⁊ ælc ýſelpýncende ſe pitet pýnþe. Ða cpæþ ic. Lenoȝ ſpeotole ic ꝑ onȝite. Ða cpæþ he. Du ne iſ ſe ponne ýſelpillende and ýſelpýncende ðe pone unſcýldȝan pitnoþ.[12] Ða cpæþ ic. Spa hit iſ ſpa þu ſeȝſt.[13] Ða cpæþ he. Dpæþeſt þu pene ꝑ þa pien eaſnne ⁊ unȝeſælize þe pitet pýnþe biop. Ða cpæþ ic. Ne pene ic hiſ no. ac pat ȝeaſa.[14] Ða cpæþ he. Liſ þu nu ðeman moſte.[15] hpæþeſne polðeſt[16] þu ðeman pitet pynþan. ðe pone unſcýldȝan[17] pitnode. þe ðone þe ꝑ pite polode.[18] Ða cpæð ic. Niſ ꝑ ȝelic. ic polde helpan þæſ þe ðæp unſcýldiz pæne. and henan þone[19] þe hine ýſelode.[20] Ða cpæþ he. Ðonne þe þincþ ſe eaſmpa ſe ꝑ ýſel ðeþ. ðonne ſe þe hit þaſaþ. Ða cpæþ ic. Ðæſ ic ȝeleſe ꝑ te ælc unþiht pitniniz ſie þæſ ýſel þe hit ðeþ. næſ þæſ þe hit þaſaþ. ſoſþam[21] hiſ ýſel hine ȝeðeþ eaſnne. ⁊ ic onȝite ꝑ þiſ iſ ſpiþe[22] þiht þacu ꝑ þu nu þecſt. ⁊ ſpiþe anlic þæm þe ðu æſi þehteſt.[23] ac ic þat þeah ꝑ þýſ[24] ſolce ſpa ne þincþ :·

§ VII.[b] Ða cpæþ he. ſel þu hit onȝiteſt. Ac þa þinȝeſaſ þinȝiaþ nu hþilum þæm ðe læſſan þeaþe ahton. þinȝiaþ þæm þe[25] þæſi man ýſlaþ. ⁊ ne þinȝiaþ þam[26] þe ꝑ ýſel ðoþ. þæm þæſe maſe þeaþ. þe þa oþþe unſcýldize ýſelaþ.[27] ꝑ him mon þýnȝoðe to þam[28] þicum. ⁊ bæðe ꝑ him[29] mon ðýðe ſpa micel pite ſpa hi ðam[30] oþþum unſcýldeȝum ðýðon. ſpa ſpa ſe ſioca

[a] Boet. lib. iv. prosa 4.—Nam ne illud quidem, &c.

[b] Boet. lib. iv. prosa 1.—Atqui nunc, ait, contra faciunt, &c.

[1] Cott. pæpen. [2] Cott. hæfden. [3] Cott. næbben. [4] Cott. ȝiet. [5] Cott. ſpiþe þihte paca. [6] Cott. nele. [7] Cott. ȝelýſan. [8] Cott. pitnað. [9] Bod. ȝepehteſt. [10] Bod. hi. [11] Cott. mealhte. [12] Cott. pitnað. [13] Cott. ſæȝſt. [14] Cott. ȝeape. [15] Bod. moſtoſt. [16] Cott. polðeſ. [17] Bod. nonecýldȝan. [18] Cott. þolade. [19] Bod. þonne. [20] Cott. ýſlode. [21] Cott. ſoþþæm. [22] Bod. ſpa. [23] Cott. pealhteſ. [24] Cott. þiſ. [25] þe, deest in MS. Cott. [26] Cott. þæm. [27] Cott. ýſlað. [28] Cott. þæm. [29] Bod. þam ꝑ. [30] Cott. þæm.

said, that it appeared to us that they were more like wild beasts than men? How much wisdom had they? Methinks, however, they have none.

§ VI. I would now utter to thee a true observation, but I know that this people will not believe it: that is, that those *persons* whom men injure are happier than those are who injure them. Then wondered I at this, and said: I wish that thou wouldest explain to me how it can be so. Then said he: Dost thou understand that every evil-willing man and every evil-doing *man* is deserving of punishment? Then said I: Clearly enough I understand that. Then said he: Is he not then evil-willing and evil-doing, who injures the innocent? Then said I: So it is as thou sayest. Then said he: Dost thou think that they are miserable and unhappy, who are deserving of punishment? Then said I: I not only think it, but know *it* very well. Then said he: If thou wert now to judge, which wouldest thou judge more deserving of punishment, him who injured the innocent, or him who suffered the injury? Then said I: There is no comparison. I would help him who was innocent, and oppose him who injured him. Then said he: Then, in thy opinion, he *is* more miserable who does the evil, than he who suffers it. Then said I: This I believe, that every unjust punishment is the evil of him who inflicts it, not of him who suffers it; therefore his evil makes him miserable. And I perceive that this is a very just observation which thou now makest, and very agreeable to those which thou madest before; but I nevertheless know that this people will not think so.

§ VII. Then said he: Thou understandest it well. But advocates now-a-days plead for those who have less need *of it. They* plead for those who are injured, and do not plead for those who do the injury. It were more needful to those who injure others *who are* innocent, that some one should plead for them before the magistrates, and pray that as great hurt might be done to them, as they had done to other innocent *persons.* As the sick man has need that some one should

ah þeapfe ꝑ hine mon læde to þam[1] læce. ꝑ he hiꝛ tilige. ꝛþa ah ꝛe þe[2] ꝑ ỳfel deþ. ꝑ hine mon læde to þam[3] ꝓicum ꝑ mon þæꝛ mæge ꝛmiþan ⁊ bæiman hiꝛ unþeapaꝛ. Ne cpeþe ic na ꝑ ꝑ ỳfel ꝛie ꝑ mon helpe þæꝛ unꝛcýldiꝛan[4] ⁊ him ꝛoꝛþꝛiꝛie. Ac ic cpeþe ꝑ hit iꝛ betꝛe[5] ꝑ mon ꝓꝛeꝛe þone ꝛcýldiꝛan.[6] ⁊ ic ꝛeche ꝑ ꝛio ꝛoꝛꝛeꝛꝓiæc ne dýꝛe[7] nauþeꝛ ne þam[8] ꝛcýldiꝛan.[9] ne þam[10] þe him ꝛoꝛe ꝓiꝛiaþ. ꝛiꝛ hi þæꝛ pilniaþ ꝑ him hiopa[11] ỳfel unꝓꝛecen ꝛie be þæꝛ ꝛỳlꝛeꝛ auðeꝛne. Ac ic þat ꝛiꝛ þa ꝛcýldiꝛan[12] ænigne ꝛpeapcan ꝓiꝛdomeꝛ hæfdon[13] ⁊ be ænigum dæle ongitan.[14] ꝑ hi militan[15] hiopa ꝛcýlda þuþh[16] pice[17] ꝛebetan. þe him heþ on ꝛoꝛulde[18] on become. ðonne noldon hi na cpeþan ꝑ hit pæꝛe pice. ac noldon cpæþan ꝑ hit pæꝛe hiopa[19] clænꝛunge. ⁊ heopa betꝛunge. ⁊ noldon nænne ꝓiꝛeꝛe ꝛecan.[20] ac luꝛtlice hi noldon lætan ða ꝓican hie tucian æfteꝛ hiopa agnum pillan. ꝛoꝛþæm ne ꝛcýle nan piꝛ man nænne mannan hatian. ne hataþ nan mon þone ꝛoðan. butan ꝛe ealpa[21] dýꝛeꝛoꝛta.[22] ne ꝑ niꝛ nan pilt ꝑ mon þone ỳfelan hatige. ac hit iꝛ pihtꝛe þæt him mon milðꝛige.[23] ꝑ iꝛ þonne hiopa milðꝛunge. ꝑ mon ꝓiece hiopa unþeapaꝛ be hiopa ꝛeꝛýhtum.[24] Ne ꝛceal[25] nan mon ꝛiocne monnan[26] ꝛeꝛaꝛgodne[27] ꝛpencan. ac hine mon ꝛceolde[28] læðan to ðam[29] læce ꝑ he hiꝛ tilige. Ða ꝛe Ꝼiꝛdom þa ðiꝛ ꝛpell ajealht hæfde. ða ongan he eft ꝓuꝛgan ⁊ þuꝛ cpæþ.

CAPUT XXXIX.[c]

§ I. FORÞI ðiepe ge eoppu Mod mið unpihtꝛe ꝓiounge ꝛpa ꝛpa ỳpa ꝑoꝛ ꝓiniðe þa pæ hiepaþ. oððe ꝑoꝛ hiꝛỳ ætꝛite ge eopeꝛꝓe pỳꝛde ꝑ hio nan ꝛepeald nah. oððe hiꝛi ne maꝛon ge ꝛebiðan ꝛecýndelicef ðeaðeꝛ. nu he eoꝛ ælce ðæꝛ ꝛopeapðeꝛ onet. Ðꝛi ne maꝛon ge ꝛeꝛion ꝑ he ꝛꝛýꝛaþ ælce ðæꝛ æfteꝛ ꝓuꝛlum. ⁊ æfteꝛ ðiopum. ⁊ æfteꝛ monnum. ⁊ ne ꝑoꝛlæt nan

[c] Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

[1] Cott. þæm. [2] þe, deest in MS. Cott. [3] Cott. þæm. [4] Cott. unꝛcýldgan. [5] Cott. betepe. [6] Cott. ꝛcýldgan. [7] Bod. dýꝛige. [8] Cott. þæm. [9] Cott. ꝛcýldgan. [10] Cott. þæm. [11] Cott. heopa. [12] Cott. ꝛcýldgan. [13] Cott. hæfden. [14] Cott. ongeaten. [15] Cott. mealtꝛen. [16] Cott. þuꝛg. [17] Cott. ꝑ pice. [18] Cott. peopulde. [19] Cott. heopa. [20] Cott. ꝛeꝛecan. [21] Cott. ealhꝛa. [22] Cott. dýꝛgoꝛta. [23] Cott. milðꝛige. [24] Cott. unꝛýhtum. [25] Cott. ꝛcýle. [26] Bod. mouna. [27] Cott. ⁊ ꝛeꝛapgodne. [28] Cott. ꝛcel. [29] Cott. þæm.

lead him to the physician, that he may cure him; so has he who does evil, that some one should lead him to the magistrates, that they may cut off and burn his vices. I do not say that it is wrong that men should help the innocent, and defend him; but I say that it is better that we should accuse the guilty; and I say that the defence does no good either to the guilty or to him who pleads for him, if they wish that their evil should not be punished in proportion to its guilt. But I know that if the guilty had any spark of wisdom, and in any measure knew that they might make amends for their crimes by punishment, which came upon them here in this world, then they would not say that it was punishment, but would say that it was their purification and their amendment; and would seek no advocate, but they would cheerfully suffer the magistrates to punish them according to their own will. Hence no wise man ought to hate any one. No one hates the good, except the most foolish of all. Nor is it right that we hate the wicked; but it is more right that we have mercy on him. This then is mercy to them, that we punish their vices according to their deservings. No one ought to afflict a sick person *who is* troubled; but we should lead him to a physician, that he may cure him. When Wisdom had finished this discourse, then began he again to sing, and thus said:

CHAPTER XXXIX.

§ I. Wherefore vex ye your minds with evil hatred, as waves through the wind agitate the sea? Or wherefore upbraid ye your fortune, that she has no power? Or why cannot ye wait for natural death, when he every day hastens towards you? Why cannot ye observe that he seeks every day after birds, and after beasts, and after men, and forsakes

ſpæþ æþ he ȝeſehþ ꝑ þ he æſtep ſpýpeþ. Ꝙala þa ꝑ þa unȝe-
pæliȝan menn ne maȝon ȝebiðon hponne he him to cume. ac
ſoþſceotaþ hine ſopan. ſpa ſpa þilde ðeop þillnaþ opep to ac-
pellenne. Ac hit næþe no manna þýht ꝑ hiopa æniȝ opeþne
þiode. Ac ꝑ pæþe þýht. ꝑ hiopa ælc ȝulde oþþum eðlean ælcep
peoþcep æftep hiȝ ȝepýphtum. ꝑ iꝛ ꝑ mon luſode þone ȝoðan.
ſpa ſpa þiht iꝛ ꝑ mon ðo. ⁊ milðiȝe þam ýfelum. ſpa pe æþ
cpæðon. luſie þone man. ⁊ hatiȝe hiȝ unþeapaꝛ. ceoſꝛe him oꝛ
ſpa he ſpiþoꝛt mæȝ :·

§ 11.[d] Ða he þa þiȝ leoþ aſunȝen hæfde þa ȝeppeoȝode[1] he
ane hþile. Ða cpæþ ic. Nu ic onȝite openlice ꝑ þio ſoþe ȝe-
pælþ ſtent on ȝoðia monna ȝe eaþnunȝa. ⁊ þio unſælþ ſtent
on ýfelþa monna ȝe eaþmunȝum. Ac ic pecȝe ȝet ꝑ me ne
þinceþ nauht lýtel ȝoð[2] þiſſeſ andpeapdan liſeſ ȝeſælþa. ne eac
nauht lýtel ýfel hiȝ unȝefælþa. ſoþþæm ic næſie ne ȝeſeah ne
ȝehýſde nænne piſne mon þe ma polde bion þſecca. ⁊ eaþm. ⁊
ælþiodiȝ.[3] ⁊ ſoþſepen. ðonne peliȝ. ⁊ peoþþ. ⁊ þice. ⁊ ſoþemæſie
on hiȝ aȝnum eaþde. ſoþþæm hi pecȝaþ[4] ꝑ hi mæȝen[5] þý[6] eþ
hiopa Ꝙiſdome fulȝan ⁊ hine ȝehealdan. ziꝛ hiopa anpealð biþ
fullice oſep ꝑ ſolc þe him undep biþ. ⁊ eac on[7] ſumum dæle
oſep þa ðe him on neapeſte biþ ymbutan.[8] ſoþþam[9] ꝑ hi
maȝen[10] henan ða ýſlan. and ſýþþman[11] þa ȝoðan.[12] ſoþþæm ſe
ȝoða[13] biþ ſimle apþýſþe. æȝþep ȝe on þiȝ andpeapdan liſe. ȝe
on ðam[14] topeapdan. ⁊ ſe ýſela. þe mon hiȝ ýſleſ[15] ȝeſtýſan ne
mæȝ. biþ ſimle piteſ þýſþe. ȝe on þiſſe þoþulde. ȝe on þæſie
topeapdan. Ac ic punðniȝe ſpiþe ſpiþlice ſoþ hpi hit ſpa pent
ſpa hit nu oft deþ. ꝑ iꝛ ꝑ miſtlice pita[16] ⁊ maniȝfealde[17]
eaþoþa[18] cumaþ to ðam[19] ȝoðum ſpa hi to þam[20] ýfelum
ſceolðon. ⁊ ða ȝoð[21] þe ſceolðon bion eðlean ȝoðum monnum
ȝoðþa peopca. cumaþ to ýfium monnum. ſoþþæm ic polde
pitan nu æt þe hu þe licode ꝑ ȝeþpixle. Ic hiȝ punðþode micle
þý læſ. ziꝛ ic piſſte[22] ꝑ hit peaꝛ ȝebýſede buton Loðeſ pillan ⁊
buton hiȝ ȝepitneſſe. Ac ſe ælmihtiga[23] Loð hæfþ ȝeeceð

[d] Boet. lib. iv. prosa 5.—Hic ego, video, inquam, &c.

[1] Cott. ȝeſſuȝode. [2] Cott. ȝood. [3] Cott. elþiodiȝ. [4] Cott. pæȝað.
[5] hi mæȝen, desunt in MS. Bod. [6] Cott. þe. [7] Cott. be. [8] Cott.
bnoð ymbutan. [9] Cott. ſoþþæm. [10] Cott. mæȝen. [11] Cott. ýþþman.
[12] Cott. ȝoodan. [13] Cott. ȝooða. [14] Cott. þæm. [15] Bod. ýſel. [16] Cott.
miſhcu pitu. [17] Cott. maniȝfealð. [18] Cott. eaþroþu. [19] Cott.
þæm. [20] Cott. þæm. [21] Cott. ȝood. [22] Cott. piſſe. [23] Cott.
ælmehtega.

no track till he seizes that which he pursues? Alas! that unhappy men cannot wait till he comes to them, but anticipate him, as wild beasts wish to destroy each other! But it would not be right in men, that any one of them should hate another. But this would be right, that every one of them should render to another recompense of every work according to his deserts; that is, that one should love the good, as it is right that we should do, and should have mercy on the wicked, as we before said; should love the man, and hate his vices; and cut them off, as we best may.

§ II. When he had sung this lay, then was he silent for some time. Then said I: Now I clearly understand that true happiness is founded on the deservings of good men, and misery is founded on the deservings of wicked men. But I will yet say that methinks the happiness of this present life is no little good, and its unhappiness no little evil. For I never saw nor heard of any wise man who would rather be an exile, and miserable, and foreign, and despised, than wealthy, and honourable, and powerful, and eminent in his own country. For they say that they can the better fulfil their wisdom, and observe it, if their power be ample over the people that are under them, and also in some measure over those who are in the neighbourhood round about them, because they are able to repress the wicked, and promote the good. For the good is always to be honoured, both in this present life and in that to come; and the wicked, whom man cannot restrain from his evil, is always deserving of punishment, both in this world and in that to come. But I very much wonder why it should so fall out, as it now often does; that is, that various punishments and manifold misfortunes come to the good, as they should to the wicked; and the blessings which should be a reward to good men for good works, come to wicked men. Therefore I would now know from thee, how that course of events were approved by thee. I should wonder at it much less, if I knew that it happened by chance, without God's will, and without his knowledge. But the Almighty God has increased my

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minne eȝe ⁊ mine paſunȝa mið ðirrum þinȝum. ſoþþæm he hþilum ſelþ ða ȝerælþa ðæm ȝoðum.[1] ⁊ þæm ýflum unþrælþa. ſþa hit þiht þæþe þ he ſinle[2] ðýðe. hþilum he eft ȝeþaſaþ þ þa ȝoðan[3] habbaþ unþrælþa ⁊ unȝelimp on mæneȝum þinȝum. ⁊ ða ýþelan habbaþ ȝerælþa. ⁊ hum ȝelimþ[4] oft æftep hiopa aȝnum pillan. þý ic ne mæȝ nan open ȝeþencan. buton hit þeaſ ſþa ȝeþýnȝe. buton ðu me ȝet þý ȝeſceadhcop open ȝepecce. Ða andſþaſpode he ymbe lonȝ ⁊ cpæþ. Nir hit nan punðop ðeah hþa pene þ ſþýlcer hpæt[5] unmýndlinȝa ȝebýnȝe.[6] þonne he ne can[7] onȝitan ⁊ ȝepeccan ſop hþi Ȝoð ſþýlc[8] ȝeþaſaþ. Ac ðu ne realt no tpeȝan[9] þ ſþa ȝoð[10] ſceoppend ⁊ pealdend[11] ealla ȝeſceaft a þihthce ſceop[12] eall þ he ſceop.[12] ⁊ þýhte ðemþ ⁊ pealt[13] ealler. þeah þu nýte ſop hþi[14] he ſþa ⁊ ſþa ðo :·

§ III.[c] Ða he ða þir ſpell aþeht[15] hæfde. ða onȝan he þinȝan ⁊ cpæþ. Þa unlæpeðþa ne punðnaþ þær noðeper fæpeldep ⁊ hiy ſnifenerre. hu he ælce ðæȝ uton ymbhpýnð ealne ðirne middaneaþ. oððe hþa ne punðnaþ þ te punie tunȝlu habbaþ ſcýnenan hpýnfe ðonne ſume habban. ſþa ſþa tunȝlu habbaþ þe pe hataþ pæner ðirla. ſop þý hi habbaþ ſþa ſceoptne ymbhpýnfe. ſoþþi hi ymt ſþa neah ðam noþþenðe þæþe eaxe. ðe eall þer noðop on hpenfþ. oððe hþa ne paſaþ þær. buton ða ane þe hit piton. þ ſume tunȝlu habbaþ lenȝtan ymbhpýnfe. þonne ſume habban. ⁊ ða lenȝetne þe ymb þa eaxe middepeaþðe hpeaþfaþ. ſþa nu Boetier ðeþ. ⁊ ðatuimur ſe ſteoþþa. ne cýmþ þæn æn ymb þnittiȝ pintþa þæn he æn pær. Oððe hþa ne punðnaþ ðær þ ſume ſteoþþan ȝepitaþ unðep þa fæ. ſþa ſþa ſume men penaþ þ ſio ſunne ðo ðonne hio to ſetle ȝæþ. Ac hio ne bir ðeah þý neaſ þæþe fæ þe hio bir on midne ðæȝ. Þa ne paſaþ ðær ðonne ſe fulla mona þýnh ofepcocen mið þnofcum. oððe eft þ ða ſteoþþan ſcnaþ bepoþan þam monan. ⁊ ne ſcnaþ bepoþan þæþe runnan. ðiſer hi punðnaþ ⁊ maner þýllicer. ⁊ ne punðnað na þ te men ⁊ ealle epuca puhta habbaþ ſinȝalne ⁊ unmýtne andan betpuh him. Oððe hþi ne punðnaþ hi þær þ hit hþilum þunþaþ. hþilum na ne onȝinþ. oððe eft ȝepinner fæ. ⁊ þinða. ⁊ ýþa. ⁊ lander. oððe hþi þ it þeoþþe ⁊ eft

[c] Boet. lib. iv. metrum 5.—Si quis Arcturi sidera nescit, &c.

[1] Cott. ȝoodum. [2] Cott. rýmle. [3] Cott. ȝoodan. [4] Cott. lumþð. [5] Cott. ȝehpæt. [6] Cott. ȝebepiȝe. [7] Cott. con. [8] Cott. þoþ hþý ſþýlc Ȝoð. [9] Cott. on tþoȝan. [10] Cott. ȝooð. [11] Cott. paldenð. [12] Cott. ȝerceop. [13] Cott. pelt. [14] Cott. hþý. [15] Cott. apealht.

fear and my astonishment by these things. For he sometimes gives felicities to the good, and infelicities to the wicked, as it were right that he always did. Sometimes again he permits that the good have infelicities and misfortunes in many things; and the wicked have happiness, and it frequently happens to them according to their own desire. Hence I cannot think otherwise but that it so happens by chance, unless thou still more rationally show me the contrary. Then answered he, after a long time, and said: It is no wonder if any one think that something of this kind happens undesignedly, when he cannot understand and explain wherefore God so permits. But thou oughtest not to doubt that so good a creator and governor of all things, rightly made all that he has made, and rightly judges and rules *it* all, though thou knowest not why he so and so may do.

§ III. When he had made this speech, then began he to sing, and said: Who of the unlearned wonders not at the course of the sky, and its swiftness; how it every day revolves about all this middle-earth? Or who wonders not that some stars have a shorter circuit than others have, as the stars have which we call the waggon's shafts? They have so short a circuit, because they are so near the north end of the axis, on which all the sky turns. Or who is not astonished at this, except those only who know it, that some stars have a longer circuit than others have, and those the longest which revolve midward about the axis, as Bootes does? And *that* the star Saturn does not come where it before was till about thirty winters? Or who wonders not at this, that some stars depart under the sea, as some men think the sun does when she sets? But she nevertheless is not nearer to the sea than she is at mid-day! Who is not astonished when the full moon is covered over with darkness? or again, that the stars shine before the moon, and do not shine before the sun? At this and many a like thing they wonder, and wonder not that men and all living creatures have continual and useless enmity with each other. Or why wonder they not at this, that it sometimes thunders, and sometimes begins not? Or, again, at the strife of sea and winds, and waves and land? or why

for þære runna rciman to hiʀ aznum zecýnde peorþe. Ac ꝑ unzefræddixe folc punðriaþ þær þe hit relðorʀ zeriht. ðeah hit læʀʀe punðor rie. ⁊ penaþ ꝑ ꝑ ne[1] rie ealð zefceaft. ac rie þeaʀ zeporðen nipane. Ac ða þe ʀippet zeorne peorþaþ ⁊ onzinnaþ þonne leornian. zif him Ꝺoð abnit of þam Mode ꝑ ðýʀiz ꝑ hit æri mið ofeʀpriʀzen pæʀ. ðonne ne punðriaþ hi no þela þær þe hi nu punðriaþ:

§ IV.[f] Ða ře Ꝼiʀðom þa þiʀ leoþ afunzen hæfde. ða zefpuzode he ane lýtle hpile. Ða cpæþ ic. Spa hit iʀ ʀpa ðu řefʀt.[2] Ac ic polde zet ꝑ þu me hpæt hpezu[3] openlicor zeřeahte[4] be þære piran þe min Mod ʀpiþoʀt zeðrefeð hæfþ. ꝑ iʀ ꝑ ic ðe æri ymb acfade. foþþam hit þær rimble[5] zet þin zefuna ꝑ ðu poldeʀt ælcum Mode ðiʒlu ðinʒ tæcan ⁊ řelðcuþe:[6] Ða onzan he rmeancian ⁊ cpæþ to me. Ðu rpenʀt[7] me on ða mæʀtan rppæce ⁊ on ða eaiʀoþeʀtan to zeneccenne. þa pace rohtcon ealle uþpitan ⁊ rpiþe rpihlice ymbrpuncon. ⁊ uneaþe ænig com to ende þære rppæce. foþþam[8] hit iʀ þeap þære rppæce ⁊ ðære afcunze.[9] ꝑ te rimle[10] þonne ðæri an tpeo ofaðon biþ. þonne biþ ðæri unrim afẏřed. rpa rpa mon on ealð rpellum řezþ[11] ꝑ an nædre þære ðe hæfde nizan[12] heafdu. ⁊ rimle.[13] zif mon anra hpilc ofrloh.[14] þonne peoxon þæri rioron of þam[15] anum heafde. ða zebýrnede[16] hit þæt þæri com ře fopemæþa Cyculur to. ře pæʀ Iober runu. þa ne mihte he zeþencan hu he hi mið ænize cpæfte ofericuman rceolde. æri he hi bepæz mið puða utan. ⁊ foriþeþnde[17] ða mið fýre. Spa iʀ ðiʀʀe rppæce þe ðu me æftep afcaft.[18] uneaþe hýne cýmþ ænig mon of. zif he æfteʀt on cýmþ.[19] ne cýmþ he næʀre to openum ende. butun he hæbbe rpa rceapp andzet[20] rpa ꝑ fýr. foþþam ře ðe ymb ꝑ afcian þile. he rceal æfteʀt pitan hpæt rie rio anfealde foþeʀceapunz Ꝺoðeʀ. ⁊ hpæt þýrð rie. ⁊ hpæt peaʀ zebýrnze. ⁊ hpæt rie zoðcund andzit. ⁊ zoðcund foþetiohhunz. and hpæt monna þeodom rie. Nu ðu mihc onzitan. hu heþiz ⁊ hu zeaþfoþe[21] þiʀ iʀ eall to zeneccanne. Ac ic rceal þeah

[f] Boet. lib. iv. prosa 6.—Ita est, inquam, &c.

[1] ne, deest in MS. Bod. et Cott. [2] Cott. þæzʀt. [3] Cott. hpuzu. [4] Bod. zepehteʀt. [5] Cott. rýmle. [6] Cott. řelðcuð. [7] Cott. rþænʀt. [8] Cott. foriþæm. [9] Cott. afcunzæ. [10] Cott. rýmle. [11] Cott. þæzð. [12] Cott. nizon. [13] Cott. rýmle. [14] Cott. hpelc ofarloz. [15] Cott. þæm. [16] Cott. zebepede. [17] Cott. foriþæþnde. [18] Cott. acfaʀt. [19] Cott. cemð. [20] Cott. andzit. [21] Cott. eaiʀoþe.

ice is formed, and again by the shining of the sun returns to its own nature? But the inconstant people wonder at that which it most seldom sees, though it be less wonderful; and thinks that that is not the old creation, but has by chance newly happened. But they who are very inquisitive and endeavour to learn, if God removes from their mind the folly with which it was before covered, then will they not wonder at many *things* which they now wonder at.

§ IV. When Wisdom had sung this lay, then was he silent a little while. Then said I: So it is as thou sayest. But I am still desirous that thou wouldest instruct me somewhat more distinctly concerning the thing which has chiefly troubled my mind, that is, what I before asked thee. For it was always hitherto thy wont that thou wouldest teach every mind abstruse and unknown things. Then began he to smile, and said to me: Thou urgest me to the greatest argument, and the most difficult to explain. This explanation all philosophers have sought, and very diligently laboured about, and scarcely any one has come to the end of the discussion. For it is the nature of the discussion and of the inquiry, that always when there is one doubt removed, then is there an innumerable multitude raised. So men in old tales say, that there was a serpent which had nine heads, and whenever any one of them was cut off, then grew there seven from that one head. Then happened it that the celebrated Hercules came there, who was the son of Jove. Then could not he imagine how he by any art might overcome them, until he surrounded them with wood, and then burned *them* with fire. So is this argument which thou askest about: with difficulty comes any man out of it, if he enter into *it*. He never comes to a clear end, unless he have an understanding as sharp as the fire. For he who will inquire concerning this ought first to know what the simple providence of God is, and what fate is, and what happens by chance, and what the divine knowledge is, and the divine predestination, and what the freedom of men is. Now thou mayest perceive how weighty and difficult all this is to explain. But I will nevertheless endeavour to

hpæt hpeȝa[1] hiṙ onȝinnan þe to tæcanne. foṙþam[2] ic habbe onȝiten ꝑ hit iṙ ſpiþe micel læceðom ðinþe foṙȝe. ȝif þu þiſer auht onȝitſt. ðeah hit me lanȝ to læþenne ſie. foṙþæm hit iṙ neah þæþe tiðe ðe ic ȝetiohhoð hæfðe on oðeṙ peoþe to ſonne. ⁊ ȝet næbbe ðiṙ ȝeðon. ⁊ me ðinceþ eac ꝑ þu ſaðiȝe hpæt hpeȝnunȝeṙ[3] and þe þincen to ælenȝe þaṙ lanȝan ſpell. ſpelce ðe nu lyſte leoþa.[4] ic þat eac ꝑ ðe heoþa[5] lyſt. Ac ðu ſcealt þeah ȝeþohian ſume hþile. ic ne mæȝ hit nu ſþa hiaþe aþinȝan. ne ænitan[6] nabbe. foṙþæm hit iṙ ſpiþe lonȝ ſpell. Ða cpæþ ic. Do ſpæþeṙ þu ꝑille :·[7]

§ V.[8] Ða onȝon he ſpiecan ſpiþe ſeoṙþan ỏmbuton. ſpilce he na þa ſpiæce ne mænde. ⁊ tiohhoðe hit þeah þiðeṙþeapneſſeṙ ⁊ cpæþ. Calle[9] ȝeṙceaſta. ȝeṙepenlice and unȝeṙepenlice.[10] ſtilla ⁊ unſtillu[11] onſoþ æt þæm ſtillan.[12] ⁊ æt þam ȝeſtæþiȝan. ⁊ æt þam[13] anſealdan Goðe. endebỏiðneſſe. ⁊ andþlitan. ⁊ ȝemetȝunȝe. ⁊ foṙhþæm hit ſþa ȝeṙceapen pæſ. foṙþæm he þat þỏ[14] he ȝeṙceop eall ꝑ he ȝeṙceop. niꝩ him nan þuht[15] unnỏt pæȝ ðe he ȝeṙceop. Se Goð punaþ ſimle[16] on þæþe hean ceaſtre hiṙ anſealdneſſe ⁊ bilepitneſſe. ðonan he dælþ maneȝa ⁊ miſtlice[17] ȝemetȝunȝa eallum hiṙ ȝeṙceaftum. and þonon[17] he pelt eallþa. Ac ꝑ. ꝑ te þe hataþ Goðeṙ foṙeþonc ⁊ hiṙ foṙeṙceapunȝ. ꝑ biþ. ða hþile þe hit þæþ mið him biþ. on hiṙ Mode. æþþam[18] þe hit ȝeþþemeð peoþþe. ða hþile þe hit ȝeþoht biþ. Ac ſiddan hit fullfþemeð biþ. ðonne hataþ þe hit þỏſð. Be þỏ mæȝ ælc mon þitan ꝑ hi[19] ſmit æȝþeṙ ȝe tpeȝen naman. ȝe tpa ðinȝ.[20] foṙeþonc ⁊ þỏſð. Se foṙeþonc iṙ ſio ȝoðcunde ȝeṙceaðþiſneſſ. ſio iṙ þæſt on þam hean ſceoppende[21] þe eall foṙepat hu hit ȝepeoṙþan ſceal æþ æþ hit ȝepeoṙþe. Ac ꝑ ꝑ þe þỏſð hataþ. ꝑ biþ Goðeṙ peoṙc þe he ælce dæȝ þỏſcþ. æȝþeṙ ȝe þæṙ þe þe ȝeſeoþ. ȝe þæṙ þe uṙ unȝeṙepenlic biþ. Ac ȝe ȝoðcunda foṙeþonc. heaþeṙaþ calle ȝeṙceaſta ꝑ hi ne moton toſlupan oſ heoṙa endebỏiðneſſe.[22] Sio þỏſð ðonne dælþ eallum ȝeṙceaftum andþlitan. ⁊ ſtoṙa. ⁊ tiða. ⁊ ȝemetȝunȝa. Ac ſio þỏſð cỏmþ oſ

[8] Boet. lib. iv. prosa 6.—Tum velut ab alio orsa principio, &c.

[1] Cott. hþiȝu. [2] Cott. foṙþæm. [3] Cott. hpuȝunuȝeṙ. [4] Cott. hoþa. [5] Cott. hiopa. [6] Cott. æmettan. [7] Cott. polde. [8] Cott. Calla. [9] Cott. ȝeſepenlica and unȝeſepenlica. [10] Bod. þille ⁊ unþille. [11] Bod. unſtillan. [12] Cott. þæm. [13] Cott. hỏ. [14] Cott. puht. [15] Cott. ſỏmle. [16] Cott. miſleca. [17] Cott. þonan. [18] Cott. æþþæm. [19] Bod. et Cott. hit. [20] Cott. þinc. [21] Cott. ſceppende. [22] Bod. ſỏnðneſſe.

teach thee a little of it, because I have conceived it to be a very powerful remedy for thy sorrow, if thou learn something of this, though it be long for me to teach. For it is near the time when I had intended to begin other work, and I have not yet finished this: and methinks, too, thou art rather weary, and these long discourses appear to thee too lengthy, so that thou art now desirous of *my* songs. I know, too, that they give thee pleasure. But thou must nevertheless bear *with me* for some time. I cannot so readily sing it, nor have I leisure, for it is a very long argument. Then said I: Do as thou wilt.

§ V. Then began he to speak very far about, as if he intended not that discourse, and nevertheless approached thitherward, and said: All creatures visible and invisible, still and moving, receive from the immovable, and from the steadfast, and from the singly-existing God, order, and form, and measure; and therefore it was so ordained, because he knew wherefore he made all that he made. Nothing of that which he has created is useless to him. God dwells always in the high city of his unity and simplicity. Thence he distributes many and various measures to all his creatures, and thence he governs *them* all. But that which we call God's providence and foreknowledge, is *such* while it is with him, in his mind, before it is fulfilled, *and* so long as it is designed; but after it is fulfilled, then we call it fate. Hence may every man know that these are both two names, and two things, providence and fate. Providence is the divine intelligence which is fixed in the high Creator, who foreknows all, how it shall come to pass, before it happens. But that which we call fate, is God's work which he every day works, both what we see, and what is invisible to us. But the divine providence restrains all creatures, so that they cannot slip from their order. Fate, then, distributes to all creatures, forms, and places, and times, and measures. But fate comes from

þam[1] ȝeþittе ⁊ oþ þam[1] foþeþonce þæȝ ælmihtiȝan[2] Liodeȝ. þe
þýȝcþ æftеr hiȝ unaȝeczendlicum foþeþonce þonne[3] ȝþa hþæt
ȝþa he[4] þile :·

§ VI.[h] Sþa ȝþa ælc cþæftеȝa þencþ ⁊ meaȝcaþ hiȝ peoþc on
hiȝ Mode æȝ æȝ he ic þýncе. ⁊ þýȝcþ ȝiddan eall. þioȝ þand-
þiende þýnð þe pe þýnð haȝaþ. fæȝþ æftеr hiȝ foþeþonce. ⁊
æftеr hiȝ ȝeþeahte. ȝþa ȝþa he tiohhaþ þ hit ȝie. þeah hit uȝ
manigfealdlic ðince. ȝum ȝod.[5] ȝum yfel. hit iȝ þeah him anfealð
ȝod.[5] foȝþam[6] he hit eall to ȝodum endе bringþ.[7] ⁊ foȝ ȝodeᵉ
ðeþ eall þ þ he ðeþ. Siþþan þe hit haȝaþ þýnð. ýðdan hit ȝe-
þohte biþ. æȝ hit þæȝ Liodeȝ[9] foþeþonc ⁊ hiȝ foȝetiohhunȝ. Ða
þýnð he ðonne þýȝcþ. oððe þuþh ða ȝodan[10] enȝlaȝ. oððe þuþh
monna ȝapla. oððe þuþh oþerȝia ȝeȝceafta hiȝ. oððe þuþh heo-
fenеȝ tunȝl. oþþe þuþh ðapa ȝcuccena[11] miȝhce lotȝȝencaȝ.
hþilum þuþh an þaȝa. hþilum þuþh ealle ða. Ac þ iȝ openlice
cuþ. þ ȝio ȝodcundе foȝe teohhunȝ iȝ anfealð ⁊ unapendendlic.[12]
⁊ pelt ælcеȝ þinȝeȝ endebýrdlice. and eall þinȝ ȝehiraþ. Sume[13]
þinȝ þonne on ðiȝȝe foȝuldе[14] ȝint undeȝȝied þæȝe þýrðe. ȝume
hiȝe nane[15] þuht undeȝȝiedе[16] ne ȝint. ac ȝio þýnð. ⁊ eall þa
ðinȝ þe hiȝe undeȝȝied ȝint. ȝint undeȝȝied þam[17] ȝodcundan
foþeþonce. be þam[17] ic þe mæȝ ȝum biȝȝell ȝecȝan. þ ðu miht[18]
ðý ȝþeotolor onȝitan hþýlce men bioþ undeȝȝied þæȝe þýrðe.
hþýlce[19] ne bioþ. Eall[20] ðioȝ unȝtille ȝeȝceaft ⁊ þeoȝ[21] hþeaȝ-
ȝiendе hþeaȝȝaþ[22] on ðam[23] ȝtillan Liode. ⁊ on þam ȝeȝtæddе-
ȝan. ⁊ on þam[23] anfealdan. ⁊ he pelt eallþa ȝeȝceafta ȝþa ȝþa
he æt ȝþuman ȝetihhoð hæfþe ⁊ ȝet hæfþ :·

§ VII.[i] Sþa ȝþa on pænеȝ eaxe hþeaȝȝaþ[24] þa hþeol. ⁊ ȝio eax
ȝtent ȝtille. ⁊ býȝþ þeah eallne[25] ðone pæn. and pelt ealleȝ þæȝ
fæȝielðeȝ.[26] þ hþeol hþeȝþ. ymbutan.[27] ⁊ ȝio naȝa[28] nehȝt ðæȝe
eaxe. ȝio fæȝþ micle fæȝtlicor ⁊ oȝȝoȝȝlicor ðonne þa felȝan[29]
ðon. ȝpelce ȝio eax ȝie þ hehȝte ȝod. þe pe nemnaþ Liod. ⁊

[h] Boet. lib. iv. prosa 6.—Sicut enim artifex, faciendæ rei, &c.
[i] Boet. lib. iv. prosa 6.—Nam ut orbium circa eundem, &c.
[1] Cott. þæm. [2] Cott. ælmehtiȝan. [3] þonne, deest in MS. Cott.
[4] Cott. hþa. [5] Cott. ȝood. [6] Cott. foþþæm. [7] Cott. bþenȝð. [8] Cott. ȝoode. [9] Cott. Looðeȝ. [10] Cott. ȝoodan. [11] Bod. ȝcuccena lot. [12] Cott. unandȝendlic. [13] Cott. Sumu. [14] Cott. peoȝuldе. [15] Cott. nan. [16] Cott. undeȝȝieð. [17] Cott. þæm. [18] Cott. meehc. [19] hþýlce, deest in MS. Bod. [20] Bod. eal. [21] Cott. þioȝ. [22] Bod. hþeaȝȝod. [23] Cott. þæm. [24] Cott. hþeaȝȝiað. [25] Cott. ælne. [26] Cott. fæȝelcеȝ. [27] Cott. ymbutan. [28] Cott. naȝu. [29] Cott. ȝelȝa.

the mind, and from the providence of Almighty God. He, therefore, works after his unspeakable providence, whatsoever he wills.

§ VI. As every artificer considers and marks out his work in his mind before he executes it, and afterwards executes *it* all; this varying fortune which we call fate, proceeds after his providence and after his counsel, as he intends that it should be. Though it appear to us complicated, partly good, *and* partly evil, it is nevertheless to him singly good, because he brings it all to a good end, and does for good all that which he does. Afterwards, when it is wrought, we call it fate; before, it was God's providence and his predestination. He therefore directs fortune, either through good angels, or through the souls of men, or through the life of other creatures, or through the stars of heaven, or through the various deceits of devils; sometimes through one of them, sometimes through them all. But this is evidently known, that the divine predestination is simple and unchangeable, and governs everything according to order, and fashions everything. Some things, therefore, in this world are subject to fate, others are not at all subject to it. But fate, and all the things which are subject to it, are subject to the divine providence. Concerning this, I can mention to thee an example, whereby thou mayest the more clearly understand which men are subject to fate, *and* which are not. All this moving and this changeable creation revolves on the immovable, and on the steadfast, and on the singly-existing God; and he governs all creatures as he at the beginning had, and still has determined.

§ VII. As on the axle-tree of a waggon the wheel turns, and the axle-tree stands still, and nevertheless supports all the waggon, and regulates all *its* progress—the wheel turns round, and the nave, *being* nearest to the axle-tree, goes much more firmly and more securely than the fellies do—so the axle-tree may be the highest good which we call God, and

ða ȝeleȝtan men ȝaȝan nehȝt Ꝺode. ȝȝa ȝȝa ȝio naȝu ȝeȝȝ nehȝt[1] ȝæȝe eaxe. and ȝa miꝺmeȝtan ȝȝa ȝȝa ȝȝacan. ȝoȝȝamȝe[2] ælceȝ ȝȝacan biȝ oȝeȝ enꝺe ȝæȝt on ȝæȝe naȝe. oȝeȝ on ðæȝe ȝelȝe. ȝȝa biȝ ȝam[3] miꝺleȝtan monnum. oȝȝe hȝile he ȝmeah on hiȝ Mode ẏmb biȝ eoȝȝlice hiȝ.[4] oȝȝe hȝle ẏmb ꝑ ȝoꝺcundlice. ȝȝelce[5] he locie miꝺ oȝȝe eaȝan to heoȝonum. miꝺ oȝȝe to eoȝȝan. ȝȝa ȝȝa ȝa[6] ȝȝacan ȝticaȝ[7] oȝeȝ enꝺe on ȝæȝe ȝelȝe. oȝeȝ on ȝæȝe naȝe. miꝺꝺeȝeaȝꝺ ȝe ȝȝaca[8] biꝺ æȝðȝum enin neah. ȝeah oȝeȝ enꝺe bio ȝæȝt on ȝæȝe naȝe. oȝeȝ on ȝæȝe ȝelȝe. ȝȝa bioȝ ða miꝺmeȝtan[9] men on miꝺꝺan ȝam ȝȝacan. ȝ ȝa beteȝan[10] neaȝ ȝæȝe naȝe. ȝ ȝa mæȝtan[11] neaȝ ȝam[12] ȝelȝum. bioȝ ȝeah ȝæȝte. on ȝæȝe naȝe.[13] ȝ ȝe naȝa on ȝæȝe eaxe. Þȝæt ða ȝelȝa ðeah hanȝiaȝ[14] on ðam ȝȝacan. ȝeah hi eallunȝa ȝealoȝiȝen on ȝæȝe eoȝȝan. ȝȝa ðoȝ ȝa mæȝtan men on ȝam miꝺmeȝtum. ȝ ȝa miꝺmeȝtan[15] on ȝam beteȝtan. ȝ ða beteȝtan on Ꝺode. Ðeah ȝa mæȝtan ealle hioȝa luȝe ȝenꝺen to ꝺiȝȝe ȝoȝulꝺe. hi ne maȝon ȝæȝi onȝuman. ne to nauhte ne ȝeoȝȝaȝ. ȝiȝ hi be nanum ðæle ne bioȝ ȝeȝæȝtnꝺðe to Ꝺode. ȝon ma ȝe ȝæȝ hȝeohleȝ[16] ȝelȝa maȝon bion on[17] ȝam ȝæȝelꝺe.[18] ȝiȝ hi ne bioȝ ȝæȝte on ȝam[19] ȝȝacum.[20] ȝ ða ȝȝacan on ðæȝe eaxe. Ða ȝelȝa[21] bioȝ ẏ́ẏȝeȝt ȝæȝe eaxe. ȝoȝꝺæm hi ȝaȝaꝺ unȝeȝẏ́ꝺelicoȝt.[22] ȝio naȝu ȝæȝiȝ nehȝt ðæȝe eaxe. ȝoȝȝẏ́ hio ȝæȝiȝ ȝeȝunꝺfullicoȝt.[23] ȝȝa ðoȝ ða ȝeleȝtan men. ȝȝa hi hioȝa luȝe neaȝ Ꝺode lætaȝ. and ȝȝiȝoȝ ȝaȝ eoȝȝican ꝺinȝ ȝoȝȝeoȝ.[24] ȝȝa hi bioȝ oȝȝoȝȝiu.[25] ȝ læȝ ȝeccaȝ. hu ȝio ẏ́ẏꝺ ȝanꝺȝiȝe. oꝺꝺe hȝæt hio[26] bȝenȝe. ȝȝa ȝȝa ȝio naȝu biꝺ ȝimle[27] ȝȝa ȝeȝunꝺ. hnæȝȝen ða ȝelȝa on ꝑ ðe hi hnæȝȝen. ȝ ðeah biȝ ȝio naȝu hȝæt hȝuȝu toꝺæleꝺ ȝȝiom ȝæȝe eaxe. Be ẏ́ ðu miht[28] onȝitan ꝑ ȝe[29] ȝæn biȝ micle lenȝ ȝeȝunꝺ ȝe læȝ biȝ toꝺæleꝺ ȝȝiom ȝæȝe eaxe. ȝȝa bioȝ ða men eallȝa oȝȝoȝȝoȝte[30] æȝȝeȝ ȝe ꝺiȝeȝ anꝺȝeaȝꝺan hiȝeȝ eaȝȝoȝa.[31] ȝe ðæȝ toȝeaȝꝺan. ȝa ðe ȝæȝte bioȝ on Ꝺode. ac ȝȝa hi ȝȝiȝoȝ[32] bioȝ aȝẏ́nꝺȝoꝺe[33] ȝȝam Ꝺode. ȝȝa hi ȝȝiȝoȝ[34]

[1] Cott. neahȝt. [2] Cott. ȝoȝȝæmȝe. [3] Cott. ȝæm. [4] hiȝ, deest in MS. Cott. [5] Cott. ȝȝilce. [6] Bod. ȝæȝ. [7] Cott. ȝticiaꝺ. [8] Bod. miꝺꝺeȝeaȝꝺe ȝȝaca. [9] Bod. mæȝtan. [10] Bod. beȝan. [11] Bod. et Cott. mæȝȝan. [12] Cott. ȝæm. [13] Cott. næȝe. [14] Cott. honȝiaꝺ. [15] Cott. mæteȝtan. [16] Cott. hȝeoleȝ. [17] on, deest in MS. Bod. [18] Cott. ȝæm ȝæȝelꝺe. [19] Cott. ȝæm. [20] Bod. ȝȝacanum. [21] Cott. ȝelȝea. [22] Cott. unȝeȝeꝺehicoȝt. [23] Cott. ȝeȝunꝺlicoȝt. [24] and ȝȝiȝoȝ ȝaȝ eoȝꝺhican ȝinȝ ȝoȝȝeoꝺ, desunt in MS. Cott. [25] Cott. oȝȝoȝȝȝan. [26] Cott. hi. [27] Cott. ẏ́mle. [28] Cott. meahȝ. [29] Cott. ȝe. [30] Cott. oȝȝoȝȝæȝte. [31] Cott. eaȝȝoȝe. [32] Cott. ȝȝiȝuȝ. [33] Cott. aȝẏ́nꝺȝeꝺe. [34] Cott. ȝȝiȝuȝ.

the best men go nearest to God, as the nave goes nearest to the axle-tree; and the middle *class of men* as the spokes. For of every spoke, one end is fixed in the nave, and the other in the felly. So is it with respect to the middle *class* of men. One while he meditates in his mind concerning this earthly life, another while concerning the heavenly: as if he should look with one eye to the heavens, *and* with the other to the earth. As the spokes stick, one end in the felly, *and* the other in the nave, *and* the spoke is midward, equally near to both, though one end be fixed in the nave, *and* the other in the felly; so are the middle *class* of men in the middle of the spokes, and the better nearer to the nave, and the most numerous *class* nearer to the fellies. *They* are nevertheless fixed in the nave, and the nave on the axle-tree. But the fellies depend on the spokes, though they wholly roll upon the earth. So do the most numerous *class of men depend* on the middle *class*, and the middle *class* on the best, and the best on God. Though the most numerous *class* turn all their love towards this world, they are not able to dwell there, nor do they come to anything, if they are not in some measure fastened to God, any more than the fellies of the wheel can make any progress if they are not fastened to the spokes, and the spokes to the axle-tree. The fellies are farthest from the axle-tree, therefore they go the most roughly. The nave goes nearest the axle-tree, therefore it goes the most securely. So do the best men. As they place their love nearer to God, and more despise these earthly things, so are they more free from care, and are less anxious how fortune may vary, or what it may bring. Provided the nave be always thus secure, the fellies may rest on what they will. And yet the nave is in some measure separated from the axle-tree. As thou mayest perceive that the waggon is much longer secure, which is less separated from the axle-tree; so, of all men, those are most untroubled, with the difficulties either of this present life, or of that to come, who are fixed in God; but as they are farther

bioþ ȝeðpeþðe ⁊ ȝeȝpencte. æȝþer ȝe on Mooe ȝe on hchoman. Sþýlc ir þæt þ pe pýrð hataþ. . . . .

§ VIII.[k] . . . Be þam[1] ȝoðcunðan ȝoþeþonce ȝpýlce ȝio ȝmeaunȝ ⁊ ȝio ȝeȝceaðȝinep ir to metanne piþ þone ȝeaȝoȝitan[2] anð ȝpelce þ hpeol biþ to metanne piþ ða eaxe. ȝoȝþæmi ȝio eax pelt ealler þæȝ pæner. ȝpa ðeþ ȝe ȝoðcunða ȝoȝeþonc. he ȝtýpeþ[3] ðone noðor ⁊ ða tunȝlu. ⁊ ða eoȝþan ȝeðeþ ȝtille. ⁊ ȝemetȝaþ þa ȝeoȝer ȝeȝceaxta. þ ir pæteȝ. ⁊ eoȝþe. ⁊ fýȝ. ⁊ lýxt. ða he þȝaȝaþ ⁊ ȝeliteȝaþ.[4] hpilum eft unþliteȝaþ ⁊ on oþȝum hiþe ȝebȝenȝþ ⁊ eft ȝeeðniþaþ. ⁊ týðpeþ[5] ælc tuðor. anð hit[6] eft ȝehýt ⁊ ȝehelt. ðonne hit ȝoȝealðoð biþ. anð ȝoȝȝeaȝoð. ⁊ eft ȝeeoȝþ ⁊ ȝeeðniþaþ þonne he þile.[7] Sume uþȝitan[8] þeah ȝeczaþ þ ȝio þýrð pealðe[9] æȝþer ȝe ȝeȝælȝa ȝe unȝeȝælȝa ælcer monneȝ. Ic ðonne ȝecze. ȝpa ȝpa ealle Lniȝtene men ȝeczaþ. þ ȝio ȝoðcunðe ȝoȝetiohhunȝ hiȝ pealðe. næȝ ȝio þýrð. ⁊ ic þæt þ hio ðemþ eal þinȝ ȝriþe þihte. ðeah unȝeȝceaþriȝum monnum[10] ȝpa ne þince. Di penaþ þ ðaȝa ælc ȝie Loð. ðe hioȝa þillan fulȝæþ. Niȝ hit nan punðoȝ. ȝoȝþæm hi bioþ ablende mið ðam[11] þioȝtiȝum hioȝa[12] ȝcýlða. Ac ȝe ȝoðcunða ȝoȝeþonc hit unðeȝitent eall ȝriþe þýhte.[13] ðeah uȝ þince. ȝoȝ uȝum ðýriȝe. þ ic on poh ȝaȝe. ȝoȝþam[14] þe ne cunnon þ þiht unðeȝtanðan. Þe ðemþ ðeah eall ȝriþe þýhte. ðeah uȝ hpilum ȝpa ne ðince :.

§ IX.[1] Ealle men ȝpýȝnaþ[15] æftep þam hehftan ȝoðe.[16] ȝe ȝoðe[16] ȝe ýfele. Ac ȝoȝþý ne maȝon ða[17] ýfelan cuman to þam[18] hean hioȝe eallna ȝoða.[19] ȝoȝþam[20] hi ne ȝpýȝnaþ on þiht æftep. Ic þæt[21] ðeah ðu cpeþe[22] nu hponne to me. Þýlc unþýht mæȝ bion[23] maȝe ðonne he[24] ȝeþaȝize þ hit ȝepýȝþe.[25] ȝpa hit hpilum ȝepýȝþ. þ þæm ȝoðum[26] becýmþ anfealð ýfel on þiȝȝe poȝulðe.[27] ⁊ þam ýflum anfealð ȝoð. ⁊ oþþe[28] hpile æȝþer ȝemenȝeð. æȝþer ȝe þæm ȝoðum.[29] ȝe þæm ýflum. Ac ic þe

[k] Boet. lib. iv. prosa 6.—Igitur uti est ad intellectum, &c.

[1] Boet. lib. iv. prosa 6.—Nihil est enim quod mali causâ, &c.

[1] Cott. þæm. [2] Bod. ȝeaȝoȝitan. Cott. ȝeaȝoȝitan ⁊ ȝpýlce þaȝ lænan þinȝ bioð to metanne piþ þa ecan ⁊ ȝpýlce þ hpeol. [3] Cott. aftepeð. [4] Cott. ȝeðræpað ⁊ þliteȝað. [5] Cott. tiðpeð. [6] Bod. et Cott. hi. [7] he þile, desunt in MS. Cott. [8] Cott. uðȝitan. [9] Cott. polð. [10] Cott. men. [11] Cott. þæm. [12] Cott. heoȝa. [13] Cott. þihte. [14] Cott. ȝoȝþæm. [15] Cott. ȝriȝnað. [16] Cott. ȝoð. [17] Cott. þ. [18] Cott. þæm. [19] Cott. ȝoða. [20] Cott. ȝoȝþæm. [21] Cott. nat. [22] Cott. cpæþe. [23] Cott. beon. [24] Cott. ȝe. [25] Cott. ȝepeoȝþe. [26] Cott. ȝoðum. [27] Cott. peoȝulðe. [28] Cott. oðþe. [29] Cott. ȝoðum.

separated from God, so are they more troubled and afflicted both in mind and in body. Such is what we call fate. . . .

§ VIII. . . . With respect to the divine providence; as argument and reasoning is, compared with the intellect, and such the wheel is, compared with the axle-tree. For the axle-tree regulates all the waggon. In like manner does the divine providence. It moves the sky and the stars, and makes the earth immovable, and regulates the four elements, that is, water, and earth, and fire, and air. These it tempers and forms, *and* sometimes again changes their appearance, and brings *them* to another form, and afterwards renews *them:* and nourishes every production, and again hides and preserves *it* when it is grown old and withered, and again discovers and renews *it* whensoever he wills. Some philosophers however say, that fate rules both the felicities and the infelicities of every man. But I say, as all Christian men say, that the divine predestination rules over him, not fate. And I know that it decrees everything very rightly; though to unwise men it does not appear so. They think that everything which fulfils their desire, is God. It is no wonder, for they are blinded by the darkness of their sins. But the divine providence understands everything very rightly, though it seems to us, through our folly, that it goes wrongly; because we cannot perfectly understand it. He, however, ordains all very rightly, though to us it sometimes does not appear so.

§ IX. All men, the good as well as the wicked, seek after the highest good. But the wicked are unable to come to the high roof of all goods for this reason, that they do not seek after it rightly. I know, however, that thou wilt on some occasion say to me, What injustice can be greater, than *that* he should permit it to come to pass, as it sometimes does, that to the good unmixed evil happens in this world, and to the wicked unmixed good; and at other times both mixed, as well to the good as to the wicked? But I ask thee whether thou

arcixe hpæþep þu pene þ ænig mon pie ppa anðgetfull[1] þ he mæge onzitan ælcne mon on þýht hpelc he pie. þ he nauþep ne pie ne betepa ne pýpra ðonne he hiy pene. Ic pat ðeah þ hi ne mazon. Ac peopþap fpiþe oft on pon pe piðo. ðe fume men feczap þ pie mebe pýpþe. fume men feczap þ he pie pýtep pýpþe. Ðeah hpa mæge onzitan hpæt opep do. he ne mæg pitan hpæt he ðencþ. Ðeah he mæge fume hiy pillan onzitan. þonne ne mæg he eallne. Ic þe mæg eac peccan fum biypell be þæm þ þu miht ðý fpeotolop onzitan. ðeah hit unzefceadpife men onzitan ne mæzen. þ ip fop hpi pe zoda læce pelle ðam halum men pefone ðpenc ⁊ fpetne. ⁊ ophum halum bitepne ⁊ ftpanzne. ⁊ hpilum eft þæm unhalum. fumum hipne. fumum ftpanzne. fumum fpetne. fumum bitepne. Ic pat þ ælc þapa þe ðone cpæft ne can. þile þæf punðnan fop hpý hi fpa ðon. Ac hiy ne punðnap ða læcap nauht. fopþæm hi piton þ þa ophe nýton. fopþæm hi cunnon ælcef hiopa medtpumneffe onzitan ⁊ tocnapan.[2] ⁊ eac ða cpæftap þe þæp þip feeolon. Þpæt ip fapla hælo. butu þihtpipnef. oððe hpæt ip hiopa untpýmnef. butu unþeapaf. Þpa ip þonne betepa læce þæpe faple. þonne he[3] ðe hi zefceop. þ ip Loð. he apap þa zoðan.[4] ⁊ pitnap ða ýflan. he pat hpæf ælc pýpþe bip. nip hit nan punðop. fopþæm he of þæm heah hpofe hit eall zefihþ. and þonan mifcap and metzap ælcum be hiy zepýphtum :·

§ X.[m] Ðæt þe ðonne hatap pýþð. ðonne fe zefceadpifa Loð. ðe ælcef monnef ðeapfe pat. hpæt pýficþ oððe zeþapap þæf ðe þe ne penap.[5] And zet[6] ic þe mæg fume bipne feapum popðum feczan be þam[7] ðæle þe fio mennifce zefceadpifnef mæg onzitan ða zoðcundneffe. þ ip ðonne þ þe onzitap þhlum[8] mon[9] on ophe pifan. on ophe hine Loð onzit.[10] Þhilum þe tiohhiap þ he fie þe betfta.[11] ⁊ þonne pat Loð þ hit fpa ne bip. Ðonne hpæm hpæt cýmþ oððe zoðef[12] oððe ýfelef mafe þonne þe þincþ þ he pýþþe fie. ne bip fio unþýhtpipnef no on Loðe. ac fio unzleapnef bip on ðe felfum. þ ðu hit ne canst on þiht zecnapan. Oft zebýnceþ þeah þ te men onzitap man on þa ilcan pifan. ðe hine Loð onzit. Oft hit zebýnceþ þ te manize men biop fpa unzetpume.[13] æzþep ze on Mode ze on hchoman. þ

[m] Boet. lib. iv. prosa 6.—Hinc jam fit illud fatalis ordinis, &c.

[1] Cott. anðgitfull. [2] Cott. oucnapan. [3] Cott. fe. [4] Cott. þæm zoðan. [5] Cott. nað. [6] Cott. zit. [7] Cott. þæm. [8] Cott. hpilum. [9] mon, deest in MS. Cott. [10] Cott. anðgit. [11] Cott. betpa. [12] Cott. zoðef. [13] Cott. untpume.

thinkest that any man is so discerning, that he is able to know every one aright, what he is, so that he may be neither better nor worse than he thinks him? I know, however, that they cannot. Yet it is very often improperly the custom for some persons to say that *a man* is deserving of reward, *while* others say that he is deserving of punishment. Though any one may observe what another does, he cannot know what he thinks. Though he may know some *part* of his disposition, yet he cannot *know* it all. I can moreover relate to thee an example, whereby thou mayest more clearly understand *this*, though unwise men cannot understand it. That is: Why does the good physician give to this healthy man mild and sweet drink, and to another healthy *man* bitter and strong? And sometimes also to the sick; to one mild; to another strong; to one sweet; to another bitter? I know that every person who is unacquainted with the art will wonder at it, why they do so. But the physicians wonder not at it, because they know what the others are ignorant of. For they know how to discover and distinguish the infirmity of each of them; and also the arts which should be *used* with respect to it. What is the health of souls, but virtue? or what is their infirmity, but vices? Who then is a better physician of the soul, than he who made it, that is, God? He honours the good, and punishes the wicked. He knows what each is deserving of. It is no wonder, because he from the high roof sees it all; and thence disposes and metes to each according to his deserts.

§ X. This then we call fate; when the wise God, who knows every man's necessity, does or permits anything which we expect not. And yet I may give thee some examples, in few words, so far as human reason is able to understand the divine nature. That is, then, that we sometimes know man in one wise, *and* God knows him in another. Sometimes we judge that he is the best, and then God knows that it is not so. When anything comes to any person, either of good or of evil, more than it appears to thee that he deserves, the injustice is not in God, but the want of skill is in thyself, that thou canst not rightly understand it. Yet it often happens that men know a man in the same manner that God knows him. It often happens that many men are so infirm, both in mind and in body, that they cannot of their own accord do

hi ne magon ne nan ζoδ[1] δon. ne nan ỳfel nỳllaþ unnedize. ⁊ bioþ eac ſpa unþỳldize[2] þ hi ne magon nan eaſpoþa[3] ζeþỳldelice aberan. foſþæm hit ζebỳriep oft þ Loδ nỳle[4] foſ hiſ mildheoſtneſſe nan unabeſendlice[5] bſoc him anfettan. δỹ læſ hi foſlætan[6] hioſa unſceaþfulneſſe.[7] ⁊ peoſþan[8] ſỹſiran. ziſ hi afỹſnede[9] bioþ ⁊ ζeſſenceδ.[10] δume men bioþ[11] ælcef cpæftef full cpæftize and full haliże pefaſ ⁊ þihtſiſe. δonne þinep þ Loδe unþihte þ he ſpelce[12] ſpence. ζe fuſþum þone[13] δeaþ. þe eallum monnum ζecỳnδe iſ[14] to þolienne.[15] he him ζeδeþ ſeftran δonne oþſum monnum. ſpa ſpa zio ſuni[16] þiſ man[17] cpæþ. þ ſe zoδcunδa anpealδ ζefuſþoδe hiſ δioſlinzaſ[18] unδeſ hiſ[19] fiþepa ſceaδe.[20] ⁊ hi ſcilde ſpa ζeoſnlice. ſpa ſpa[21] man δeþ δone æpl[22] on hiſ eazan. Manezе tilizaþ[23] Loδe to epenanne to δon ζeoſne þ hi pillniaþ. hioſa anum pillum. manfealδ eaſpoſe[24] to þſoſanne. foſþam þe hi pillniaþ maſan ape. ⁊ maſan ðliſan. ⁊ maſan peoſþfcipe mið Loδe to habbanne. þonne þa habbaþ[25] þe foſtoſ libbaþ :·

§ XI.[a] Oft eac becỳmδ ſe anpealδ[26] δiſſe poſulδe to ſpiſe zoδum[27] monnum. foſþæm ſe anpealδ[28] þaſa ỳſlana[29] peoſſe toſoſſen. δumum monnum Loδ ſelleþ[30] æzþeſi ze zoδ[31] ze ỳfel zemenzeδ. foſþæm hi æzþſef eaſniaþ. δume he beſeaſaþ hioſa pelan ſpiſe hiaþe. þæſ δe hi æſeſt zefæliże peoſþaþ. þỹ læſ hi foſ lonzum zefælſum hi to up ahæbben. ⁊ δonan on oſepmettum peoſδen. δume he[32] let þſeazan mið heapiδum bſoce. þæt hi leoſniżen δone cpæft zeþỳlde[33] on δam[34] lanzan zeſſince. δume him onδſæδaþ eaſpoþu ſpiſoſ þonne hỹ þỹſſen. δeah hi hi eaþe adſeozan mæzen. δume hi zebỳzaþ peoſþliene hliſan δiſſef andpeapδan liſef mið hioſa aznum δeaþe. foſþæm hi penaþ þ hi næbben nan oþef ſioh δæſ hliſan[35] þỹſiþe buton

[a] Boet. lib. iv. prosa 6. —Fit autem sæpe uti bonis, &c.

[1] Cott. ζoοδ. [2] Cott. unzeþỳldize. [3] Cott. eaſpoþu. [4] Cott. nỳlle. [5] Bod. nanum abependlic. [6] Cott. foſlæten. [7] Cott. unſceδfulneſſe. [8] Cott. peoſþen. [9] Cott. afteſepeδe. [10] Cott. ζeſſencte. [11] Cott. beoδ. [12] Cott. ſſỳlce [13] Bod. þonne. [14] Cott. iſ zecỳnδe. [15] Cott. þohanne. [16] ſum, deest in MS. Cott. [17] Cott. mon. [18] Cott. ζeſnoþoδe hiſδeoſlinzaſ. [19] hiſ, deest in MS. Cott. [20] Cott. ſceate. [21] ſpa, deest in MS. Cott. [22] Cott. æppel. [23] Cott. Manize tilaδ. [24] Cott. eaſpoþu. [25] Cott. hæbben. [26] Cott. anpalδ. [27] Cott. ζoοδum. [28] Cott. anpalδ. [29] Cott. ỳſelana. [30] Cott. feleδ. [31] Cott. ζooδ. [32] hi to up ahæbben ⁊ þonan on oſepmettum peoſþen. Sume he, desunt in MS. Bod. [33] Cott. ζeþỳldelice. [34] Cott. þæm. [35] Bod. habben nan oþeſſioδ þæſ hliſan.

any good, or avoid any evil; and are, moreover, so impatient, that they cannot with resignation bear any troubles. Therefore it often happens that God, through his mercy, wills not to impose on them any intolerable affliction, lest they should forsake their innocence, and become worse, if they are moved and troubled. Some men are full virtuous in all virtue, and full holy and righteous men. Then seems it to God unjust that he should afflict such; and moreover death, which is natural to all men to suffer, he makes more tranquil to them than to other men: as formerly a certain wise man said, that the divine power saved his darlings under the shadow of his wings, and protected them as carefully as man does the apple of his eye. Many so earnestly endeavour to please God, that they desire of their own accord to suffer manifold troubles; because they desire to have greater honour, and greater fame, and greater dignity with God, than those have who live more pleasantly.

§ XI. Frequently also the power of this world comes to very good men, in order that the power of the wicked may be overthrown. To some men God gives both good and evil mixed, because they earn both. Some he bereaves of their wealth very soon, when they first are happy, lest through long felicities they should too much exalt themselves, and thence become proud. He permits some to be vexed with severe trouble, that they may learn the virtue of patience by the long affliction. Some fear difficulties more than they need, though they may easily bear them. Some purchase the honourable fame of this present life by their own death; because they think that they have no other price worthy of this fame, except their own life. Some men were formerly unconquerable, so that no one could overcome them with any

hiopa aznum ſiope. Sume men pæpon zio unoꝼeniſniꝼeðlice. ſpa ꝼ hi nan ne mihte[1] mið nanum pite oꝼepſpiꝼan. ða bipnodon hiopa æꝼtep zenzum ꝼ hi næꝼen mið pitum oꝼepſpiꝼde. on ðæm pæſ ſpeotol ꝼ hi ꝼop heopa zoðum peopcum hæꝼðon ðone cpæꝼt ꝼ hi[2] mon ne mihte oꝼepſpiꝼon.[3] Ac þa ýꝼelan[4] ꝼop hiopa ýꝼlum peopcum pæpon zepitnoðe oꝼep ſpiþe.[5] ꝼoꝼþæm ꝼ ða pitu zeꝼtniþon[6] oþþum ꝼ hi ſpa ðon[7] ne ðoniꝼten. ⁊ eac ða zebetan þe hi ðonne bpiociaþ. ꝼ ir ſpiþe ſpeotol tacn ðam[8] piſan ꝼ he ne ſceal lupian to unzemetlice ðaꝛ populð zeꝛælþa. ꝼoꝼþæm hi oꝼt cumaþ to ðæm pýꝼiꝼtan[9] monnum. Ac hpæt pille pe cpeþan be ðam[10] andpeaiðan pelan. ðe oꝼt cýmþ to þæm zoðum.[11] hpæt he elleꝛ ꝛie butan tacn ðæꝛ topeapiðan pelan ⁊ ðæꝛ edleaneꝛ anzin ðe him Loð zetihhoð[12] hæꝼþ ꝼop hiꝛ zodan[13] pillan. Ic pene eac ꝼ te Loð ſelle manezum ýꝼlum[14] monnum zeꝛælþa ꝼoꝼþæm þe[15] he paꝛ heopa[16] zecýnð and heopa[16] pillan ſpa zeþaðne. ꝼ hi ꝼop nanum eaꝛmþum[17] ne biþ[18] no ðý betꝛiaꝛ.[19] ac ðý[20] pýꝼiꝼan. ac ꝛe zoða læce. ꝼ ir Loð. lacnaþ hiopa Moð mið ðam[21] pelan. þile ꝼ hi onzinen hponan him ꝛe pela come and olecce ðæm þýlæꝛ he him þone pelan aꝼeppe[22] oððe hine þam pelan. ⁊ penðe hiꝛ ðeapaꝛ to zode. ⁊ ꝼoꝼlætte ða unþeapaꝛ ⁊ þa ýꝼel ðe he æꝼ ꝼop hiꝛ epmþum ðýðe. Sume beoꝼ[23] ðeah þý pýꝼiꝼon zir hi pelan habbaþ. ꝼoꝼþæm hi[24] oꝼepmodizaþ[25] ꝼop ðæm pelan ⁊ hiꝛ unzemetlice bpucað :·

§ XII.° Manezum men biop eac ꝼoꝛzipene ꝼoꝼþam[26] þaꝛ populð[27] zeꝛælþa. ꝼ hi ꝛcýle ðam[28] zoðum[29] leaman hiopa zoð.[30] ⁊ ðam[31] ýꝼlum hiopa ýꝼel. ꝼoꝼþam[32] ꝛimle biop þa zoðan[33] ⁊ ða ýꝼlan unzeþþæþe betpýh[34] him. ze eac hpilum ða ýꝼlan biop unzepaðe betpuh him ſelꝼum. ze ꝼuþum an ýꝼel man bið hpilum[35] unzeþþæþe him ſelꝼum. ꝼoꝼþampe[36] he þat ꝼ he untela ðeð. ⁊

° Boet. lib. iv. prosa 6.—Quibusdam permissum puniendi jus, &c.

[1] Cott. meahte. [2] Cott. him. [3] Cott. meahte oꝼepſpiꝼan. [4] Cott. ýꝛlan. [5] Cott. ſpiðþe. [6] Cott. zeꝛtniþden. [7] Cott. zeðon. [8] Cott. þæm. [9] Cott. pýþþiertum. [10] Cott. þæm. [11] Cott. zoodum. [12] Cott. tiohhoð. [13] Cott. zoodan. [14] Cott. mænezum ýꝛelum. [15] Bod. þeah. [16] Cott. heopa. [17] Cott. epmþum. [18] Cott. býoð. [19] Cott. betꝛpan. [20] Bod. ne na þý. [21] Cott. þæm. [22] Cott. aꝼýþþe. [23] Cott. bioð. [24] hi, deest in MS. Bod. [25] Bod. oꝛepmodzian. [26] Cott. ꝼoꝼþæm. [27] Cott. peopulð. [28] Cott. þæm. [29] Cott. zoodum. [30] Cott. zoað. [31] Cott. þæm. [32] Cott. ꝼoꝼþæm. [33] Cott. zoodan. [34] Cott. betꝛpuh. [35] Cott. ꝛimle. [36] Cott. ꝼoꝼþæmþe.

torment. These set an example to their successors that they should not be overcome by torments. In these it was evident that they, for their good works, had the strength that man might not overcome them. But the wicked, for their evil works, have been punished beyond measure, in order that the punishments might restrain others from daring to do so, and also might amend those whom they then afflict. It is a very clear token to the wise, that he ought not to love these worldly goods immoderately, because they often come to the worst men. But what shall we say concerning the present wealth which often comes to the good? What is it else but a token of the future wealth, and a beginning of the reward which God has decreed to him for his good disposition? I suppose also that God gives felicities to many wicked men because he knows their nature and their disposition to be such, that they would not for any troubles be the better, but the worse. But the good physician, that is God, heals their minds with the wealth, until they learn whence the wealth came to them, and *the man* submits to him lest he take away the wealth from him, or him from the wealth, and turns his manners to good, and forsakes the vices and the evil which he before through his poverty did. Some indeed are the worse if they have wealth, because they become proud on account of the wealth, and enjoy it without moderation.

§ XII. To many men also these worldly felicities are therefore given, that they may recompense the good for their good, and the wicked for their evil. For the good and the wicked are ever at variance with each other, and also sometimes the wicked are at variance between themselves, and moreover a wicked man is sometimes at variance with himself. For he knows that he does amiss, and bethinks himself of the retribu-

þenð him þapa[1] leana. ⁊ nele[2] ðeah þæʒ ʒerpican. ne hit ſuþ-þum him ne læt hpeopan. ⁊ ðonne ſop ðam ſinʒalan[3] eʒe ne mæʒ no peoþþan ʒeþþæpe on him ſelfum. Oft hit eac[4] ʒebýpeð þ̄ pe ýfla ſoþlæt hiſ ýfel ſop ſumeſ oþſeſ ýfleſ monneſ[5] andan. ſoþþam[6] he polde mid þý tælan[7] þone oþeþne þ̄ he onſcunede hiſ þeapaſ. þinc̄ ðonne ymb þ̄ þa he ſpiþoſt mæʒ. þ̄ he tiolaþ unʒelic to bion þam[8] oþþum. ſoþþam[9] hit iſ þæʒ ʒodcundan anpealdeſ ʒepuna þ̄ he pýſic̄ oſ ýfle ʒod. Ac hit niſ nanum men aleſeð þ̄ he mæʒe piton eall þ̄ Lod ʒetiohhod hæfð. ne eac apecan þ̄ þ̄ he ʒeþoſht hæfþ. Ac on ðæm hi habbaþ ʒenoʒ. to onʒitanne þ̄ pe ſceoppend[10] ⁊ pe pealdend ealla ʒe-ſceafta pelt. ⁊ þýhte ʒeſceop eall þ̄ he ʒeſceop. ⁊ nan ýfel ne þoſhte. ne ʒet ne þýſcð. ac ælc ýfel he adſiſþ oſ eallum hiſ ſince. Ac ʒif ðu æfteſ ðam hean[11] anpalde ſpýſian[12] pilt ðæʒ ælmihtiʒan[13] Lodeſ. þonne ne onʒitſt þu nan ýfel on nanum þinʒe. þeah ðe nu þince þ̄ hep micel on ðiſ[14] midðanʒeaſde ſie. ſoþþæm hit iſ þiht þ̄ þa ʒodan habban ʒod[15] edlean hioſa ʒodeſ. ⁊ ða ýflan habban[16] pite hioſa ýfleſ. ne biþ þ̄ nan ýfel. þ̄ te þýht biþ. ac biþ ʒod. Ac ic onʒite þ̄ ic þe hæbbe aþpiet nu mid þiſ lanʒan ſpelle,[17] ſoþðæm þe lýſt nu hoþa.[18] Ac onfoh hioſa nu. ſoþþam[19] hit iſ þe læcedom and þe ðpenc ðe ðu lanʒe pilnodeſt. þæt ðu þý eð mæʒe ðæſie[20] laſe onſon :·

§ XLII.[p] Ða ſe Firdom ða þiſ ſpell apehc[21] hæfde. þa onʒan he eft ſinʒan. ⁊ þuſ cpæþ. Lif þu pillniʒe mid hlutſum mode onʒitan done hean anpealð. behealð þa tunʒlu þæſ hean heopneſ. Healdaþ þa tunʒlu þa ealdan ſibbe ðe hi on ʒeſceapne pæſion. ſpa þ̄ þio fýſene ſunne ne onhſinþ no ðæſ dæleſ þæſ heoſeneſ ðe ſe mona onſinþ. ne ſe mona no ne onhſinþ þæſ dæleſ ðe þio ſunne onſinþ. ða hpile þe hio þæp on biþ. ne ſe ſteoſſa. ðe þe hataþ Upſa. ne cýmþ næfre on þam peſtdæle. þeah ealle oþþe ſteoſſan faſen mid þam þoðoſe æftep þæſe ſunnan on þa eoſþan. niſ hit nan punðoſ. ſoþþam he iſ ſpiþe neah þam up ende þæſe eaxe. Ac ſe ſteoſſa ðe þe hataþ æfenſteoſſa. ðonne he biþ peſt ʒeſepen. þonne tacnaþ he

[p] Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.

[1] Bod. mapan. [2] Cott. nýle. [3] Cott. þæm ſinʒalum. [4] eac, deest in MS. Cott. [5] Cott. manneſ. [6] Cott. ſoþþæm. [7] Bod. lætan. [8] Cott. bionne þæm. [9] Cott. ſoþþæm. [10] Cott. ſcippend. [11] hean, deest in MS. Bod. [12] Bod. anpealde ſcýſian. [13] Cott. ælmehtiʒan. [14] Cott. þýſ. [15] Cott. ʒoodan hæbben ʒood. [16] Cott. hæbban. [17] Cott. apetne mid þý lanʒan ſpell [18] Cott. leoþa. [19] Cott. ſoþþæm. [20] þæſe, deest in MS. Cott. [21] Cott. apeaht.

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tion, and yet will not cease therefrom, nor indeed suffer himself to repent of it; and therefore through perpetual fear he cannot be at peace with himself. Frequently it also happens that the wicked forsakes his evil for hatred of some other wicked man; because he would thereby upbraid the other, by avoiding his manners. *He* labours then about this as he best may; that *is*, he takes care to be unlike the other; for it is the custom of the divine power to work good from evil. But it is permitted to no man that he should be able to know all that God has decreed, or indeed to recount that which he has wrought. But in these *things* they have enough, to understand that the creator and the governor of all things, guides, and rightly made all that he made, and has not wrought, nor yet works any evil, but drives away every evil from all his realm. But if thou wilt inquire concerning the supreme government of the Almighty God, then wilt thou not perceive evil in anything, though it now seem to thee that here is much in this middle-earth. Since it is just that the good have good reward for their good, and the wicked have punishment for their evil; that is no evil which is just, but is good. But I perceive that I have wearied thee with this long discourse, wherefore thou art now desirous of songs. And now accept them, for it is the medicine and the drink which thou hast long wished for, that thou mayest more easily receive the instruction.

§ XIII. When Wisdom had ended this speech, then began he again to sing, and thus said: If thou desirest with pure mind to understand the supreme government, behold the stars of the high heaven. The heavenly bodies preserve the ancient peace in which they were created; so that the fiery sun does not touch that part of the heaven in which the moon moves; nor does the moon touch that part in which the sun moves, so long as she is therein. Nor does the star which we call Ursa ever come into the west, though all other stars go with the sky after the sun to the earth. It is no wonder, for it is very near to the upper end of the axis. But the star which we call the evening star, when it is seen westwardly, then betokens it the evening. It then goes after the sun

æfen. fæfh he ponne æftep pæpe funnan on pæpe eopþan fceade. oþ he opinip þa funnan hindan. ⁊ cýmþ piþ fopan þa funnan up. ponne haten pe hine mopzenfteopþa. fopþam he cýmþ eaftan up. bobaþ pæpe funnan cýme. Sio funne ⁊ fe mona habbaþ tobæleþ butpuht him pone dæz and þa niht fripe emne ⁊ fripe zeppæpelice pipiap þuph zoðcundan fopefceapunza ⁊ unaþpotenlice þiopiaþ þam ælmihtizan Code oþ domef dæz. fop þý hi ne læt Cod on ane healfe þæf heofonef bion. ðý læf hi fopidon oþþa zefceaftа. Ac zefibruma Cod zemetzaþ ealla zefceaftа ⁊ zeppæpaþ þa he betpuh him punaþ. hpilum flihf fe pæta ƿ ðrýze. hpilum he zemenzef ƿ fýp bip þam cile. hpilum ƿ leohte fýp ⁊ ƿ beoþhte up zepit. ⁊ þio hefize eoþpe þit þæp niþepe be þæf cýninzef zebode. bpenzð eoþpe ælcne pefcm ⁊ ælc cuðop ælce zeapfe. ⁊ fe hata fumop ðrýzþ ⁊ zeaþaþ pæð ⁊ bleða. ⁊ pefcmbæþa hæfpefc bpýnzþ þipa bleða. hæzlaf and fnapaf ⁊ fe oft pæða pen leccaþ ða eoþpan on pintþa. fopþam undepfehþ þio eoþpe ƿ pæð ⁊ zedef ƿ hit zpepaþ on lenzten. Ac fe metod eallþa zefceaftа fet on eoþpan ealle zþopende pefcmaf ⁊ ealle fopþbpenzþ. ⁊ zehýt ponne he pýle. ⁊ eopaþ ðonne he pile. ⁊ nimþ ponne he pile. Ða hpile ðe þa zefceaftа þiopiaþ. þit fe hehfta fceoppend on hif heah fetle. þanon he pelt þam zepealdlepum ealle zefceaftu. Nif nan punðop. fopþampe he if cýnniz. ⁊ ðrýhten. ⁊ æpelm. ⁊ fþuma. ⁊ æ. ⁊ pifdom. ⁊ þihtpif ðema. he fent ealla zefceaftu on hif æþenda. ⁊ he het ealle eft cuman. Ðæt fe an zefcæddezа cýnniz ne fcapelode ealla zefceaftа. ðonne puþðon hi ealle topfopene ⁊ topfencte. and to nauhte puþðon ealle zefceaftа. ðeah habbaþ zemænelice ða ane lufe. ƿ hi peopian fpilcum hlafopðe. and fæzniaþ pæf ƿ he heopa pealt. nif ƿ nan punðop. fopþam hi ne mihton elleſ bion. zif he ne þiopedon hiopa fþuman. Ða fopfleſ fe Ƿifdom ƿ hoþ.[1] and cpæþ to me.

CAPUT XL.[q]

§ I. ÞƷÆÐER ðu nu onzite hpiðep þiof fpþæce pille. Ða cpæþ ic. Sezе me hpiðep hio pille. Ða cpæþ he. Ic pille feczan þæt ælc þýnð bio zoð.[2] þam hio monnum zoð[3] þince. þam hio him ýfel þince. Ða cpæþ ic. Ic pene ƿ hit eaþe fþa bion mæzе. þeah uf hpilum oþep þince. Ða cpæþ he. Nif þæf nan tpý[4] ƿ

[q] Boet. lib. iv. prosa 7.—Jamne igitur vides, quid hæc omnia, &c.
[1] Cott. leoð [2] Cott. zood. [3] Cott. zood. [4] Cott. tpeo.

into the earth's shade, till it runs off behind the sun, and comes up before the sun. Then we call it the morning star, because it comes up in the east, and announces the sun's approach. The sun and the moon have divided the day and the night very equally between them; and they reign very harmoniously through divine providence, and unceasingly serve the Almighty God till doomsday. God does not suffer them to be on one side of the heaven, lest they should destroy other creatures. But the peace-loving God regulates and adapts all creatures, when they exist together. Sometimes the wet flies the dry. Sometimes he mingles the fire with the cold. Sometimes the light and bright fire goes upwards, and the heavy earth is stationed beneath by the king's command. The earth brings yearly every fruit, and every production; and the hot summer dries and prepares seeds and fruits; and the fruitful harvest brings ripe corn. Hails, and snows, and frequent rain moisten the earth in winter. Hence the earth receives the seed, and causes it to grow in spring. But the creator of all things nourishes in the earth all growing fruits, and produces *them* all; and hides when he will, and shows when he will, and takes away when he will. While the creatures obey, the supreme creator sits on his throne. Thence he guides with reins all creatures. It is no wonder; for he is king, and lord, and fountain, and origin, and law, and wisdom, and righteous judge. He sends all creatures on his errands, and he commands *them* all to come again. If the only steadfast king did not support all creatures, then would they all be dissolved and dispersed; and all creatures would come to nought. But they have in common one love in serving such a lord, and rejoice because he rules over them. That is no wonder, for they could not else exist, if they served not their author. Then ceased Wisdom the song, and said to me:

CHAPTER XL.

§ I. Dost thou now perceive whither this discourse tends? Then said I: Tell me whither it tends. Then said he: I would say, that every fortune is good, whether it seem good to men, *or* whether it seem evil to them. Then said I: I think that it perhaps may be so, though it sometimes appears otherwise to us. Then said he: There is no doubt of

ælc pýnd bioþ zod.[1] ðaþa þe nihc ⁊ nýtpýnþe bioþ.[2] foꝛþæm ælc pýnd. þam hio þe pýnþum. þam hio þe unpýnþum. foꝛ þý cýmþ to þæm zodum[3] ꝑ hio opeꝛ tpeꝛa do. oððe hine þheatiꝛe to ðon ꝑ he bet do. þonne he æꝛ dýde. oððe him leaniꝛe ꝑ he æꝛ tela dýde. And eꝛt ælc pýnd þaþa þe to ðam[4] ýꝛlum cýmþ. cýmþ[5] foꝛþam tþam[6] þinzum þam hio þe þeþe. þam hio þe[7] pýnþum. zif to ðam[8] ýꝛlum cýmþ neþu pýnd. þonne cýmþ he to ebleane hiꝛ ýꝛla. oððe to þheatunze[9] ⁊ to laþe ꝑ he eꝛt[10] þa ne do. Ða onzann ic punðniꝛan and cæþ. Iꝛ ꝑ foꝛ mpeaþlice nihc þacu ꝑ ðu þæꝛ þecꝛt. Ða cæþ he. Spa hit iꝛ þa þu ꝛeꝛꝛt. Ac ic polde. zif ðu poldeꝛt. ꝑ þit unc pendon[11] þume hpile to þiꝛeꝛ folceꝛ þþræce. þýlæꝛ hi cpeþon[12] ꝑ þit þþræcon[13] opeꝛ monneꝛ andzet.[14] Ða cæþ ic. Sþþec ꝑ ðu pille ;·

§ 11.[r] Ða cæþ he. Fenꝛt ðu ꝑ ꝑ ne þe zod.[15] ꝑ nýt[16] biþ. Ða cæþ ic. Ic pene þæt hit þe. Ða cæþ he. Elc pýnd[17] iꝛ nýt þaþa ðe auþeꝛ deþ.[18] oððe læꝛþ. oððe þnecþ.[19] Ða cæþ ic. Dæt iꝛ foþ. Ða cæþ he. Sio piþeꝛpeaþde pýnd iꝛ þæm zod[20] þe punaþ piþ unþeapaꝛ ⁊ pendaþ hi to zode.[21] Ða cæþ ic. Ne mæz ic þæꝛ opþacan. Ða cæþ he. Dpæt penꝛt þu be dæþe zodan[22] pýnde. ðe oft cýmþ to zodum[23] monnum on ðiꝛꝛe populde.[24] þnilce[25] hit þe foꝛetacn ecna zoda.[26] hpeþeꝛ þiꝛ folc mæze cpeþan ꝑ hit þe ýꝛel pýnd. Ða mneꝛcode[27] ic[28] ⁊ cæþ. Ne cniþ ꝑ nan mon. ac cæþ[29] ꝑ hio þe þnipe zod.[30] þa hio eac biþ. Ða cæþ he. Dpæt penꝛt þu be þæpe unpepenhcpan[31] pýnde. þe oft þheteþ[32] ða ýꝛlan to pitnianne. hpæþeꝛ þiꝛ folc pene ꝑ ꝑ zod[33] pýnd þe. Ða cæþ ic. Ne penaþ hi no ꝑ ꝑ zod pýnd þe. ac penaþ ꝑ hio þe þnipe eaþmhco. Ða cæþ he. Uton healdan unc ꝑ þit ne penan þa þa þiꝛ folc penþ. Liꝛ þit ðæꝛ penaþ þe ðiꝛ folc penþ. þonne foꝛlæte þit ælce ꝛeꝛceaþpineꝛꝛe and ælce nihtpineꝛꝛe. Ða cæþ ic. Dpi foꝛlæte þit hi a[34] þý[35]

[r] Boet. lib. iv. prosa 7.—Nonne igitur bonum censes esse, &c.

[1] Cott. zood. [2] Cott. bid. [3] Cott. zoodan. [4] Cott. þæm. [5] cýmð, deest in MS. Bod. [6] Cott. foꝛþæm tþæm. [7] Cott. þý. [8] Cott. þæm. [9] Cott. þheunze. [10] Bod. zet. [11] Cott. penden. [12] Cott. cpeþon. [13] Cott. þþiecon. [14] Cott. zemet. [15] Cott. zood. [16] Cott. nit. [17] pýnd, deest in MS. Cott. [18] Bod. apeiðeð. [19] Cott. þýncð. [20] Cott. zood. [21] Cott. zoode. [22] Cott. zoodan. [23] Cott. zoodum. [24] Cott. peoꝛulde. [25] Cott. ꝛþýlce. [26] Cott. ælcpa zooda. [27] Cott. mneaꝛcode. [28] ic, deest in MS. Cott. [29] Cott. cnið. [30] Cott. zood. [31] Cott. unpenhcpan. [32] Cott. þheatað. [33] Cott. zood. [34] a, deest in MS. Cott. [35] Cott. þa.

this, that every fortune which is just and useful, is good: for every fortune, whether it be pleasant, or whether it be unpleasant, comes to the good for this reason, that it may do one of two *things; that* it may either admonish him, in order that he should do better than he did before; or reward him, because he before did well. And again, every fortune which comes to the wicked, comes on account of two things, whether it be severe *or* whether it be pleasant. If severe fortune come to the wicked, then it comes for retribution of his evil, or else for correction and for admonition, that he should not do so again. Then began I to wonder, and said: This is a thoroughly right explanation which thou givest. Then said he: It is as thou sayest. But I am desirous, if thou art willing, that we should turn ourselves a little while to this people's speech, lest they say that we speak above man's comprehension. Then said I: Speak what thou wilt.

§ II. Then said he: Dost thou think that that is not good which is useful? Then said I: I think that it is. Then said he: Every fortune is useful which does either *of two things;* either instructs or corrects. Then said I: That is true. Then said he: Adverse fortune is good for those who contend against vices, and are inclined to good. Then said I: I cannot deny it. Then said he: What thinkest thou concerning the good fortune, which often comes to good men in this world, as if it were a foretoken of eternal blessings? Can this people say that it is evil fortune? Then smiled I, and said: No man says that, but *every one* says that it is very good, as it moreover is. Then said he: What thinkest thou of the more invisible fortune which often threatens to punish the wicked? Does this people think that this is good fortune? Then said I: They do not think that this is good fortune, but think that it is very miserable. Then said he: Let us beware that we think not as this people think. If we in this respect think what this people think, then shall we forsake all wisdom, and all righteousness. Then said I: Why shall we ever the more forsake them? Then said he: Be-

ma. Ða cpæþ he. Forþý[1] folcirce men ſeczaþ ꝑ ælce[2] neþu þýnd ⁊ unþýnſumu ꝛie ýfel. Ac þe ne ſculon ðæꝛ ȝeleꝛan. foꝛþæm þæt[3] ælc þýnd biþ ȝod.[4] ꝛꝑa þe æꝛ ſꝑꝛæcon. ꝛam hio ꝛie neþu.[5] ꝛam hio ꝛie þýnſum. Ða þeaꝛþ ic aꝛæneð ⁊ cþæþ. Dæt iꝛ ſoþ ꝑ ðu ꝛezſt. Ic nat ðeah hꝑa hit ðuꝛꝛie[6] ſeczan ðýſezum monnum. foꝛþam[7] hiꝛ ne mæȝ nan ðýꝛi man ȝeleꝛan :·[8]

§ III.[s] Ða onꝛac ꝛe ꝓiꝛdom ꝓaꝛlice ⁊ cþæþ. Foꝛþý ne ſcýle nan þiꝛ monn foꝛhtiȝan ne ȝnoꝛman[9] to hꝑæm hiꝛ þiꝛe þeoꝛþe. oððe hꝑæþeꝛ him cume þe ꝛeþu þýnd ðe liþu.[10] ðon ma þe ꝛe hꝑaꝛa eꝛne ſcýle ymb ꝑ ȝnoꝛman. hu oft he ꝛeohtan ſcule.[11] ne biþ hiꝛ[12] loꝛ na ðý læꝛꝛe. ac iꝛ ꝛen ꝑ hit ꝛie ðý maꝛe. ꝛꝑa biþ eac þæꝛ piꝛan með ꝑý maꝛe. þe him ꝑþaꝛꝛe ýnd ⁊ neþꝛe to becýmþ. Ðý ne ſceolde[13] nan piꝛ man pilian[14] ꝛeꝛteꝛ liꝛeꝛ. ȝiꝛ he ænizna cþæfta ꝛecþ. oððe ænizeꝛ ꝛeoꝛþꝛciꝛeꝛ heꝛ foꝛ foꝛuldeꝛ.[15] oððe eceꝛ liꝛeꝛ æftꝛeꝛ ðiꝛꝛe foꝛuldeꝛ.[15] Ac ælc piꝛ mon ſcýle aꝛmnan æȝþeꝛ ȝe þiþ þa ꝛeþan ýnde ȝe þiþ ða ꝛinꝛuman. ꝑý læꝛ he hine foꝛ ðæꝛe ýnꝛuman ýnde foꝛtꝛuþiȝe. oððe foꝛ ðæꝛe ꝛeþan foꝛeþence.[16] Ac hum iꝛ ꝑeaꝛꝛ ꝑ he aꝛeðiȝe[17] þone miðmeꝛtan ꝛeȝ beꝛýhꝛ[18] ðæꝛe ꝛeþan ýnde ⁊ ðæꝛe liþan. ꝑ he ne þilniȝe ýnꝛumꝛan ýnde ⁊ maꝛan oꝛꝛoꝛhneꝛꝛe ðonne hit ȝemeðe ꝛie. ne eft to[19] ꝛeþꝛe. foꝛþæm he ne mæȝ naþꝛeꝛ[20] unȝemet aðꝛohan.[21] Ac hit iꝛ on hꝛoꝛa aȝenum[22] anealde hꝑaþꝛe[23] ðaꝛa hi ȝeceoꝛan.[24] Liꝛ hi þonne þone miðmeꝛtan ꝛeȝ aꝛeðian ꝛillaþ. ðonne ſcýlan[25] hi ſelfe him ſelfum ȝemetȝian þa ꝛinꝛuman ýnde. ⁊ ða oꝛꝛoꝛȝan. þonne ȝemetȝaþ him Ȝoð þa ꝛeþan ýnde ȝe on þiꝛꝛe foꝛuldeꝛ.[26] ȝe on þæꝛe to-eaꝛiðan. Sꝑa ꝛꝑa hi eaþe aðꝛeoȝan[27] maȝan :·

§ IV.[t] ꝓel la piꝛan menn ꝓell. ȝaþ ealle on þone ꝛeȝ þe eoꝛ læꝛaþ ða foꝛemæꝛan biꝛna þaꝛa ȝoðena ȝumena ⁊ þæꝛa feoꝛþȝeoꝛnena ꝛeþa ðe æꝛ eoꝛ þæꝛon. Ȝala ȝe eaꝛiȝan ⁊ ıðelȝeoꝛnan. hꝛý ȝe ꝛꝑa unnýtte ꝛion[28] ⁊ ꝛꝑa aꝛꝛunðene.[29] hꝛý ȝe nellan[30]

[s] Boet. lib. iv. prosa 7.—Quare, inquit, ita vir sapiens, &c.

[t] Boet. lib. iv. metrum 7.—Bella bis quinis operatus annis, &c.

[1] Cott. foꝛþý þe. [2] ælce, deest in MS Cott. [3] Cott. þe. [4] Cott. ȝoo̸d. [5] Cott. ꝛý ꝛeþe. [6] Cott. ðýꝛꝛe. [7] Cott. foꝛþæm. [8] Bod. nele nan ðýꝛiȝ mon. [9] Cott. to ꝛꝑþe ymb ꝑ ȝnoꝛman. [10] Bod. ꝑýꝑan ſcýle hꝑæꝛ him cume þæꝛe þu ꝑýnd þe hþu. [11] Cott. ſcýle. [12] hiꝛ, deest in MS. Cott. [13] Cott. ſcýle. [14] Cott. pilman. [15] Cott. ꝛeoꝛuldeꝛ. [16] Cott. foꝛþence. [17] Cott. aꝛeðie. [18] Cott. beꝛꝛeoh. [19] to, deest in MS. Cott. [20] Cott. nauþꝛeꝛ. [21] Cott. aðꝛoȝan. [22] Cott. aȝnum. [23] Cott. hꝑæþꝛe. [24] Cott. ȝeciꝛen. [25] Cott. ꝛculon. [26] Cott. ꝛeoꝛuldeꝛ. [27] Bod. ȝe aðýȝan. [28] Cott. ꝛien. [29] Cott. aꝛꝛunðne. [30] Cott. nýllen.

cause vulgar men say that every severe and unpleasant fortune is evil. But we should not believe it, since every fortune is good, as we before said, whether it be severe, *or* whether it be pleasant. Then was I afraid, and said: That is true which thou sayest. I know not, however, who dares to mention it to foolish men, for no foolish man can believe it.

§ III. Then replied Wisdom sharply, and said: Therefore no wise man ought to fear or lament, in whatever wise it may happen to him, or whether severe fortune or agreeable may come to him; any more than the brave man ought to lament about this, how often he must fight. His praise is not the less; but the opinion is, that it is the greater. So is also the wise *man's* reward the greater, if more adverse, and severer fortune comes to him. Therefore no wise man should be desirous of a soft life, if he makes account of any virtues, or any honour here in the world, or of eternal life after this world. But every wise man ought to contend, both against the severe fortune, and against the pleasant, lest he through the pleasant fortune should be presumptuous, or through the severe, despair. But it is necessary for him that he seek the middle-way, between the severe fortune and the agreeable: that he may not desire more agreeable fortune, or greater security than is fit: nor again too severe *fortune;* because he is unable to bear excess of either. But it is in their own power, which of them they will choose. If, therefore, they desire to find the middle-way, then ought they themselves to moderate to themselves the pleasant and the prosperous fortune. Then will God moderate to them the severe fortune, both in this world, and in that to come, so that they may easily bear *it.*

§ IV. Well! O wise men, well! Proceed ye all in the way which the illustrious examples of the good men, and of the men desirous of honour, who were before you, point out to you. O, ye weak and idle! why are ye so useless, and so

acrien æfter ðam[1] firum monnum and æfter ðam[1] peorþ-
geornum. hwilce[2] hi pæron ða ðe ær eor pæron. and hpi[3] ge
ðonne nellon.[4] ſiþþan ge hiora þeapar geacrod habben.[5] him
onhýpian.[6] þa ge ſpiþoſt mæzen. foſþæm hi punnon æfter
þýſþrcipe[7] on ðiſſe poſulde. ⁊ tilodon[8] zodeſ[9] hliran mid
zodum[10] peoſcum. ⁊ poſhtonzode[11] birne þam[12] ðe æfter him
pæron. foſþæm hi punaþ nu oſer þæm tunzlum. on ecre
eadizneſſe. foſ heora[13] zodum peoſcum :· Þeſ endaþ þio
peoſþe[14] boc Boetieſ. and onzinnð[15] þeo ſiſte :·

§ V.[u] Ða ſe Wiſdom ða ðiſ ſpell aſehte[16] hæfde. ða cpæþ ic.
Spiþe ſýhte[17] iſ þin laſ. Ac ic ſolde ðe nu mýnzian[18] þæſe
manizfealdan[19] laſe þe ðu me æſ zehete be þæſe Lodeſ
foſetiohhunze. Ac ic ſolde æfeſt ſitan æt þe hpæþeſ þ auht[20]
ſie þ þe oft zehioraþ þ men cpeþaþ be ſumum þinzum þ hit
ſcýle þeaſ zebýſian. Ða cpæþ he. Me þæſe hoſſe[21] þ ic onette
ſiþ þæſ þ ic ðe moſte zelæſtan þ ic ðe æſ zehet. ⁊ þe moſte
zetæcan ſþa ſceoſtne[22] þez. ſþa ic ſcýſtſeſtne finðan mihte[23]
to þinſe cýðde. Ac hit iſ ſþa fýſſ[24] oſ uncſum þeze. oſ þæm
þeze þe ſit zetiohhod habbaþ on to faſenne. þ þæt ðu me æſ
bæde. hit[25] þæſe ðeah nýttre to zecýſſenne[26] ⁊ to[27] on-
zitanne. Ac ic onðræde þ ic ðe læde hiðſeſ þiðſeſ on þa paþaſ
oſ þinum þeze. þ ðu ne mæze eft þinne þez aſeðian. Niſ hit
nan punðoſ ðeah þu zetýſize.[28] zif ic þe læde be þam[29] þeze.
Ða cpæþ ic. Ne þeaſft þu no þ onðræðon.[30] Ac ic bio ſſiſe
fæzn[31] zif ðu me læðeſt þiðeſ ic ðe biðde. Ða cpæþ he. Ic þe
ſille læſan bi ſpellum. ſþa ic ðe eallne þez ðýðe. ⁊ ðe þeah
ſeczan ſille. þ hit niſ nauht þæt mon cpiþ þ æniz ðinz þeaſ
zebýſize. foſþam[32] ælc þinz cýmþ[33] oſ ſumum ðinzum. foſ ðý
hit ne biþ þeaſ zebýſed. ac æſ hit oſ nauhte ne come ſonne
þæſe hit þeaſ zebýſed :·

[u] Boet. lib. v. prosa 1.—Tum ego, Recta quidem, inquam, &c.

[1] Cott. þæm. [2] Cott. hſýlce. [3] Cott. hſý. [4] Cott. nýllen. [5] Cott. hæbben. [6] Cott. onhſian. [7] Cott. peoſðſcipe. [8] Cott. tiolodon. [9] Cott. ȝoodeſ. [10] Cott. ȝoodum. [11] Cott. ȝoode. [12] Cott. þæm. [13] Cott. hiora. [14] Cott. ſioſþe. [15] Cott. onȝinð. [16] Cott. apealhte. [17] Cott. ſihte. [18] Cott. mȳnðȝian. [19] Cott. mæniȝfealdan. [20] Bod. anuht. [21] Cott. leoſſe. [22] Cott. ſceoſtne. [23] Cott. mealhte. [24] Cott. ſſiſe ſeoſ. [25] hit, deest in MS. Cott. [26] Cott. ȝeciſanne. [27] to, deest in MS. Cott. [28] Cott. ȝetiohſe. [29] Cott. bi þæm. [30] Cott. onðræðan. [31] Cott. ȝeſæȝen. [32] Cott. ſoſþæm. [33] Cott. cimð.

enervated? Why will ye not inquire about the wise men, and about the men desirous of honour, what they were who were before you? And why will ye not then, after ye have found out their manners, imitate them, as ye best may? For they strove after honour in this world, and sought good fame by good works, and set a good example to those who should be after them. Therefore they now dwell above the stars, in everlasting happiness, for their good works. Here ends the fourth book of Boethius, and begins the fifth.

§ V. When Wisdom had ended this discourse, then said I: Very right is thy doctrine. But I would now remind thee of the manifold instruction which thou before promisedst me, concerning the predestination of God. But I wish first to know from thee whether that be aught which we often hear, that men say concerning some things, that it will happen by chance. Then said he: I would rather that I hastened towards this, that I might perform to thee what I before promised thee, and might teach thee as short a way, as I shortest might find, to thy native country. But this is so far out of our way, out of the way which we intended to travel, that it would be more expedient to return, and understand what thou before askedst me. But I *also* fear that I should lead thee hither and thither in paths out of thy way, so that thou mightest not again find thy way. It is no wonder if thou shouldest grow weary, if I lead thee beside the way. Then said I: Thou needest not fear that: but I shall be very glad if thou leadest me whither I desire thee. Then said he: I will instruct thee by discourses, as I always did: and will say to thee, that it is naught that men say, that anything may happen by chance. Because everything comes from certain things, therefore it has not happened by chance: but if it had come from nothing, then it would have happened by chance.

§ VI.[v] Đa cpæð ic. Ac hponan com þe nama[1] æþelt. Đa cpæþ he. Aþiftoteleþ min ðeoplinge hit zeþehte on þæne bec þe Fipica hatte. Đa cpæþ ic. Þu þehte he hit. Đa cpæð he. Men cpæðon zio ðonne him hpæt unpenunza[2] zebýnede. þ þ pæne peaf zebýned. þelce hpa nu ðelfe eopþan. ⁊ finde þæm ðonne zoldhopid. ⁊ recze þonne þ þ þe peaf zebýned. Ic þat þeah zif þe ðelfene ða eopþan no ne dulfe. ne nan mon æn þ zold þæn ne hýdde. þonne ne finde he hit no. fopþý hit næf na peaf funden. Ac þa zodcunde fopetiohhunz læride done þe he polde þ þe zold hýdde. ⁊ eft þone þe he polde þ he hit funde:·

§ VII.[w] Đa cpæþ ic. Đæt ic onzite þ hit if fpa fpa þu fezft. Ac ic polde ðe acfian hpæþen þe ænizne fpýdom[3] habban odde ænizne anpeald hpæt þe don. hpæt þe ne ne don. ðe þa zodcunde fopetiohhunz oþþe þa pýnd uf nede to ðam þe hi[4] pillen:· Đa cpæþ he. Če habbaþ micelne anpeald. nif nan zeþceadpif zeþceaft þ næbbe fpeodom. þe þe zeþceadpifneffe hæfþ. þe mæz ðeman ⁊ toþceadan hpæt[5] he pilman feeal ⁊ hpæt he onfcuman feeal. ⁊ ælc mon hæfþ done fpiodom. þ he pat hpæt he pile hpæt he nele. and ðeah habbaþ[6] ealle zeþceadpife[7] zeþceafta zelicne fpýdom. Enzlaf habbaþ pihte domaf ⁊ zodne[8] pillan. ⁊ eall hpæt[9] hi pillnaþ[10] hi beziraþ fpiþe eaþe. fopþæm þe hi nanef poþef[11] ne pillnaþ.[12] Nif nan zeþceaft þe hæbbe fýndom[13] ⁊ zeþceadpifneffe butan enzlum ⁊ mannum. Đa men habbaþ finle fpýdom.[14] þý mapan þe hi heopa Mod neaþ zodcundum ðinzum læraþ. ⁊ habbaþ ðæf þý læffan fpýdom.[15] þe hi heopa Moder pillan[16] neaþ ðiffe populd[17] aþe læraþ. Nabbaþ hi nænne fpýdom[18] donne hi heopa[19] aznum pillum hi fýlfe unþeapum undeppeodaþ.[20] Ac fona fpa hi heopa[21] Mod apendaþ[22] fpom zode. fpa peopþaþ he[23] ablende mid unpifdome. ðpa þeah if an ælmihtiz Lod on hif þæne hean cæftre.[24] þe zeýhþ[25] ælcef monnef zeþanc.[26] ⁊ hif popd.

[v] Boet. lib. v. prosa 1.—An est aliquid, tametsi vulgus, &c.
[w] Boet. lib. v. prosa 2.—Animadverto, inquam, idque uti, &c.
[1] nama, deest in MS. Cott. [2] Bod. hpezunnza. [3] Cott. fpeodom. [4] Bod. þe. [5] Cott. hpæf. [6] Bod. habbaþ. [7] Cott. ealla zeþceadpira. [8] Cott. zoodne. [9] Cott. þæt. [10] Cott. pilnaþ. [11] Cott. þof. [12] Cott. pilnaþ. [13] Cott. fpiodom. [14] Cott. fpeodom. [15] Cott. fpiodom. [16] Cott. pilla. [17] Cott. peopuld. [18] Cott. fpeodom. [19] Cott. heopa. [20] Cott. undepþioðaþ. [21] Cott. hiopa. [22] Cott. onpendaþ. [23] Cott. hi. [24] Cott ceaftpe. [25] Cott. zeþihþ. [26] Cott. zeþoht.

§ VI. Then said I: But whence came the name first? Then said he: My beloved Aristotle has explained it in the book called Physica. Then said I: How has he explained it? Then said he: Men said formerly, when anything happened to them unexpectedly, that it happened by chance: as if any one should dig the earth, and find there a hoard of gold, and then say, that it had happened by chance. I know, however, that if the digger had not dug the earth, or man had not before hid the gold there, then he would not have found it. Therefore it was not found by chance. But the divine predestination instructed whom he would that he should hide the gold, and afterwards whom he would, that he should find it.

§ VII. Then said I: I perceive that this is as thou sayest: but I would ask thee whether we have any freedom, or any power, what we may do, *and* what we may not do? *or whether* the divine predestination, or fate, compels us to what they will? Then said he: We have much power. There is no rational creature which has not freedom. Whosoever has reason, is able to judge and discern what he ought to desire, and what he ought to shun. And every man has this freedom, that he knows what he wills, *and* what he wills not. And yet all rational creatures have not equal freedom. Angels have right judgments and good will; and whatever they desire they very easily obtain, because they desire nothing wrong. There is no created being which has freedom and reason except angels and men. Men have always freedom; the more as they lead their mind nearer to divine things; and *they* have so much the less freedom, as they lead the will of their mind nearer to this worldly honour. They have not any freedom when they, of their own accord, subject themselves to vices. But as soon as they turn away their mind from good, so *soon* do they become blind with folly. But one Almighty God exists in his high city, who sees every man's thought, and

ȝ hiſ ðæða toſcæt. ȝ ȝýlt[1] ælcum æftep hiſ ȝepýphtum. Ða ſe Ꝑiſdom þa þiſ ſpell aſæð hæfde. þa onȝann he ſinȝan ȝ þuſ cpæþ.

CAPUT XLI.[x]

§ I. ÐCAÞ Omepuſ ſe ȝoda ſceop. þe mið Lpecum ſeleſt pæſ. ſe paſ Fipȝilieſ lapeop. ſe Fipȝihuſ pæſ mið Læden paþum ſeleſt. þeah Omepuſ on hiſ leoþum ſpiþe hepede þæpe punnan ȝecýnð. ȝ hiopa cnæftaſ. ȝ hiopa biopihto. ne mæȝ heo þeah ealle ȝerceaſta ȝerceman. ne þa ȝerceaſta. þe heo ȝerceman mæȝ. ne mæȝ hio ealle endemeſt ȝerceman. ne ealle unnan ȝeondſceman. Ac niſ þam ælmihtiȝan Ꝺode ſpa. þe it ſcýppend ealna ȝerceaſta. he ȝeſeoh ȝ þuþhſeoh ealle hiſ ȝerceaſta ændemeſt. ðone mon mæȝ hatan butan leaſe ſoþe ðunne :·

§ II.[y] Ða ſe Ꝑiſdom þa ðiſ leoþ aſunȝen hæfde. þa ȝepþýȝode[2] he ane lýtle hpile. Ða cpæþ ic. ðum tpeo me[3] hæfþ ſpiþe ȝedpefed. Ða cpæþ he. Ꝺæt it ſe. Ða cpæþ ic. Ðit it þ þ þu ſeȝiſt[4] þ Ꝺod ſýlle ællcum ſpýdom[5] ſpa ȝod[6] to ðonne. ſpa ýfel. ſpæþep he pille. and þu ſeȝiſt eac þ Ꝺod pite ælc[7] þinȝ æþ[8] hit ȝepýpþe.[9] ȝ þu ſeȝiſt[10] eac þ nan þinȝ pýpþe[11] butе hit Ꝺod pille oðde ȝeþafize.[12] ȝ ðu ſeȝiſt[13] þ hit ſcýle eall ſapan ſpa he ȝetiohhod habbe.[14] Nu punðpie ic þæt hpy he ȝeþafize þ þa ýfelan men habban[15] þone ſpýdom[16] þ hi maȝon[17] ðon ſpa ȝod ſpa ýfel ſpæþep ſpa hi pillan. ðonne he æp pat þ hi ýfel ðon pillaþ. Ða cpæþ he. Ic þe mæȝ ſpiþe eaſe ȝeandpýpdan þæſ ſpelleſ. Þu polde þe nu locian[18] ȝif hpýle ſpiþe pice cýninȝ pæpe ȝ næfde nænne ſpýne[19] mon on ealle hiſ pice. ac pæpon ealle þeope. Ða cpæþ ic. Ne þuhte hit me nauht[20] þuhtlic. ne eac ȝeþiſenlic.[21] ȝif him ſceolðan þeope men þenizan.[22] Ða cpæþ he. Ðpæt pæpe unȝecýndlicpe.[23] ȝif Ꝺod næfde on ealle hiſ pice nane ſpiȝe ſceaft[24] undep hiſ anpealde. ſopþæm he ȝerceop tpa ȝerceaðpiſan[25] ȝerceaſta ſpio.[26] enȝlaſ ȝ men. þam

[x] Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum, &c.

[y] Boet. lib. v. prosa 3.—Tum ego, En, inquam, &c.

[1] Cott. ȝilt. [2] Cott. ȝerþuȝode. [3] Bod. tima. [4] Cott. ſæȝſt. [5] Cott. ſelle ælcum men ſpeoðom. [6] Cott. ȝoð. [7] Cott. ſæȝſt þ pite ælc [8] Bod. æpep. [9] Cott. ȝepeopþe. [10] Cott. ſæȝſt. [11] Cott. ȝepeopþe. [12] Cott. ȝeþapie. [13] Cott. ſæȝſt. [14] Cott. hebbe. [15] Cott. hæbben. [16] Cott. ſpeoðom. [17] Cott. maȝen. [18] Bod. he nu locian. [19] Cott. ſpeone. [20] Cott. no. [21] Cott. nauht ȝeþiſenlic. [22] Cott. þenian. [23] Cott. Ðæt pæpe uncýnlicpe. [24] Cott. ȝerceaft. [25] Cott. ȝerceaðpiſa. [26] Cott. ſpeo.

discerns his words and his deeds, and renders to every one according to his works. When Wisdom had made this speech, then began he to sing, and thus said:

CHAPTER XLI.

§ I. Though Homer the good poet, who with the Greeks was the best, he was Virgil's master; Virgil was with the Latin men the best, though Homer in his poems greatly praised the nature of the sun, and her excellences, and her brightness; yet she cannot shine upon all creatures, nor those creatures which she may shine upon, can she shine upon all equally, nor shine through *them* all within. But it is not so with the Almighty God, who is the maker of all creatures. He beholds and sees through all his creatures equally. Him we may call, without falsehood, the true sun.

§ II. When Wisdom had sung this lay, then was he silent a little while. Then said I: A certain doubt has much troubled me. Then said he: What is that? Then said I: It is this, that thou sayest that God gives to every one freedom as well to do good as evil, whichsoever he will: and thou sayest also that God knows everything before it comes to pass; and thou sayest also, that nothing comes to pass unless God wills and permits it: and thou sayest that it must all proceed as he has ordained. Now I wonder at this, why he permits that wicked men have the freedom that they may do either good or evil, whichsoever they will, since he before knows that they will do evil. Then said he: I can very easily answer thee this inquiry. How would it please thee, if there were some very powerful king, and *he* had not any free man in all his realm, but all were slaves? Then said I: I should not think it at all right, or moreover suitable, if men in a state of slavery should serve him. Then said he: How much more unnatural would it be, if God had not in all his kingdom any free creature under his power? Therefore he created two rational creatures free,

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he ȝeaſ micle ȝiſe ſpeodomeſ. ⁊ hi moſton[1] don ſpa ȝod ſpa ýſel ſpæþoþ[2] ſpa hi poldon,[3] he ſældе[4] ſpiþe fæſte ȝiſe ⁊ ſpiþe fæſte æ mid þæne ȝiſe ælcum menn[5] oþ hiſ ende. ⁊ iſ ſe ſpiſdom.[6] þæt te[7] mon mot don ⁊ he pile. and ⁊ iſ pio æ ⁊ ȝilt ælcum men be hiſ ȝeþýnhtum æȝþeр ȝe on dиſſe populde ȝe on þæpe topeapdan ſpa ȝod[8] ſpa ýſel ſpæþeр he deþ. ⁊ men maȝan[9] beȝitan þuſh pone ſpiſdom[10] ſpa hpæt ſpa he pillaþ. butan deaþ hi ne maȝon ſopceýſpian. æc hi hine maȝon mid ȝodum[11] peopcum ȝeleттan ⁊ he þý[12] latoр cýmþ. ȝe fuſþum oþ opeldo hi hine hpilum leттaþ ȝiſ mon to ȝodum[13] peopce ne onhaȝie habban ȝodne[14] pillan. ⁊ iſ ȝod. Đa cpæþ ic. Fel þu me hæfſt apetne on đam tpeon. ⁊ on þæpe ȝedpefednefſe þe ic æp on pæſ be þam ſpeodome. Ac ic eom nu ȝet on micle mapan ȝedpefednefſe ȝeunpotſod. fulneah oþ opmodnefſe. Đa cpæþ he. Epæt iſ pio micle unþotner.[15] Đa cpæþ ic. Dic[16] iſ ýmb þa Lodeр ſopetiohhunȝe. ſoþþam[17] pe ȝehenaþ hpilum pecȝan ⁊ hit ſcýle eall ſpa ȝepýþþan[18] ſpa ſpa Lod æt fruman ȝetiohhod hæfde. ⁊ hit ne mæȝe nan mon apendan.[19] Nu dinc me ⁊ he do poh. donne he apaþ þa ȝodan.[20] ⁊ eac ponne he pitnaþ ða ýfelan. ȝiſ ⁊ roþ iſ. ⁊ hit him ſpa ȝeſceapen pæſ ⁊ hi ne moſton elleр don. unnýtlice pe ſpincaþ donne pe up ȝebiddaþ. ⁊ donne pe fæſtað. oððe ælmeſſan ſellaþ. ȝiſ pe hiſ nabbaþ ðý mapan ðanc. þonne[21] þa þe on eallum dinȝum paðaþ on hiopa aȝenne pillan. ⁊ æftep[22] hiopa hichoman luſte ıþmaþ:·

§ III.[z] Đa cpæþ he. Điſ iſ pio ealde pioſunȝ þe ðu lonȝe pioſodoſt.[23] ⁊ manize eac æp ðe. þapa paȝ rum Mapcuſ. oþþe naman Tulliuſ. þuþðan naman he pæȝ ȝehaten Lacepio. de[24] pæſ Romana hepetoȝa. ſe pæſ uþþita. ſe pæſ ſpiþe abiſȝod mid ðæpe ýlcan ſpþæce. Ac he hi ne mihte bþinȝan to nanum ende on þone timan.[25] ſoþþý heopa Mod paſ[26] abiſȝod on dиſſe populde pilnunȝa.[27] Ac ic ðe pecȝe. ȝiſ ⁊ roþ iſ ⁊ ȝe pecȝaþ. ⁊ hit pæſ unnet ȝeboð on ȝodcundum bocum ⁊ Lod beað[28] ⁊

[z] Boet. lib. v. prosa 4.—Tum illa, Vetus, inquit, &c.

[1] Cott. moſten. [2] Cott. ſpæþeр. [3] Cott. polden. [4] Cott. realde. [5] Cott. men. [6] Cott. ſpeodom. [7] Cott. ſe. [8] Cott. ȝood. [9] Cott. maȝon. [10] Cott. ſpeodom. [11] Cott. ȝoodum. [12] Cott. þe. [13] Cott. ȝoodum. [14] Cott. ȝoodne. [15] Þæt iſ pio micle unþotner, desunt in MS. Bod. [16] Bod. Diſ. [17] Cott. roſþæm. [18] Cott. ȝepeoþan. [19] Cott. onpendan. [20] Cott. ȝoodan. [21] Cott. þý. [22] hiopa aȝenne pillan. ⁊ æftep, desunt in MS. Cott. [23] Cott. pioſodeſ. [24] Cott. ſe. [25] Cott. ſoþþý he ne mealte ne nan mon on þone timan þa ſpiſce to nanum ende bþinȝan. [26] Cott. pæſ. [27] Cott. peoſulde pilnunȝa. [28] Cott. bebeað.

angels and men. To these he gave the great gift of freedom, that they might do either good or evil, whichsoever they would. He gave a very sure gift, and a very sure law with the gift, to every man until his end. That is the freedom, that man may do what he will; and that is the law, which renders to every man according to his works, both in this world, and in that to come, good or evil, whichsoever he does. And men may attain through this freedom whatsoever they will, except that they cannot avoid death. But they may by good works delay it, so that it may come later: and moreover, they may sometimes defer it till old age, if they do not cease to have good will to good works, that is, good. Then said I: Well hast thou set me right in the doubt, and in the trouble wherein I before was concerning freedom. But I am still disquieted with much more trouble, almost to despair. Then said he: What is this great disquiet? Then said I: It is concerning the predestination of God. For we sometimes hear say, that everything must so come to pass as God at the beginning had decreed, *and* that no man can alter it. Now methinks that he does wrong, when he honours the good, and also when he punishes the wicked, if it is true that it was so ordained to them that they could not do otherwise. In vain we labour when we pray, and when we fast, or give alms, if we have not therefore more favour than those who in all things walk according to their own will, and run after their bodily lust.

§ III. Then said he: This is the old complaint, which thou hast long bewailed, and many also before thee: one of whom was a certain Marcus, by another name Tullius; by a third name he was called Cicero, who was a consul of the Romans. He was a philosopher. He was very much occupied with this same question: but he could not bring it to any end at that time, because their mind was occupied with the desires of this world. But I say to thee, if that is true which ye say, it was a vain command in divine books, which God commanded, that

mon ſcealde[1] foplætan ýfel ⁊ ðon goð.[2] ⁊ eft ſe cpiðe ðe he cpæþ. ſpa mon ma ſpincþ. ſpa mon mapan mede onfehþ. ⁊ ic punðpize hpi þu hæbbe foprizten eall þ þ pit æp ſpræcon. Ƿit pæðon æp þ pio goðcunde fopetiohhunz ælc goð popihte. and nan ýfel. ne nan ne tiohhode to pýncenne.[3] ne næfre ne popihte. ge fuplum þ pit zepeahton[4] to zode.[5] þæt ſolcſcum monnum ýfel þuhte. þ pæp þ mon ſpæce and pitnode hpone fop hiſ ýfle. Þu ne ræde[6] pit eac on[7] ðiſſe ilcan bec. þ Ðoð hæfde zetiohhod ſpýdom to ſyllenne[8] monnum. ⁊ ſpa dýde.[9] ⁊ zif hi[10] ðone ſpýdom tela zehealdon.[11] þ he hi polde ſpiþe peoplian mid ece pice.[12] ⁊ zif hi done ſpýdom[13] fopheolden. þ he hi ðonne polde pitman mid deaþe. Þe teohhode[14] zif hi hpæt zeſyngodon[15] on þam ſpýdome.[16] þ hi hit eft on ðam[17] ſpeodome mid hpeoſpunze zebetan.[18] ⁊ zif hiopa hpile[19] ſpa heapdheopt pæpe þ he nane hpeoſpunze ne dýde. þ he ponne hæfde pihtlic pite. Ealla zeſceafta he hæfde zetiohhod deope.[20] buzon enzlum and monnum. foſtðý ða[21] oþþa zeſceafta peope ſint. hi healdaþ[22] hiopa penunza oþ domep dæz. Ac þa menn ⁊ ða enzlaſ. þe ſpeo[23] ſint. foplætaþ hiopa penunza.[24] Þpæt mazon men cpeþan þ pio goðcunde fopetiohhunz zetiohhod hæfde ðæſ þe hio ne puphituze. oðde hu mazon hi hi aladizen.[25] þ hi ne mazon goð[26] don. nu hit appiten ip þ Ðoð zielde[27] ælcum men æftep[28] hiſ zepýphtum. Þpý ſceal ponne æniz monn bion idel. þ he ne peopce.[29] Ða cpæþ ic. Henoz þu me hæfſt zeſpýlſod[30] þæþe tpeounze mineſ Modeſ. be þæþe acſunza[31] ðe ic ðe acſode.[32] Ac ic ðe polde zıet aſcien[33] ſume ſpræce ðe me ymb[34] tpeop. Ða cpæþ he. Þæt ip þ. Ða cpæþ ic. Henoz me ip cuþ[35] þ Ðoð hit pat eall beſopan. ze goð[36] ze ýfel. æp hit zeſýſþe.[37] ac ic nat hpæþep hit eall zeſýſþan[38] ſceal unapendendlice[39] þ he pat ⁊ zetiohhod hæfþ. Ða cpæþ he.

[1] Cott. ſceolde. [2] Cott. good. [3] Cott. pýncanne. [4] Bod. zepihton. [5] Cott. goodum. [6] Cott. ræðon. [7] Cott. eac æp on. [8] Cott. ſpeodom to ſellanne. [9] Bod. ðiode. [10] Cott. he. [11] Cott. ſpeodom tolanze healdon. [12] Cott. hſe. [13] Cott. ſpeodom. [14] Cott. tiohhode. [15] Cott. zeſyngoden. [16] Cott. þæm ſpeodome. [17] Cott. þæm. [18] Cott. hpeoſpunza zebetan. [19] Cott. hpýlc. [20] Cott. þeopu. [21] Cott. ſopþý þe þa. [22] Bod. habbað. [23] Bod. þeſpize. [24] Cott. þezpunza. [25] Cott. aladian. [26] Cott. mæzen good. [27] Cott. zelde. [28] Cott. he. [29] Cott. pýpce [30] Cott. zeſpeolſod. [31] Cott. aſcunza. [32] Cott. ahſade. [33] Cott. acſian. [34] Cott. ymbe. [35] Cott. cuð me ip. [36] Cott. good. [37] Cott. peopþe. [38] Cott. zeſpeopþan. [39] Cott unanpendendlice.

man should forsake evil and do good; and again the saying which he said, *that* as man labours more, so shall he receive greater reward. And I wonder why thou shouldest have forgotten all that we before mentioned. We before said that the divine predestination wrought all good, and no evil: nor decreed to work, nor ever wrought any. Moreover, we proved that to be good which to vulgar men seemed evil: that is, that man should afflict or punish any one for his evil. Did we not also say in this same book, that God had decreed to give freedom to men, and so did; and if they exercised the freedom well, that he would greatly honour them with eternal power; and if they abused the freedom, that he would then punish them with death? He ordained that if they at all sinned through the freedom, they afterwards through the freedom should make amends for it by repentance; and that if any of them were so hard-hearted that he did not repent, he should have just punishment. All creatures he had made servile except angels and men. Because the other creatures are servile, they perform their services till doomsday. But men and angels, who are free, forsake their services. How can men say that the divine predestination had decreed what it fulfils not? Or how can they excuse themselves that they should not do good, when it is written that God will requite every man according to his works? Wherefore, then, should any man be idle, that he work not? Then said I: Thou hast sufficiently relieved me from the doubting of my mind by the questions which I have asked thee. But I would still ask thee a question, which I am perplexed about. Then said he: What is that? Then said I: I am well aware that God knows everything beforehand, both good and evil, before it happens, but I know not whether it all shall unchangeably happen, which he knows and has decreed. Then said he: It

Ne[1] þeapf hit no eall ȝeriorþon[2] unapenðenðlice.[3] Ac þum hit ȝceal ȝeþeoriþan unapenðenðlice.[3] ᚹ bip ᚹ te upe nýðþeapf[4] bip. ⁊ hif pilla bip. Ac hit if þum þa ȝenað ᚹ hif nif nan neoðþeapf.[5] ⁊ þeah ne ðeraþ[6] no ðeah hit ȝeriorþe.[7] ne nan heapm ne bip. ðeah hit[8] no ne ȝepýrþe.[9] Uepenc nu be þe felfum hpæþer þu ænig ðing þa fæfte[10] ȝetiohhoð hæbbe ᚹ þe þýnce[11] ᚹ hit næfre þinum pillum onpenðeð[12] þeorþe. ne þu butan beon[13] ne mæȝe. oððe hpæþer þu eft on ænȝum ȝeþeahte þa triopaðe rie. ᚹ ðe helpe hpæþer hit ȝepýrþe.[14] þe hit no ne ȝepýrþe.[14] Fela if ðæþa[15] þinga ðe Ꝺoð æf þat æf hit ȝepýrþe.[16] ⁊ þat eac ᚹ hit ðeraþ[17] hif ȝefceaftum ȝif hit ȝepýrþ. nat he hit no forþý ðe he pille ᚹ hit ȝepýrþe.[18] ac for þý ðe he pile forþýman[19] ᚹ hit ne ȝepýrþe.[20] þa þa ȝoð feipftýra[21] onȝit micelne þinð hþeore æf æf hit þeorþe.[22] ⁊ hæt[23] fealdan ᚹ reȝl. ⁊ eac hþilum leȝȝan þone mæfт. and lætan þa betinȝe.[24] ȝif he æf þþeorief þinðef bætte. þæfmaþ[25] he hine[26] þif ᚹ þeðeþ :·

§ IV.[a] Ða cpæþ ic. Sþe pel ðu min hæfт ȝeholpen æt þære fþræce. and ic punðrize hþi þa mænize pife men þa fþiþe fþuncen[27] mið ðære fþræce. and þa hiteł[28] ȝefif funden. Ða cpæþ he. Uþæf punðraft ðu þæf þa fþiþe. þa ehe þa hit if to onȝitanne. Þu ne paft ðu ᚹ manig ðinȝ[29] ne bip no onȝiten þa þa hit bip. ac þa þa ðæf andȝitef mæþ bip þe þæf æftef fþraþ. Spilc if re Fiftdom ᚹ hine ne mæȝ[30] nan mon of þiffe populde[31] onȝitan. fþilene[32] fþilce[33] he if. Ac ælc finð be hif andȝitef mæhe ᚹ he hine polde onȝitan ȝif he muhte.[34] Ac re Fiftdom mæȝ uf eallunga onȝitan fþilce[35] fþilce[35] þe finð.[36] ðeah þe hine ne maȝon onȝitan eallunga fþilce fþilce[37] he if.

[a] Boet. lib. v. prosa 4.—Cujus erroris causa est, &c.

[1] Ne, deest in MS. Cott. [2] Cott. ȝeþeoriþan. [3] Cott. unanpenðenðlice. [4] Cott. neðþeapf. [5] Cott. neðþeapf. [6] Cott. ðeþeð. [7] Cott. ȝeþeoriþe. [8] hit, deest in MS. Cott. [9] Cott ȝeþeoriþe. [10] Cott. fæfт. [11] Cott. þince. [12] Cott. onpendne. [13] Cott. þion. [14] Cott. ȝeþeoriþe. [15] Cott. þaþa. [16] Cott. ȝeþeoriþe. [17] Cott. ðeþeð. [18] Cott. ȝeþeoriþe. [19] Cott. foppeoriman. [20] Cott. ȝeþeoriþe. [21] Cott. ȝoð feipftiocna. [22] Cott. on hþeore fæ æf æf hit ȝeþeoriþe. [23] Cott. hat. [24] Cott. bætinȝe. [25] Cott. þapenað. [26] he hine, desunt in MS. Cott. [27] Bod. ȝerpuncen. [28] Cott. lýtel. [29] Cott. þinȝ. [30] Bod. Þpilc if re Fiftdom ne mæȝ. [31] Cott. peopulde. [32] Cott. fþylene. [33] Cott. fþylce. [34] Cott. mealhte. [35] Cott. fþylce. [36] Cott. finт. [37] Cott. fþylcne fþylce.

need not all happen unchangeably. But some of it shall happen unchangeably, that is, what shall be our necessity, and shall be his will. But some of it is so arranged that it is not necessary, and yet hurts not if it happen; nor is there any harm if it do not happen. Consider now concerning thyself, whether thou hast so firmly designed anything, that thou thinkest that it never with thy consent may be changed, nor thou exist without *it*. Or whether thou again in any design art so inconsistent, that it aids thee, whether it happen, or whether it happen not. Many a one is there of the things which God knows before it may happen, and knows also that it will hurt his creatures if it happen. He does not know it, because he wills that it should happen, but because he wills to provide that it may not happen. Thus a good pilot perceives a great storm of wind before it happens, and gives order to furl the sail, and moreover sometimes to lower the mast, and let go the cable, if he first restrain the perverse wind, *and so* provides against the storm.

§ IV. Then said I: Very well hast thou assisted me in this argument; and I wonder why so many wise men have so greatly laboured with this question, and found so little certain. Then said he: What dost thou so greatly wonder at, so easy as it is to understand? Dost thou not know that many a thing is not understood according as it is, but according to the measure of the understanding which inquires after it? Such is wisdom, that no man in this world can comprehend it such as it is. But every one strives, according to the measure of his understanding, that he might comprehend it if he could. But wisdom is able to entirely comprehend us such as we are, though we cannot entirely comprehend it

ƿoɲþæm ƿe Ƿiɲdom iɲ Ꝺoð. he ȝeɲihþ eall[1] uɲe ƿync.[2] ȝe ȝoð[3] ȝe yƿel. æɲ hiz ȝeƿoɲðen[4] ɲien. oððe ɲuɲƿon[5] ȝeƿohƭ. Ac he uɲ ne neƭ[6] no þý hɲæƿoɲ[7] to þam[8] þ þe neðe ɲcýlen[9] ȝoð[10] ðon. ne uɲ ne ƿýɲnþ[11] þ þe yƿel ðon. ƿoɲþam[12] þe he uɲ ƿealðe ɲýðom.[13] Ic ðe mæȝ eac tæcan ɲume biɲne. þ þu þý eð[14] onȝitan mihƭ[15] ða ɲɲæce. Ƿæƭ[16] þu ƿaɲƭ þ ȝeɲihƭ. ⁊ ȝehejneɲ. and ȝeɲhejdneɲ onȝitaþ ðone lichoman ðæɲ monneɲ. ⁊ þeah ne onȝitaþ hi hine no ȝelicne. ðe eaɲan onȝitaþ þ hi ȝehiopaþ. ⁊ ne onȝitaþ hi þeah þone lichoman eallunȝa ɲýlcne ɲýlce he biþ. ɲio ȝeɲhejdneɲ hine mæȝ[17] ȝeȝɲapian.[18] ⁊ ȝeɲhejdan þ hiɲ lichoma biþ. ac hio ne mæȝ ȝeɲhejdan hɲæþeɲ he biþ ðe blac ðe hɲiƭ. ðe fæȝeɲ þe unfæȝeɲ. Ac ɲio ȝeɲihð æƭ ɲhuman ceɲɲe.[19] ƿa ða eaȝan on beɲiop. hio[20] onȝitaþ ealle ðone anðɲlitan þæɲ lichoman. Ac ic ɲolde ȝet ɲeccan ɲume ɲiace. þ ðu ɲiɲɲe[21] hɲæɲ þu ɲunðɲeðeɲƭ :.[22]

§ V.[b] Ða cɲæþ ic. Ƿæƭ iɲ þ. Ða cɲæþ he. Ƿiƭ iɲ þ ɲe an monn onȝiƭƭ[23] þ þ he on oþɲum onȝiƭ ɲýnðeɲlice. he hine onȝiƭ þuɲh ða eaȝan ɲýnðeɲlice. þuɲh ða eaɲan ɲýnðeɲlice. ðuɲh hiɲ ɲæbelɲan ɲýnðeɲlice. ðuɲh ȝeɲceaðɲneɲɲe ɲýnðeɲlice. ðuɲh ȝeɲiɲ anðȝiƭ. Ꝺomiȝe ɲint cɲucɲa[24] ȝeɲceaɲta unɲtýɲnende. ɲɲa ɲɲa nu ɲcýlɲiɲcaþ[25] ɲint. and habbaþ ðeah ɲumne ðæl anðȝiteɲ. ɲoɲþæm hi ne mihton[26] elleɲ libbon.[27] ȝiɲ hi nan ȝɲoƭ anðȝiteɲ næɲðon. ɲume maȝon ȝeɲion. ɲume maȝon ȝehýɲon.[28] ɲume ȝeɲɲeðon.[29] ɲume ȝeɲƭincan. Ac ða ɲtýɲnendan neteɲu ɲiƭ monnum ȝelicɲan. ɲoɲþam hý habbaþ eall þ ða unɲtýɲnendan habbaþ. ⁊ eac maɲe to. þ iɲ. þ hio hýɲiȝaþ[30] monnum. luɲiaþ þ hi luɲiaþ. and haƭiaþ þ hi haƭiaþ. ⁊ fl ýþ[31] þ hi haƭiaþ. ⁊ ɲecaþ þ hi luɲiaþ. Ða men ðonne habbaþ eall þ þe æɲ ymbe ɲɲæcon. ⁊ eac to eacan ðæm micle ȝiɲe ȝeɲceaðɲneɲɲe. Cnȝlaɲ ðonne habbaþ ȝeɲiɲ anðȝiƭ. Foɲþæm ɲint þaɲ ɲceaɲta[32] þuɲ ȝeɲceapene. þ þa unɲtýɲnendan hi ne ahebben oþeɲ ða ɲtýɲnendan. ne him

[b] Boet. lib. v. prosa 4—5.—Neque enim sensus aliquid, &c.

[1] call, deest in MS. Cott. [2] Cott. peopc. [3] Cott. ȝood. [4] Cott. ȝeƿoɲðene. [5] Cott. ɲuþþum. [6] Cott. neð. [7] Cott. hɲaþoɲ. [8] Cott. þæm. [9] Bod. nýðe. [10] Cott. ȝood. [11] Cott. ƿeɲnð. [12] Cott. ɲoɲþæm. [13] Cott. ɲþeoðom. [14] Cott. þe ýð. [15] Cott. mealhte. [16] Bod. Dæt. [17] ɲýlcne ɲýlce he bið. ɲio ȝeɲhejdneɲ hine mæȝ, desunt in MS. Bod. [18] Bod. ȝeȝɲapiað. [19] Cott. ɲhumceɲɲe. [20] Bod. et Cott. hi. [21] Bod. ɲiɲteɲt. [22] Cott. punðɲoðe. [23] Cott. onȝiɫ. [24] Bod. cucepe. [25] Bod. ɲiɲcaɲ. [26] Cott. meahton. [27] Cott. hbban. [28] Cott. ȝehiɲan. [29] Cott. ȝeɲhejdan. [30] Cott. hi onhýɲiað. [31] Cott. ɲhoð. [32] Cott. ȝeɲceaɲta.

such as it is. For wisdom is God. He sees all our works, both good and evil, before they are done, or even thought of. But he does not compel us the more, so that we necessarily must do good, nor prevent us from doing evil; because he has given us freedom. I can also show thee some examples, whereby thou mayest more easily understand this discourse. Thou knowest that sight, and hearing, and feeling, perceive the body of a man, and yet they perceive it not alike. The ears perceive that which they hear, and yet they perceive not the body altogether such as it is. The feeling may touch it, and feel that it is a body, but cannot feel whether it be black or white, fair or not fair. But the sight in the first instance, as the eyes look thereon, perceives all the form of the body. But I would still give some explanation, that thou mayest understand that which thou wast wondering at.

§ V. Then said I: What is that? Then said he: It is that the same man perceives in separate ways what he perceives in others. He perceives it through the eyes separately; through the ears separately; through his imagination separately; through reason separately, through intelligence. Many living creatures are unmoving, as, for instance, shell-fishes are, and have, nevertheless, some portion of sense, for they could not otherwise live, if they had no particle of sense. Some can see; some can hear; some *can* feel; some *can* smell. But the moving beasts are more like to men, because they have all which the unmoving have, and also more; that is, that they imitate men: love what they love, and hate what they hate; and fly from what they hate, and seek what they love. But men have all that we before mentioned, and also, in addition thereto, the great gift of reason. But angels have intelligence. On this account are the creatures thus formed, that the unmoving may not exalt themselves above the

þiþ ne þinnan. ne þa ȝtýþnendan oþeþ ða men. ne ða men oþeþ ða enȝlaȝ. ne ða enȝlaȝ þiþ Ꝺoð. Ac þ iȝ eaþmlic þ ȝe mæȝta dæl monna ne ȝeeþ on þ þ him ȝoþȝiȝen iȝ. þ iȝ ȝeȝceadþȝneȝȝ. ne þ ne ȝeeþ[1] þ him oþeþ iȝ. þ iȝ þ enȝlaȝ habbaþ ȝ þiȝe men. þ iȝ ȝeþiȝ andȝet. Ac meȝt monna nu[2] onhýȝeþ[3] nu neatum on þæm þ hi þillnað ȝoþuld luȝta ȝþa ȝþa netenu. Ac ȝiþ þe nu hæfꝺon ænigne dæl untþioȝendeȝ andȝitef ȝþa ȝþa enȝlaȝ habbað. þonne mihte þe onȝiton þ þ andȝet biþ micle betefe ðonne uþe ȝeȝceadþȝneȝȝe.[4] Ðeah þe ȝela ȝmean.[5] þe habbaþ litellne ȝeaȝopitan buton tþeon. ac þam enȝlum miȝ nan tþeo naneȝ þæþa ðingа þe hi þiton. ȝoþ ði iȝ hioþa ȝeaȝopito ȝþa micle betþa ðonne uþe ȝeȝceadþȝneȝȝe. ȝþa uþe ȝeceadþȝneȝȝe iȝ betefe þonne nýtena[6] andȝit þe. oððe þæȝ ȝeþittef ænig dæl ðe him ȝoþȝiȝen iȝ. auþeþ oððe hþoþum neatum oþþe unhþoþum. Ac uton nu habban uþe Mod up ȝþa ȝþa þe ýfemeȝt mæȝen þiþ ðæȝ hean hþoþeȝ þæȝ hehȝtan andȝitef. þ þu mæȝe hþæðlicoȝt cumon ȝ epelicoȝt to þinþe aȝenþe cýðde þonan þu æȝ come. þæȝ mæȝ þin Mod ȝ þin ȝeȝceadþȝneȝ ȝefeon openlice þ þ hit nu ymb tþeoȝ ælcef ðingef. æȝþeȝ ȝe be ðæþe ȝoðcundan ȝoþefceapunȝe. þe þe nu oft ymb ȝþþæcon. ȝe be uþum ȝþýðome.[7] ȝe ȝþa be eallum ðingum ⁊.

§ VI.[c] Ða ȝe Ꝼiȝðom ða þiȝ ȝþell aȝæð hæfꝺe. þa onȝan he ȝniȝan ȝ þiȝ cþæþ. Ðþæt þu mihte onȝitan þ maniȝ þýht iȝ miȝtlice feþende ȝeonꝺ[8] eoþþan ȝ ȝnt ȝþþe unȝelicef hiþeȝ. ȝ unȝelice faȝaþ. ȝume hicȝaþ mid eallon lichaman on eoþþan. ȝ ȝþa ȝnicendꝺe faȝaþ þ him nauþeȝ ne fet ne fiþeȝaf ne fultumaþ. ȝ ȝume biþ tþioþete. ȝume ȝioþeȝþete. ȝume fleoȝende. ȝ ealle þeah bioþ oþ dune healde þiþ þæþe eoþþan. ȝ þideȝ þillnaþ. oþþe þæȝ þe hi lýft. oþþe þæȝ þe hi beþuȝȝon. Ac ȝe mann ana ȝæþ uþȝihte. þ tacnaþ þ he ȝceal ma þencan up þonne nýþeȝ. ði læȝ þ Mod ȝie moþoȝon þonne þe lichoma. Ða ȝe Ꝼiȝðom þiȝ[9] leoþ aȝunȝen hæfꝺe. ða cþæþ he.

[c] Boet. lib. v. metrum 5.—Quam variis terras animalia, &c.

[1] Cott. ȝeceð. [2] nu, deest in MS. Bod. [3] Bod. onȝýþæð. [4] Cott. ȝeȝceadþȝneȝȝe. [5] Cott. ȝmeaȝen. [6] Cott. netan. [7] Cott. ȝþeoðome [8] Bod. ȝeon. [9] Cott. ȝe Ꝼiȝðom þa þiȝ leoð.

moving, or strive with them: nor the moving, above men; nor men above the angels; nor the angels against God. But it is wretched that the greatest part of men do not look on that which is given them, that is reason: nor regard that which is above them, that is, what angels and wise men have, namely, intelligence. But most men imitate cattle, inasmuch as they follow worldly lusts, like cattle. But if we had any portion of undoubting intelligence, as angels have, then might we perceive that that intelligence is much better than our reason. Though we contemplate many things, we have little understanding free from doubt But to the angels there is no doubt of any of the things which they know; therefore is their understanding as much better than our reason, as our reason is better than the understanding of cattle is, or any portion of that intellect which is given them, either to prone cattle, or to those not prone. But let us now elevate our minds, as we highest may, towards the high roof of the supreme intelligence, that thou mayest most readily and most easily come to thine own country, whence thou before camest. There may thy mind and thy reason see plainly that which it now doubts about in everything, both concerning the divine foreknowledge, which we have often discoursed about; and concerning our freedom; and concerning all things.

§ VI. When Wisdom had ended this speech, then began he to sing, and thus said: Thou mayest perceive that many an animal moves variously upon the earth, and *they* are of very dissimilar form, and go differently. Some lie with the whole body on the earth, and so go creeping, because neither feet nor wings support them: and some are two-footed; some four-footed; some flying; and all, nevertheless, are inclined downwards towards the earth, and then seek either what they list, or what is needful for them. But man alone goes upright. This betokens that he ought more to direct his thought upwards than downwards, lest the mind should be inferior to the body. When Wisdom had sung this lay, then said he:

CAPUT XLII.[d]

FOR þý þe ȝeolƀon eallon[1] mæȝne ȝþiþian[2] æftep Ꝺode. ☩ þe þiȝen[3] hpæt he pæpe. þeah hit upe mæþ ne ȝie ☩ þe pitan hpæt[4] he ȝie. þe ȝeulon þeah þe ðæȝ anðȝitef mæþe. ðe he up ȝiþþ. ȝundiȝan.[5] ȝþa ȝþa þe æp cpæþon.[6] ☩ mon ȝeolde[7] ælc ðinȝ onȝitan be hiȝ anðȝitef mæþe. ȝoþþam[8] þe ne maȝon ælc ðinȝ onȝitan ȝýlc ȝþilce[9] hit ip.[10] Ælc ȝeȝceaft ðeah æȝþep ȝe ȝeȝceaðþiȝ ȝe unȝeȝceaðþiȝ ☩ ȝþeotolaþ ☩ Ꝺod ece ip. ȝoþþæm næfre ȝþa maneȝa ȝeȝceafta anꝺ ȝþa micla ⁊ ȝþa[11] fæȝþa[12] hi ne unꝺepþiooꝺen læȝȝan ȝeȝceafta ⁊ læȝȝan anpealꝺe ponne hi ealle ȝinꝺon. ne fuþþum emn miclum. Ða cpæþ ic. Ꝼæt ip ecnef. Ða cpæþ he. Ðu me ahȝaft micleȝ ⁊ eaȝfoþeȝ to onȝitanne. ȝif ðu hit onȝitan[13] pilt. ðu ȝcealt habban æp ðinef moꝺef eaȝan clæne ⁊ hluttpe.[14] Ne mæȝ ic ðe nauht helan þæȝ þe ic pat. Ꝼaft ðu ☩ þþio þinȝ ȝinꝺon on ðiȝ miꝺꝺaneaþꝺe.[15] An ip hpilenꝺlic þæt hæfþ æȝþeȝ[16] ȝe fþuman ȝe ende. ⁊ ic[17] nat ðeah nan puht þæȝ ðe hpilenꝺlic ip nauþeȝ ne hiȝ fþuman ne hiȝ ende. Oþeȝ þinȝ ip ece. ☩ hæfþ fþuman ⁊ næfþ nænne ende. ⁊ ic[17] pat hponne hit onȝinþ. ⁊ pat ☩ hit næfre ne ȝeendaþ. ☩ ȝmt enȝlaȝ anꝺ monna ȝapla. Ðþiꝺꝺe þinȝ ip ece buton ende ⁊ buton anȝinne. ☩ ip Ꝺod. Betpuh þam[18] þþm ip ȝþiþe micel toȝceaꝺ. Liþ þit ☩ ealle ȝeulon apmeaȝan.[19] ponne cume þit late to ende þiȝȝe bec. oꝺꝺe næfre ⁝· Ac an ðinȝ þu ȝcealt nýꝺe[20] þæȝ æȝ[21] þitan. ȝoþ hþý Ꝺod ip ȝehaten þio hehȝte ecnef. Ða cpæþ ic. Ꝼþý. Ða cpæþ he. Foþþon þe þitan ȝþiþe lýtel þæȝ þe æȝ up þæȝ. butan þe ȝemynꝺe. ⁊ þe ȝeapunȝe.[22] anꝺ ȝet læȝȝe þæȝ ðe æftep up biþ. ☩ an up ip ȝeþiþlice anꝺpeaþꝺ ☩ te ponne biþ. ac hum ip eall anꝺpeaþꝺ. ȝe ☩ te æȝ þæȝ. ȝe ☩ te nu ip. ȝe ☩ te æftep up biꝺ. eall hit ip him anꝺpeaþꝺ. Ne pexþ[23] hiȝ pelena. ne eac næfre ne panaþ. Ne oȝman he næfre nan[24] puht. foþðæm næfre nauht he[25] ne

[d] Boet. lib. v. prosa 6. —Quoniam igitur, uti paulo ante, &c.

[1] Cott. ealle. [2] Cott. ȝþýþian. [3] Bod. þiȝton. [4] Cott. hþýle. [5] Cott. þanðian [6] Cott. cpæðon. [7] Cott. ȝcolðe. [8] Cott. ȝoþþæm. [9] Cott. ȝýlce. [10] Cott. biꝺ. [11] ȝþa, deest in MS. Bod. [12] Bod. ȝpæȝþa. [13] Cott. pitan. [14] Cott. hlutoȝ. [15] Cott. miꝺꝺanȝeaþꝺe. [16] Bod. þæȝ þe æȝþeȝ. [17] ic, deest in MS. Cott. [18] Cott. betȝeoh þæm. [19] Cott. toȝmeaȝan. [20] Cott. neðe. [21] Cott. an. [22] Cott. ȝeaȝcum. [23] Cott. ȝcencð. [24] Cott. nane. [25] Cott. ȝoþþæm he næfre nauht.

CHAPTER XLII.

THEREFORE we ought with all our power to inquire concerning God, that we may know what he is. Though it may not be our lot that we should know what he is, we ought nevertheless, according to the measure of understanding which he gives us, to strive *after it: for*, as we have already mentioned, man must know everything according to the measure of his understanding, since we are not able to know everything such as it is. Every creature, however, whether rational or irrational, testifies this, that God is eternal. For never would so many creatures, and so great and so fair, submit themselves to an inferior being, and to less power than they all are, nor indeed to equally great. Then said I: What is eternity? Then said he: Thou askest me about a great *thing*, and difficult to understand. If thou wouldest understand it, thou must first have the eyes of thy mind clean and clear. I cannot conceal from thee anything which I know. Knowest thou that there are three things in this middle-earth? One is temporary, which has both beginning and end; and I nevertheless know nothing of that which is temporary, neither its beginning nor its end. Another thing is eternal, and has beginning, and has no end; and I know when it begins, and I know that it never will end: that is, angels and men's souls. The third thing is eternal, without end, and without beginning, that is, God. Among the three is a very great difference. If we should inquire into the whole of it, then should we come late to the end of this book, or never! But one thing thou must necessarily first know, why God is called the highest eternity. Then said I: Why? Then said he: Because we know very little of that which was before us, except by memory, and by inquiry; and still less of that which shall be after us. That alone is truly present to us, which at the time is: but to him all is present, both what was before, and what now is, and what after us shall be; it is all present to him. His riches increase not, nor, moreover, do they ever diminish. He never recollects any-

ꝑoꝛꝛeaꝛ.[1] Ne ꝛecð he nanꝑuhꝛ. ne ne ꝛmeaꝑ. ꝑoꝛꝑam[2] ðe he hiꝛ ꝑaꝛ eall. Ne ꝛecꝑ he nan ꝑuhꝛ. ꝑoꝛðæm[3] he nan ꝑuhꝛ ne ꝑoꝛ-leaꝛ. Ne ehꝛ he nanꝛe ꝑuhꝛe. ꝑoꝛ ꝑý hine nan ꝑuhꝛ ne mæꝛ ꝑhon. Ne onðꝛæꝛ he nanꝑuhꝛ.[4] ꝑoꝛðæm he næꝛð nænne ꝑiꝛꝑan. ne ꝑuꝛꝑum nænne ȝelican. Simle he biꝑ ȝiꝛende. ⁊ ne ꝑanaꝑ hýꝛ[5] næꝛꝛe nauhꝛ. Simle[6] he bið ælmihꝛiȝ. ꝑoꝛꝑæm he ꝛimle[6] ꝑile ȝoð[7] anð næꝛꝛe nan ýꝛel. Niꝛ him naneꝛ ðinȝeꝛ neðꝑeaꝑꝛ. Simle[8] he bið locienðe. ne ꝛlæꝑꝑ he næꝛꝛe. Simle[8] he biꝑ ȝelice manꝑꝑæꝛꝛe. Simle[8] he biꝑ ece. ꝑoꝛꝑam næꝛꝛe ꝑio tið næꝛ ꝑ he næꝛꝛe. ne næꝛꝛe ne ꝑýꝑꝑ. Simle[8] he bið ꝑꝛeoh. ne biꝑ he to nanum peoꝛice ȝenedeð. Foꝛ hiꝛ ȝoðcundlicum an-pealde he iꝛ æȝhæꝛꝛi anðpeaꝛið Þiꝛ micelneꝛꝛe ne mæȝ nan monn ameꝛan. niꝛ ꝑ ðeah no hchomlice[9] to penanne. ac ȝaꝛlice. ꝛꝑa ꝛꝑa nu ꝑiꝛðom iꝛ ⁊ ꝑihꝛꝑiꝛneꝛ. ꝑoꝛꝑæm he ꝑ iꝛ ꝛelꝛ. Ac hꝛæt oꝛeꝛmoðiȝe ȝe ꝑonne. oððe hꝑý ahebbe ȝe eoꝛ ꝑiꝛ ꝛꝑa heane anpealð. ꝑoꝛꝑamꝑe ȝe[10] nauhꝛ ꝑiꝛ hine ðon ne maȝon. ꝑoꝛꝑæm ꝛe eca ⁊ ꝛe ælmihꝛiȝa ꝛimle[11] ꝑiꝛ om ꝑam[12] heah ꝛeꝛle hiꝛ anpealdeꝛ. ꝑonan he mæȝ eall ȝeꝛion. anð ȝilt ælcum be ðam ꝑýhꝛe[13] æꝛꝛeꝛi hiꝛ ȝeꝛýꝑihꝛum. ꝑoꝛꝑam hiꝛ nýꝛ[14] no unnýꝛ[15] ðæꝛ ꝛe hopien to Ꝺoðe. ꝑoꝛꝑæm he ne penꝛ[16] no ꝛꝑa ꝛꝑa ꝛe ðoꝑ. Ac abiðdaꝑ[17] hine eaðmoðlice. ꝑoꝛꝑæm he iꝛ ꝛꝑiꝛe ꝑummoð anð ꝛꝑiðe mildheoꝑt. Þebbað eoꝛeꝛi Ꝺoð to him mið eoꝛum honðum ⁊ biððaꝑ ðæꝛ ðe ꝑuhꝛ ꝛie anð eoꝛeꝛi ꝑeaꝛꝛ ꝛie. ꝑoꝛꝑam[18] he eoꝛ nýle[19] ꝑýnnan. haꝛiaꝑ ýꝛel ⁊ ꝑhoꝑ[20] ꝛꝑa ȝe ꝛꝑihoꝛt maȝon. luꝑaꝑ cꝛæꝛȝaꝛ ⁊ ꝑolȝaꝑ ðæm. Ge habbaꝑ micle ðeaꝑꝛe[21] ꝑæt ȝe ꝛimle[22] ꝑel ðon. ꝑoꝛꝑæm ȝe ꝛimle[22] beꝑoꝛan ꝑam ecan ⁊ ꝑam ælmehꝛiȝan Ꝺioðe ðoꝑ eall ꝑ ꝑ ȝe ðoꝑ. eall he hiꝛ ȝeꝛihꝑ ⁊ eall he hiꝛ ꝑoꝛȝilꝛ. ꝂMCN :·

[1] Cott. neꝛoꝛ ȝeaꝛ. [2] Cott. ꝛoꝑþæm. [3] Cott. ꝛoꝑþý. [4] Cott. he him nane puhꝛ. [5] Cott. hiꝛ. [6] Cott. ðýmle. [7] Cott. ȝóoð. [8] Cott. ðýmle. [9] Cott. heumlice. [10] Bod. hi. [11] Cott. ælmehꝛȝa ýmle. [12] Cott. þæm. [13] Cott. ꝛꝑiꝛe ꝑihꝛe. [14] Cott. niꝛ. [15] Cott. unniꝛ. [16] Bod. pelꝛ. [17] Cott. hiððað. [18] Cott. ꝛoꝑþæm. [19] Cott. nele. [20] Cott. ꝛleoð. [21] Cott. neðꝑeaꝛꝛe. [22] Cott. ýmle.

thing, because he never forgets anything. He neither seeks nor inquires after anything, because he knows it all. He searches for nothing, because he has lost nothing. He pursues not anything, because nothing can fly from him. He fears nothing, because he has none more powerful, nor indeed any like *him*. He is always giving, and nothing of his ever decreases. He is always Almighty, because he always wills good and never any evil. There is not need to him of anything. He is always seeing, he never sleeps. He is always equally gracious. He is always eternal, for the time never was when he was not, nor ever will be. He is always free; nor is he compelled to any work. By his divine power he is everywhere present. His greatness no man can measure; yet this is not to be understood bodily, but spiritually, even as wisdom is, and righteousness, for he is that himself. But what are ye then proud of, or why lift ye up yourselves against so high power? For ye can do nothing against him. For the Eternal and the Almighty always sits on the throne of his power. Thence he is able to see all, and renders to every one with justice, according to his works. Therefore it is not in vain that we have hope in God; for he changes not as we do. But pray *ye* to him humbly, for he is very bountiful and very merciful. Lift up your minds to him with your hands, and pray for that which is right, and is needful to you, for he will not refuse you. Hate, and fly from evil as ye best may. Love virtues and follow them. Ye have great need that ye always do well, for ye always in the presence of the Eternal and Almighty God do all that ye do. He beholds it all, and he will recompense it all. AMEN

DRIꝐTEN ælmihtiga Dod. ꝑýhta ⁊ pealdend ealra ꝛeꝛceafta. ic biddе ðe ꝑoꝛ þinre micelan mildheoꝛtneꝛꝛan. ⁊ ꝑoꝛ þære haleꝛan þoðe tacne. ⁊ ꝑoꝛ Scam Mapian mæꝛþ habe. and ꝑoꝛ Scem Michaeleꝛ ꝛehýꝛꝛumneꝛꝛe. ⁊ ꝑoꝛ ealra þinra halꝛena luꝑan ⁊ heora eaꝛnunꝛum. ꝧ þu me ꝛeꝛiꝛꝛiꝛe bec þonne ic apýhte to þe. ⁊ ꝛeꝛiꝛꝛa me to ðinum pillan and to minre ꝛaple þeaꝛre bec ðonne ic ýlꝛ cunne. ⁊ ꝛeꝛtaþela min Dod to ðinum pillan ⁊ to minre ꝛaple þeaꝛre. ⁊ ꝛeꝛtlanꝛa me piþ þæꝛ deoꝛleꝛ coꝛtnunꝛum. and aꝑýꝛꝛa ꝑiam me ða ꝑulan ꝛalnýꝛꝛe ⁊ ælc unþihtiꝛnýꝛꝛe. ⁊ ꝛeꝛcýlde me piþ minum piþeꝛꝛinnum ꝛeꝛepenlicum ⁊ unꝛeꝛepenlicum. ⁊ tæc me ðinne pillan to ꝑýncenne. ꝧ ic mæꝛe ðe inpeaꝛdlice luꝛian to ꝑoꝛon eallum þinꝛum mid clænum ꝛeþance ⁊ mid clænum lichaman. ꝑoꝛþon þe ðu eaꝛt min ꝛceoppend. ⁊ min aleꝛend. min ꝑultum. min ꝑhoꝑeꝛ. min tiepneꝛ. ⁊ min to hopa. ꝛi þe loꝛ ⁊ puldeꝛ nu ⁊ á á á to poꝛulde buton æꝛhpilcum ende. AMEN :·

FINIS.

O Lord God Almighty, Creator and Ruler of all creatures, I beseech thee by thy great mercy, and by the sign of the holy cross, and by the virginity of Saint Mary, and by the obedience of Saint Michael, and by the love of all thy saints, and *by* their merits; that thou wouldest direct me better than I have done towards thee: and direct me to thy will, and to my soul's need, better than I myself know: and make steadfast my mind to thy will, and to my soul's need: and strengthen me against the temptations of the devil; and remove from me impure lust, and all unrighteousness; and defend me against mine enemies visible and invisible; and teach me to do thy will; that I may inwardly love thee before all things, with pure mind, and with pure body; for thou art my Creator, and my Redeemer, my Help, my Comfort, my Trust, and my Hope. To thee be praise, and glory now and for ever, world without end. AMEN.

THE END.

ST. ALBERT'S COLLEGE LIBRARY

THE ANGLO-SAXON VERSION

OF

THE METRES OF BOETHIUS,

WITH

AN ENGLISH FREE TRANSLATION,

BY

MARTIN F. TUPPER, ESQ., D.C.L.,
&c. &c. &c.

PROŒMIUM.

ÐUS Ælfred uſ.
ealð-ſpell ſeahte.
Lýninʒ Weſt-ſexna.
cræft melðode.
leoð-ýðhta liſt.
Ðim þæſ luſt micel.
þæt he ðioſſum leoðum.
leoð ſpellode.
monnum mýnʒen.
miſlice cıðaſ.
þý læſ ælinʒe.
utaðſiſe.
ſelfliene ſecʒ.
þonne he ſpelceſ lýt.
ʒýmð ſoþ hiſ ʒilpe.
Ic ſceal ʒiet ſpecan.
ſon on ſitte.
ſolc-cuðne þæð.
hæleþum ſecʒean.
hliſte ſe þe ſille.

INTRODUCTION.

Thus to us did Alfred sing
A spell of old;
Song-craft the West-Saxon king
Did thus unfold:
Long and much he long'd to teach
His people then
These mixt-sayings of sweet speech,
The joys of men;
That no weariness forsooth,
As well it may,—
Drive away delight from truth,
But make it stay.
So he can but little seek
For his own pride:
A fytte of song I fitly speak,
And nought beside:
A folk-beknown and world-read thing
I have to say;
To all the best of men I sing,—
List, ye that may.

METRUM I.

Þit þæȝ ȝeapa iu.
þætte Ȝotan eaȝtan.
oȝ Sciðþia.
ȝcelðaȝ læððon.
þneate ȝeþȝunȝon.
þeoð-lonð moniȝ.
ȝetton ȝuðpeaȝðeȝ.
ȝiȝe-þeoda tpa.
Ȝotene ȝice.
ȝeaȝ-mælum þeox.
hæfðan him ȝecýnðe.
cýninȝaȝ tpeȝen.
Ræðȝoð anð Alepic.
ȝice ȝeþunȝon.
Ða þæȝ oȝep muntȝiop.
moniȝ atýhteð.
Ȝota ȝýlpeȝ full.
ȝuðe ȝelýȝteð.
ȝolc-ȝepinneȝ.
ȝana hpeaȝfoðe.
ȝcip on ȝceafte.
ȝceotenð þohton.
Italia.
ealle[1] ȝeȝonȝan.
linð-piȝenðe.
hiȝelæȝtan.
ȝpua efne ȝþom muntȝiop.
oð þone mæpan peaþoð.
þæȝ Sicilia.
ȝæ-ȝtpeamum in.
eȝlonð micel.
epel mæpȝað.
Ða þæȝ Romana.
ȝice ȝepunnen.
abȝocen bupȝa cýȝt.
beaðu-ȝincum þæȝ.
Rom ȝeȝýmeð.
Ræðȝot anð Alepic.
ȝoȝon on þæt fæȝten.

METRE I.

OF ROME AND BOETHIUS.

It was long of yore
That the Gothic rout,
Forth from Scythia's eastern shore,
Led their shieldmen out,
Thronged with swarms of war
The lands of many a clan,
And in the South set firm and far,
Two tribes to trouble man.

Yearly waxed and grew
Those Gothic kingdoms twain,
And Alaric and Rhædgast too,
Right royally did reign.

Then down the Alps the Goth
Made haste to force his way,
In haughty pride all fiercely wrath
And lusting for the fray.

Their banner fluttered bright,
While all Italia through
Shot ruthless in their linden might
The shielded warrior crew,
Forth from the Alpine drifts
To great Sicilia's coast,
Where in the sea-stream it uplifts,
Its lofty island boast.

Then Rome's old rule was crush'd,
Her costliness despoil'd,
And by that host, with battle flush'd,
The city's beauty soil'd.

[1] Cott. ealla.

ƿleah Laƿepe.
miδ þam æþelingum.
uт on Lpecaƿ.
Ne meahтe þa ƿeo pea laƿ.
piże ƿopƿтanδan.
Lotan miδ żuδe.
żio monna żeƿтpion.
ƿealδon unpillum.
epel peapδaƿ.
haliże aþaƿ.
pæƿ żehpæþepeƿ paa.
Đeah pæƿ mażo-pinca.
moδ miδ Lpecum.
żiƿ hi leoδ-ƿpuman.
læƿтan δopƿтen.
Sтoδ þpaże on þam.
þeoδ pæƿ żepunnen.
pintþa mænigo.
oð þæт þýnð żeƿcpaƿ.
þæт þe Þeoδpice.
þeżnaƿ anδ eopląƿ.
hepan ƿceolδan.
Þæƿ ƿe Þepetema.
Lpiƿтe żecnoδen.
cýniŋ ƿelƿa onfenż.
ƿulluhт þeapum.
Fæżnoδon ealle.
Rompaþa beapn.
anδ him pecene тo.
ƿpiþeƿ pilneδon.
Þe him fæƿтe żehet.
þæт hý ealδ-pihта.
ælceƿ moƿтen.
þýnþe żepuniżen.
on þæpe peleżan bypiż.
þenδen Loδ puolδe.
þæт he Loδena żepealδ.
aχan moƿтe.
Þe þæт eall aleaż.
þæƿ þæm æþelinże.
Apiþianeƿ.

Alaric and Rhædgast
The fastness first they seek,
While Cæsar with his chiefs fled fast
For safety to the Greek.

Then could the wretched band,
Left mournfully behind,
No more the warring Goth withstand,
Nor much of mercy find.

Unwillingly their trust
The warders then gave up,
None to his oath was true and just;
And full was sorrow's cup.

Yet to the Greek outyearn'd
The people, as at first,
And for some daring leader burn'd
To follow whom they durst.

The people wore their woes
Many a wintry year,
Till weird-ordained Theodoric rose,
Whom thane and earl should hear.

To Christ the chief was born,
And water-wash'd the king,
While all Rome's children blest the morn
That peace with it should bring.

To Rome he vowed full fast
Her old-time rights to yield,
While God should grant his life to last,
The Gothic power to wield.

ȝeðpola leoꝼꝑe.
þonne Dꝑihtneꝼ æ.
Þeꝺ Iohanneꝼ.
ȝoðne Papan.
heapðe beheapon.
næꝼ þ hæþlic ðæð.
eac þam pæꝼ unꝑim.
oðꝑeꝼ maneꝼ.
þ ꝼe Lotа ꝼꝑemeðe.
ȝoðꝑa ȝehꝑilcum.
Ða pæꝼ ꝑicꝑa ꝼum.
on Rome bẏꝑiȝ.
aheꝼen Þepetoȝa.
hlaꝼoꝑðe leoꝼ.
þenden Lẏneꝼtole.
Lꝑeacaꝼ ꝑiolðon.
Ðæt pæꝼ ꝑihtꝑiꝼ ꝑinc.
pæꝼ[1] miþ Rompaꝑum.
ꝑinc-ȝeoꝼa ꝼella.
ꝑiðþan lonȝe he.
pæꝼ ꝼoꝑ peoꝑulðe ꝑiꝼ.
peoꝑð-mẏnꝑa ȝeoꝑn.
beoꝑn boca ȝleaꝼ.
Boiꝛtiuꝼ.
ꝼe hæle hatte.
ꝼe þone hliꝼan ȝeþah.
Fæꝼ him on ȝemẏnðe.
mæla ȝehꝑilce.
ẏꝼel anð eðꝑit.
þæt him elþeoðȝe.
kẏninȝaꝼ cẏððon.
pæꝼ on Lꝑeacaꝼ holð.
ȝemunðe þaꝑa aꝑa.
anð ealð-ꝑihta.
þe hiꝼ elðꝑan.
miþ him ahton lonȝe.
luꝑan anð liꝼꝼa.
Anȝan þa liꝛtum ẏmbe.
þenceꝛn þeaꝑꝼlice.
hu he ꝑiðeꝼ meahte.

He did forswear all that:
The Atheling he lied,
To please Arius God forgot,
And falsely slipp'd aside.

He broke his plighted oath,
And without right or ruth,
Good John the Pope against all troth
Beheaded for the truth.

A shameful deed was there;
And heaps of other ill
Against the good this Goth did
In wickedness of will. [dare

A man there was just set
For heretoch in Rome,
Loved by the lord whose bread he ate,
And dear to all at home:

Dear also to the Greek,
When he the town did save;
A righteous man, whom all would seek,
For many gifts he gave.

Long since was he full wise,
In worldly wit and lore,
Eager in worth and wealth to rise,
And skill'd on books to pore.

Boethius was he hight;
He ate shame's bitter bread,
And ever kept the scorn in sight
Outlandish kings had said.

He to the Greek was true,
And oft the old-rights told,
Which he and his forefathers too
From those had won of old.

[1] Cott. næꝼ.

Ꞅnecaꝛ onceꝑꝑan.
þæt ꝛe Ꞅaꝛeꝛe.
eꝛt anꝑalð oꝛeꝛ hi.
aȝan moꝛte.
ꝛenðe æꝛenð-ȝeꝑꝑit.
ealð-hlaꝓoꝛðum.
ðeȝelice.
anð hi ꝓoꝛ Dꝛihtne bæð.
ealðum tꝛeoꝓum.
þæt hi æꝛt to him.
comen on þa ceaꝛtꝛe.
leꝛe Ꞅneca ꝓitan.
ꝓæðan Rompaꝓum.
ꝓihteꝛ ꝓẏꝓðe.
leꝛe þone leoðꝛcipe
Ða þa laꝛe onȝeat.
Ðeoðꝛic Amulinȝ.
anð þone þeȝn oꝛeꝑꝑenȝ
heht ꝓæꝛtlice.
ꝓolc-ȝeꝛiþaꝛ.
healðon þone heꝛe-ꝓine.
ꝓæꝛ him hꝛeoh ꝛeꝛa.
eȝe ꝓꝛom þam eoꝛle.
he hine mne.
heht on capceꝑne.
cluꝛteꝛ belucan.
Ða ꝓæꝛ moð-ꝛeꝛa.
miclum ȝeðꝛeꝓeð.
Boetiuꝛ.
bꝛeac lonȝe æꝛ.
plencea unðeꝛ polcnum.
he þẏ ꝑẏꝑꝛ meahte.
þolian þa þnaȝe.
þa hio ꝛꝛa þeaꝛl becom.
Ꝑæꝛ þa oꝛmoð eoꝛl.
aꝛe ne penðe.
ne on þam ꝓæꝛtene.
ꝓnoꝑꝛe ȝemunðe.
ac he neopol aꝛtꝛeaht.
niþeꝛ oꝛ ðune.
ꝛeol on þa ꝛlope.

Carefully then he plann'd
To bring the Greek to Rome,
That Cæsar in his rightful land
Again might reign at home.

In hidden haste he plied
With letters all the lords,
And prayed them by the Lord who died,
To heed his earnest words.

Greece should give laws to Rome,
And Rome should Greece obey;
The people longed to let them come
To drive the Goth away.

But lo! the Amuling
Theodoric found out all,
And bid his fellows seize and bring
This high-born chief in thrall.

He feared that good earl well,
And straightly bade them bind
Boethius in the prison cell,
Sore troubled in his mind.

Ah! he had basked so long
Beneath a summer sky,
Ill could he bear such load of wrong,
So heavy did it lie.

Then was he full of woe,
Nor heeded honour more;
Reckless he flung himself below
Upon the dungeon floor;

ꝑela ꝑoꝑba ꝓꝑæc.
ꝑoꝑꝑohꞇ ꝑeaꝑle.
ne ꝑenbe ꝑonan æꝑꝑe.
cuman oꝼ ꝑæm clammum.
cleopobe ꞇo Dꝓihꞇne.
ȝeompan ꝓꞇemne.
ȝẏbbobe ꝑuꝓ :·

Much mourning, there he lay,
Nor thought to break his chains,
But to the Lord by night and day,
Sang thus in sighing strains.

METRUM II.[a]

Þꝑæꞇ ic hioða ꝑela.
luꝓꞇhce ȝeo.
ꝓanc on ꝓælum.
nu ꝓceal ꝓioꝼiȝenbe.
ꝑope ȝeꝑæȝeb.
ꝑꝓeccea ȝiomoꝑ.
ꝓinȝan ꝓaꝓ-cꝑibaꝓ.
Me ꝑioꝓ ꝓiccetunȝ haꝼað.
aȝæleb ꝑeꝓ ȝeocꝓa.
ꝑ̄ ic ꝑa ȝeb ne mæȝ.
ȝeꝼeȝean ꝓꝑa ꝼæȝꝑe.
ꝑeah ic ꝑela ȝio ꝑa.
ꝓeꞇꞇe ꝓoð-cꝑiða.
ꝑonne ic on ꝓælum ꝑæꝓ.
Oꝼꞇ ic nu miꝓcẏꝑꝑe.
cuðe ꝓꝑæce.
anb ꝑeah uncuðꝑe.
æꝑ hꝑilum ꝑonb.
me ꝑaꝓ ꝑoꝑulb ꝓælðа.
ꝑel hꝑæꝑ[1] blinbne.
on ꝑiꝓ bimme hol.
bẏꝓme ꝑoꝑlæbbon.
anb me ꝑa beꝑẏꝑꞇon.
ꝑæbeꝓ anb ꝼꝑoꝼꝑe.
ꝑoꝑ heoꝑa unꞇꝑeopum.
ꝑe ic him æꝼꝑe beꞇꝓꞇ.
ꞇꝑuꝑian ꝓceolbe.
hi me ꞇoꝑenbon.
heoꝑa bacu biꞇeꝑe.

METRE II.

A SORROWFUL FYTTE.

Lo! I sang cheerily
In my bright days,
But now all wearily
Chaunt I my lays;
Sorrowing tearfully,
Saddest of men,
Can I sing cheerfully,
As I could then?

Many a verity
In those glad times
Of my prosperity
Taught I in rhymes;
Now from forgetfulness
Wanders my tongue,
Wasting in fretfulness
Metres unsung.

Worldliness brought me here
Foolishly blind,
Riches have wrought me here
Sadness of mind;
When I rely on them,
Lo! they depart,—
Bitterly, fie on them!
Rend they my heart.

[a] Boet. lib. i. metrum 1. — Carmina qui quondam studio florente peregi, &c. — The metres of Boethius, strictly speaking, begin here.

[1] Cott. hꝑæꝓ.

anð heopa blıȝȝe ƿhom.
Foɼhƿam polðe ȝe.
peoɼulð ƿhýnð mine.
ȝecȝan oðþe ȝinȝan.
þæt ıc ȝeȝællıc mon.
pæɼe on peoɼulðe.
ne ƿýnt þa poɼð ƿoð.
nu þa ȝeȝælþa ne maȝon.
ȝimle ȝepunıȝan.

Why did your songs to me,
World-loving men,
Say joy belongs to me,
Ever as then?
Why did ye lyingly
Think such a thing,
Seeing how flyingly
Wealth may take wing?

METRUM III.[b]

Æala on hu ȝƿimmum.
anð hu ȝƿunðleaȝum.
ȝeaðe ȝƿınceð.
þæt ȝƿeoɼcenðe moð.
þonne hıt þa ȝtɼonȝan.
ȝtoɼmaȝ beatað.
peoɼulð-bıȝȝunȝa.
þonne hıt ƿinnenðe.
hıȝ aȝen leoht.
an ȝoɼlæcteð.
anð mıð uua ȝoɼȝıt.
þone ecan ȝeȝean.
þƿınȝð on þa þıoȝtɼo.
þıȝȝe poɼulðe.
ȝoɼȝum ȝeȝƿenceð.
ȝƿa ıȝ þıȝȝum nu.
moðe ȝelumpen.
nu hıt maɼe ne ƿat.
ȝoɼ Loðe ȝoðeȝ.
buton ȝnoɼnunȝe.
ȝnembɼe poɼulðe.
hım ıȝ ȝnoȝȝe þeapȝ.

METRE III.

A FYTTE OF DESPAIR.

Alas! in how grim
A gulf of despair,
Dreary and dim
For sorrow and care,
My mind toils along
When the waves of the world
Stormy and strong
Against it are hurl'd.
When in such strife
My mind will forget
Its light and its life
In worldly regret,
And through the night
Of this world doth grope
Lost to the light
Of heavenly hope.
Thus it hath now
Befallen my mind,
I know no more how
God's goodness to find,
But groan in my grief
Troubled and tost,
Needing relief
For the world I have lost.

[b] Boet. lib. i. metrum 2.—Heu, quam præcipiti mersa profundo, &c.

METRUM IV.[c]

Æala þu ſcippenð.
ſcippa tunglа.
heforeſ and eorþan.
þu on heah-ſetle.
ecum ryhtaſt.
and þu ealne hræðe.
heþon ymbhpeapfeſt.
and þuph þine halige mihte.
tunglu geneðeſt.
þæt hi þe to herað.
ſþylce ſeo ſunne.
ſpeaftpa nihta.
þioftpo aðpæſceð.
þuph þine mehte.
blacum leohte.
beorhte ſteorþan.
mona gemetgað.
þuph þinra meahta ſpeð.
hpilum eac þa ſunnan.
ſineſ beneafað.
beorhtan leohteſ.
þonne hit gebýpigan mæg.
þæt ſpa geneahrne.
neðe peorþað.
ſpelce þone mænan.
morgenſteorþan.
þe pe oðre naman.
æfenſteorþa.
nemnan herað.
þu geneðeſt þone.
þæt he þære ſunnan.
fið bepitige.
gearа gehpelce.
he gongan ſceal.
beforan fegan.
Þpæt þu fæðep pencеſt.
ſumup-lange ðagaſ.
ſpiðe hate.

METRE IV.

A PSALM TO GOD.

O Thou, that art Maker of heaven and earth,
Who steerest the stars, and hast given them birth;
For ever Thou reignest upon Thy high throne,
And turnest all swiftly the heavenly zone.

Thou, by Thy strong holiness drivest from far
In the way that Thou willest each worshipping star;
And, through Thy great power, the sun from the night
Drags darkness away by the might of her light.

The moon, at Thy word, with his pale shining rays
Softens and shadows the stars as they blaze,
And even the Sun of her brightness bereaves,
Whenever upon her too closely he cleaves.

So also the Morning and Evening Star
Thou makest to follow the Sun from afar,
To keep in her pathway each year evermore,
And go as she goeth in guidance before.

[c] Boet. lib. i. metrum 5.—O Stelliferi Conditor orbis, &c.

þæm ꝑintep-ðaȝum.
ꝑunðꝑum ꝼceoꝑta.
tiða ȝetiohhaꝼt.
Ðu þæm tꝛeopum ꝼelefꝛ.
ꝼuþan anð peꝼtan.
þa æꝛ ꝛe ꝛꝑeaꝑta ꝼtoꝑm.
noꝑþan anð eaꝼtan.
benumen hæfðe.
leaꝼa ȝehpelceꝼ.
þuꝑh þone laðꝑan ꝑinð.
Cala hꝑæt on eoꝑþan.
ealla ȝeꝛceaꝼta.
hẏꝑað ꝑinꝑe hæꝛe.
boð on heoꝼonum ꝛꝑa ꝼome.
moðe anð mæȝne.
butan men anum.
ꝛe ꝑið ꝑinum ꝑillan.
ꝑẏꝛceð oꝼtoꝛt.
Ꝼella þu eca.
anð þu almihtiȝa.
ealꝑa ȝeꝛceaꝼta.
ꝼceppenð anð neccenð.
apa ꝑinum eaꝑmum.
eoꝑþan tuðꝛe.
monna cẏnne.
þuꝑh ꝑinꝑa mehta ꝛpeð.
Ꝺꝑi þu ece Loð.
æfꝛe polðe.
þæt ꝛio ꝑẏꝑð on ȝepill.
penðan ꝼceolðe.
ẏflum monnum.
ealleꝼ ꝛꝑa ꝛꝑiðe.
hio ꝼul oft ðeneð.
unꝼcẏlðeȝum.
Sittað ẏfele men.
ȝiomð eoꝑð-ꝑicu.
on heah-ꝛetlum.
haliȝe þꝑiccað.
unðeꝛ heopa fotum.
ꝑipum uncuð.
bꝑi ꝛio ꝑẏꝑð ꝛꝑa po.

Behold too, O Father, Thou workest aright
To summer hot day-times of long-living light,
To winter all wondrously orderest wise
Short seasons of sunshine with frost on the skies.

Thou givest the trees a south-westerly breeze,
Whose leaves the swart storm in its fury did seize
By winds flying forth from the east and the north
And scattered and shattered all over the earth.

On earth and in heaven each creature and kind
Hears Thy behest with might and with mind;
But man, and man only, who oftenest still
Wickedly worketh against Thy wise will.

For ever, Almighty One, Maker, and Lord,
On us, wretched earthworms, Thy pity be poured;
Why wilt Thou that welfare to sinners should wend,
But lettest weird ill the unguilty ones rend?

Evil men sit, each on earth's highest seat,
Trampling the holy ones under their feet;

penðan ꝼceolðe.
Ðꝑa ꝼint ȝehẏðde.
heꝑ on poꝑulðe.
ȝeonð bupȝa ꝼela.
beoꝑhte cꝑæꝼtaꝼ.
Unꝑihtꝑiꝼe.
eallum tiðum.
habbað on horꝼe.
þa þe him ꝼinðon.
ꝑihteꝼ ꝑiꝼꝑan.
ꝑiceꝼ pẏnðꝑan.
Bið þ leaꝼe lot.
lanȝe hꝑile.
beꝼꝑiȝen miþ ꝑþencum.
Nu on poꝑulðe heꝑ.
monnum ne ðeꝑað.
mane aþaꝼ.
Liꝼ þu nu þalðenð ne ꝑilt.
ꝑiꝑðe ꝼteoꝑan.
ac on ꝼelꝼ-ꝑille.
ꝼiȝan læteꝼt.
þonne ic þat þæt te ꝑile.
poꝑulð-men tꝑeoȝan.
ȝeonð ꝼolðan-ꝼceat.
buton þea ane.
Ȼala min Dꝑẏhten.
þu þe ealle oꝼepꝑihꝼt.
poꝑulðe ȝeꝼceaꝼta.
ꝑlit nu on moncẏn.
milðum eaȝum.
nu hi on moneȝum heꝑ.
poꝑulðe ẏþum.
pẏnnað anð ꝼꝑincað.
eaꝑme eoꝑð-paꝑan.
aꝑa him nu þa.

Why good should go crookedly
no man can say,
And bright deeds in crowds
should lie hidden away.

The sinner at all times is
scorning the just,
The wiser in right, and the
worthier of trust;
Their leasing for long while
with fraud is beclad,
And oaths that are lies do no
harm to the bad.

O Guide, if thou wilt not steer
fortune amain,
But lettest her rush so self-
willed and so vain,
I know that the worldly will
doubt of Thy might,
And few among men in Thy
rule will delight.

My Lord, overseeing all things
from on high,
Look down on mankind with
mercy's mild eye;
In wild waves of trouble they
struggle and strive,
Then spare the poor earth-
worms, and save them
alive!

METRUM V.[d]

Đu meaht be þæþe þunnan.
þeotole ȝeþencean.
and be æȝhwelcum.
oðþum þteoþiþan.
þaþa þe æftep bupȝum.
beophtoft þcineð.
Liþ him þan þope.
þolcen hanȝað.
ne mæȝen hi þa leohtne.
leoman anþenban.
æp þe þicca miþt.
þinþa peoþðe.
Spa oft þmylte þæ.
þuþepne pinð.
ȝpæȝe ȝlaþ-hluðþe.
ȝþimme ȝeðpeþeð.
þonne hie ȝemenȝað.
micla ýþta.
onhpeþað hpon-mepe.
hpioh bið þonne.
þeo þe æp ȝlaðu.
on-þiene pæþ.
Spa oft æpþpinȝe.
utapealleð.
of cliþe haþum.
col and hlutop.
and ȝepeclice.
þihte þlopeð.
ipneð þið hiþ eaþbeþ.
oð him on innan þelð.
muntep mæȝen-þtan.
and him on miðban ȝelíȝeð.
atpenbloð of þæm toppe.
he on tu þiðþan.
toþceaben þýþð.
þcip bið ȝeðpeþeð.
baþna ȝeblonden.
bpoc bið onpenbeð.

METRE V.

OF TROUBLE AND ITS CURE.

Ye may learn by the stars and the sun
Shining on cities so bright,
If the welkin hangs dreary and dun,
To wait in the mist for the light.

So too, the calm sea, glassy grey,
The south wind all grimly makes riot;
And whirlpools in strife stir away
The whale-pond that once was so quiet.

So also, outwelleth a spring,
All clear from the cliff and all cool,
Till midway some mountain may fling
A rock to roll into the pool.

Then broken asunder will seem
The rill so clear-running before,
That brook is turned out of its stream,
And flows in its channel no more.

So now, in thy darkness of mind,
Thou willest my wisdom to spurn,

[d] Boet. lib. i. metrum 7.—Nubibus atris, &c.

oꝼ hiꝼ þiht þýne.
þýþum toꝼlopen.
ꝼþa nu þa þioꝼtþo.
þinne heoꝼtan þillað.
uinne leohtan.
laꝼe þiðꝼtonban.
anb þin mob-ȝeþonc.
miclum ȝebꝼeꝼan.
Ac ȝiꝼ þu nu þilnaꝼt.
þæt þu þel mæȝe.
þæt ꝼoðe leoht.
ꝼþeotole oncnapan.
leohte ȝeleaꝼan.
þu ꝼoꝼlætan ꝼcealt.
iðle oꝼeꝼ-ꝼælþa.
unnýtne ȝeꝼean.
þu ꝼcealt eac ýþelne eȝe.
an-ꝼoꝼlætan.
ꝼoꝼulb-eaꝼꝼoþa.
ne moꝼt þu peꝼan ꝼoꝼ þæm.
ealleꝼ to opmob.
ne þu þe æꝼꝼe ne læt.
þlenca ȝepæcan.
þe læꝼ þu þeoþðe ꝼoꝼ him.
mib oꝼeꝼ-mettum.
eꝼt ȝeꝼcenbeb.
anb to upahaꝼen.
ꝼoꝼ opꝼoꝼȝum.
ꝼoꝼulb ȝeꝼælþum.
Ne eꝼt to þachice.
ȝeoꝼtþeope.
æniȝeꝼ ȝoþeꝼ.
þonne þe þoꝼ ꝼoꝼulðe.
þiþeꝼꝼeaþba mæꝼt.[1]
þinȝa þþeaȝe.
anb þu þe þelꝼum.
ꝼþiþoꝼt onꝼitte.
ꝼoꝼþæm ꝼimle biþ.
ꝼe mob-ꝼeꝼa.
miclum ȝebunden mib.

Withstanding, by trouble made blind,
The lessons thou never wilt learn.

Yet now, if ye will, as ye may,
The true and pure light clearly know,
Let go the vain joys of to-day,
The weal that brings nothing but woe.

And drive away bad unbelief,
The fears of the world and its care,
And be thou not given to grief,
Nor yield up thy mind to despair.

Nor suffer thou glad-going things
To puff thee with over-much pride,
Nor worldliness lifting thy wings,
To lure thee from meekness aside;

And let not, too weakly again,
Ills make thee despair of the good,
When hunted by peril and pain,
And haunted by misery's brood.

For always the mind of a man
Is bound up with trouble below,

[1] Cott. mæꝼð.

ȝeðpeſneſſe.
ȝif hine ðreccean mot.
þiſſa yfla hpæþeþ.
innan ſpencan.
foſþæm þa tpezen tpezan.
teoð to fomne.
piþ þæt moð foþan.
miſtef ðpoleman.
þæt hit ſeo ece ne mot.
hinan ȝeonð ſcinan. [miſtum.
ſunne foſ þæm ſpeaptum
æſ þæm hi ȝeſpiðȝaþ peoſþen.

If riches or poverty can
Engraft it with sin or with woe.

Because the twin evils make dun
The mind in a misty swart shroud,
That on its eternity's sun
Is dim till it scatters the cloud.

METRUM VI.[e]

Ða ſe Ƿiſðom eft.
poſð-hoſð onleac.
ſanȝ foð-cpiðaſ.
anð þuſ ſelfa cpæð.
Ðonne ſio ſunne.
ſpeotoloſt ſcineð.
haðpoft of hefone.
hpæðe bioð aþiſtſioð.
ealle ofiſ eoſþan.
oðre ſteoſſan.
foſþæm hioſa biſhtu ne bið.
auht [biſhtneſſe.]
to ȝefettane.
piþ þæne ſunnan leoht.
Ðonne ſmolte blæpð.
ſuþan anð peſtan pinð.
unðep polcnum.
þonne peaxeð hpaðe.
ſelðef bloſtman.
fæzen þæt hi moton.
Ac ſe ſteapca ſtoſm.
þonne he ſtſonȝ cymð.
noſþan anð eaſtan.
he ȝenimeð hpaðe.
þæne poſan plite.

METRE VI.

OF CHANGE.

Then did Wisdom again
Unlock his word-hoard well,
And sang in soothful strain
The truths he had to tell.

When with clearest blaze
The sun shines in the sky,
The stars must quench their rays
Over the earth so high.

For that, set in the light
Of her that rules by day,
Their brightness is not bright,
But dimly dies away.

When the wind South-west
Under the cloud blows low,
Field-flowers wax their best,
Fain to be glad and grow.

But when by East and North,
The stark storm strongly blows,
He speedily drives forth
All beauty from the rose.

[e] Boet. lib. ii. metrum 3. – Cum polo Phœbus roseis quadrigis, &c.

Anð eac þa þuman ſæ.
noþþeþne ýſt.
neðe ȝebæðeð.
þæt hio ſtþanȝe ȝeonð ſtýþeð.
on ſtaþu beaceð.
Cala þ on eoþþan.
auht ſæſtlicef.
þeopcef on þoþulðe.
ne þunað æþþe.

So, with a stern needs-be
The northern blast doth dash
And beat the wide waste sea
That it the land may lash.
Alas, that here on earth
Nothing is fast and sure;
No work is found so worth
That it for ever endure.

METRUM VII.[f]

Ða onȝon ȝe ſiþðom.
hiſ ȝeþunan ſýlȝan.
ȝlio-þoþðum ȝol.
ȝýð æt[1] ſpelle.
ſonȝ ſoð-cpiða.
ſumne þa ȝeta.
Cpæð he ne heþðe.
þæt on heanne[2] munt.
monna æniȝ.
meahte aſettan.
healle hþoſ-ſæſte.
Ne þeaþſ eac hæleþa nan.
penan þæſ peopcef.
þæt he piþðom mæȝe.
pið oſeþmetta.
æþþe ȝemenȝan.
Deþðef þu æþþe.
þæt te æniȝ mon.
on ſonð beoþȝaſ.
ſettan meahte.
ſæſte healle.
Ne mæȝ eac ſipa nan.
piþðom timbþan.
þæþ þæþ þoþulð-ȝitſunȝ.
beoþȝ oſeþbþæðeð.
haþu ſonð þillað.
þen ſoþſpelȝan.

METRE VII.

OF CONTENT AND HUMBLENESS.

Again, as his wont, began
Wisdom a song,
And spoke out his spells as he wander'd along,
He said: On a mountain no man can be skill'd
With a roof weather-proof a high hall to up build.

Moreover, let no man think ever to win
By mixing pure wisdom with over-proud sin.
Heard ye that any built firmly on sand,
Or caught hold of wisdom with gain-getting hand?

The light soil is greedy to swallow the rain;
So now doth the rich, in his measureless gain

[f] Boet. lib. ii. metrum 4.—Quisquis volet perennem, &c.
[1] Cott. æſt. [2] Cott. heane.

Ꝺpa ðeð picpa nu.
ȝpunbleaf ȝicfunȝ.
ȝilpeſ anð æhta.
ȝeðpinceð to ðrýȝȝum.
ðpeoſenðne pelan.
anð þeah þæt þeapfan ne bið.
þupfc aceleð.
Ne mæȝ hæleþa ȝehpæm.
huſ on muncе.
lanȝe ȝelæfcan.
foþþæm him lunȝþe on.
fpift pinð fpapeð.
Ne bið fonð þon ma.
pið micelne pen.
manna æncum.
huſeſ hiþe.
ac hit hpeoſan pile.
fiȝan fonð æftep pene.
Ꝺpa bioð anpa ȝehpæf.
monna moð-ſeſan.
miclum apeȝeðe.
oſ hiopa fcebe fcýpeðe.
þonne he fþonȝ ðpeceð.
pinð unðep polcnum.
populð-eaipoþa.
oððe hi[1] eft ſe þeþa.
pen onhpeþeð.
fumeſ ymbhoȝan.
unȝemet ȝemen.
Ac ſe þe þa ecan.
aȝan pille.
foþan ȝeſælþa.
he fceal fpiðe fhion.
þiſſe populðe plite.
þýnce him piðþan.
hiſ moðeſ huſ.
þæp he mæȝe finðan.
eaðmetta ftan.
unȝemetfæftne.[2]
ȝpunð-peal ȝeapone.

Of honours and havings, drink
deep of such weal,
Yea, down to the dregs, and
still thirsty will feel.

A house on a hill-top may
never long stay,
For quickly the swift wind
shall sweep it away,
And a house on the sand is no
better at all;
In spite of the house-herd, in
rain it shall fall.

So failing and fickle is every
mind
When rack'd by the rage of
this world-trouble wind,
And measureless cares, as a
quick-dropping rain
Unstopping, stir up the mind's
welkin with pain.

But he who would have ever-
lasting true bliss,
Must fly from the glare of a
world such as this:
And then let him make a strong
home for his mind,
Wherever true Lowliness' rock
he can find;

[1] Cott. hit.
[2] Cott. unȝ metfæftne.

ꝑe to-ɣliðan ne þeaꝑꝑ.
þeah hiᵹ pecze pinð.
poꝑulð-eaꝑꝑopa.
oððe ymbhozena.
opmete þen.
ꝑopþæm on þæꝑe ðene.
Dꝑihten ꝛelꝑa.
þaꝑa eaðmetta.
eaꝑðfæꝛt punᵹað.
þæꝑ ꝑe Ꝓiꝛðom á.
punað on ᵹemynðum.
ꝑopþon opꝑopᵹ liꝑ.
ealniᵹ læðað.
poꝑulð-men piꝛe.
buton penðinᵹe.
þonne he eall ꝑopꝑihð.
eopðlicu ᵹoð.
anð eac þaꝑa ypela.
opꝑoph punað.
hopað to þam ecum.
þe þæꝑ æftep cumað.
Ðine þonne æᵹhponan.
ælmihtiᵹ Loð.
ꝑinᵹallice.
ꝑimle ᵹehealðeð.
anpuniᵹenðne.
hiꝑ aᵹenum.
moðeꝑ ᵹeꝛelþum.
þuph meꝛoðeꝑ ᵹiꝑe.
þeah hine ꝑe pinð.
poꝑulð-eaꝑꝑopa.
ꝑpiðe ꝑpence.
anð hine ꝑinᵹale.
ᵹemen ᵹæle.
þonne him ᵹnimme on.
poꝑulð-ꝑælþa pinð.
pꝑaðe blapeð.
þeah þe hine ealneᵹ.
ꝑe ymbhoᵹa þyꝑꝑa.
poꝑulð-ꝑælþa.
pꝑaðe ðpecce.

A settled ground-anchor that never shall slide,
Though trouble attack it by tempest and tide;
For that, in Lowliness' valley so fair,
The Lord, and mind-wisdom for ever live there.

Therefore leads always a quiet-like life
The wise in the world, without changes or strife,
When heedless alike of earth's good and earth's ill,
He watches in hope of an after-world still.

Such an one evermore God ever kind
Happily keeps in the calm of his mind;
Though wild winds of sorrow against him are hurl'd,
Though always annoyed by the cares of the world,
Though wrathful and grim are these trouble-dark gales,
And Care in its anguish and anger assails.

METRUM VIII.[g]

Sona ꝼꝑa ꝑe Ꝺꝛꝺom.
ꝥaꝛ ꝓoꝛꝺ hæꝼꝺe.
ꝑꝓetole aꝓeahte.
he ꝥa ꝛiꝺꝥan onȝan.
ꝛinȝan ꝛoꝺ-cꝓiꝺaꝛ.
anꝺ ꝥuꝛ ꝛelꝼa cꝓæꝺ.
Ꝺꝓæt ꝛio ꝓoꝛme elꝺ.
ꝼolꝺ-buenꝺum.
ȝeonꝺ eoꝛꝥan-ꝛceat.
æȝhꝑam ꝺohte.
ꝥa ꝥa anꝑa ȝehꝑæm.
on eoꝛꝺ-ꝑæꝛtmum.
ȝenoh ꝥuhte.
niꝛ hiᵹ nu ꝥa ꝛꝑelc.
næꝓon ꝥa ȝeonꝺ ꝓeoꝛulꝺe.
ꝑeliᵹe hamaꝛ.
ne miꝛhce.
meᵹᵹaꝛ ne ꝺꝛincaꝛ.
ne hi ꝥaꝓa hꝑæȝla.
huꝓu ne ȝemꝺon.
ꝥe nu ꝺꝛihᵹ-ȝuman.
ꝺioꝓoꝛᵹ lætaꝺ.
ꝓoꝛꝥæm hioꝓa næniᵹ.
næꝛ ꝥa ᵹieᵹa.
ne hi ne ȝeꝛapon.
ꝛunꝺ-buenꝺe.
ne ẏmbutan hi.
aꝓeꝛ ne heꝛꝺon.
hꝑæᵹ hi ꝛiꝓenluꝛᵹa.
ꝼꝑecene pæꝓon.
buᵹon ꝛꝑa hi meahᵹon.
ȝemeᵹlicoꝛᵹ.
ꝥa ȝecẏnꝺ beȝan.
ꝥe him Ꝉniꝛᵹ ȝeꝛceop.
anꝺ hi æne on ꝺæȝe.
æᵹon ꝛẏmle.
on æꝼen-ᵹiꝺ.
eoꝛꝥan pæꝛᵹmaꝛ.

METRE VIII.

OF PRIMAL INNOCENCE.

Soon as Wisdom thus had sung,
He began, with plainer tongue,
Sooth to sing his sayings thus,
And himself to speak to us.
O how full of blessing then
Was the first glad age to men!
When earth's fruitful plenty came,
Not as now, to all the same;
When through all the world were there
No great halls of costly care;
No rich feasts of meat or drink;
Neither did they heed or think
Of such jewels, then unknown,
As our lordlings long to own;
Nor did seamen aye behold,
Nor had heard of gems or gold.
More; with frugal mind they fared;
And for pleasures only cared,
As at Christ's and kindred's voice
They were bidden to rejoice.
Once in the day, at eventide,
They ate earth's fruits, and nought beside;
No wine they drank, their stoup was clear;
No cunning slave was mingling near

[g] Boet. lib. ii. metrum 5.—Felix nimium prior ætas, &c.

þuþeƿ anð þýƿtа.
nalleƿ þin ðþuncon.
ƿcip oƿ ƿteape.
næƿ þa ƿcealca nan.
þe mete oððe ðþinc.
mænzan cuðe.
þætep þið hunizе.
ne heopa pæða þon ma.
ƿioloce ƿiopian.
ne hi ƿiapo-cpæftum.
zoðpeb zipeðon.
ne hi zimpeceð.
ƿetton ƿeapolice.
ac hi ƿimle him.
eallum tiðum.
uce ƿlepon.
unðep beam-ƿceaðe.
ðþuncon buþnan pætep.
calðe pellan.
nænіz cepa ne ƿeah.
opep eap-zeblonð.
ellenðne peapoð.
ne huþu ýmbe ƿcip-hepzaƿ.
þæ-tilcaƿ ne hepðon.
ne ƿupþum þipa nan.
ýmb zepeohт ƿppecan.
næþ þeoƿ eopðe beƿmiten
apep þa zeta.
beopnep bloðe.
þe hi ne[1] bill-þuðe.
ne ƿupþum punðne pep
peopulð-buenðe.
zepapan unðep ƿunnan.
nænіz þiðþan pæƿ.
peopð on peopulðe.
zіþ mon hiƿ pillan onzeat.
ýpelne inið elðum.
he pæƿ æzhpæm lað.
Ealа þæt[2] hit puþðe.
oððe polðe Lоð.

Meats and drinks, to glut their greed,
Or make the heated honey-mead;
No silk-sewn weeds wish'd they to wear;
No good-webs dyed with crafty care;
Nor set on high with skilful power
The mighty dome, or lofty tower.
But under the sweet shade of trees
They slept at all times well at ease,
And, when thirsting, gladly took
Water from the running brook;
Never trader wandered o'er
Seas to seek a foreign shore,
Never had one heard, indeed,
Of ships to till the briny mead;
Nowhere yet with blood of men
Was the earth besmitten then,
Nowhere had the sun beheld
Steel that struck, or wound that well'd.
Those who work'd an evil will
Won not worship for their ill;
All would then have loathed them sore:
O that this could be once more!

[1] Cott. hine. [2] Cott. þæp.

þæt on eorþan nu.
uþþa tiða.
ȝeonð þaþ þiðan þeoruld.
þænien æȝhþæn[1] þþelce.
unðen þunnan.
Ac hit ið þæmþe nu.
þæt þeoþ ȝitþunc haþað.
ȝumena ȝehþelceþ.
moð ameþþeð.
þæt he maþan ne þecð.
ac hit on þitte.
þeallende býrnð.
eþne þio ȝitþunȝ.
þe nænne ȝrund haþað.
þþeaþte þþæþeð.
þumeþ on lice.
eþne þam munte.
þe nu monna beaþn.
Ætne hatað.
þe on iȝlonde.
Sicilia.
þþeþle býrneð.
þæt mon helle þýn.
hateð þiðe
þorþæm hit þimle bið.
þin-býrnende.
and ýmbutan hit.
oðra þtopa.
blate þorbærnð.
biteþan leȝe.
Eala hþæt þe þorma.
þeoh-ȝitþeþe.
pæne on porulde.
þe þaþ ponȝ-þtedaþ.
ȝnoþ æþteþ ȝolde.
and æþteþ ȝim-cýnnum
hþæt he þþecnu ȝeþtþeon.
þunde mænezum.
berrizen on þeorulde.
pætene oðde eorþan.

O that God would now on earth
Make us all so purely worth!
But, alas! men now are worse;
Lust of getting sets a curse
As a clog upon each mind,
Reckless other good to find.
Lust of gain unfathomed glows
In the heart with bubbling throes;
Swart it lies, and sweltering deep,
Like old Etna's boiling heap,
Which in Sicily's broad isle,
Burns with brimstone many a mile,
So that men around it tell,
Of its fires as fires of hell,
For that ever still it burns
Bitter everywhere by turns.
Woe! that ever should have been
In this world the sinner seen,
Who was first so basely bold
As to dig for gems and gold:
Cares for many then he found
Darkly hidden in the ground,
Dangerous wealth and deadly worth
In the deeps of sea and earth.

[1] Cott. æȝhþæþ.

METRUM IX.[h]

Þpæt þe ealle þiton.
hþelce æþleþte.
ȝe neah ȝe feoþ.
Neþon þoþhte.
Rompaþa cyninȝ.
þa hiþ þice pæþ.
hehþt unden heoþonum.
to hþýþe moneȝum.
Fælhþeopeþ ȝepeð.
pæþ ful piðe cuð.
unþihт-hæmeð.
aþleaþta þela.
man anð moþþoþ.
miþðæða þoþn.
unþihtþiþeþ.
inþið-þoncaþ.
Þe het him to ȝamene
ȝeaþa þoþbænnan.
Romana bupiȝ.
þio hiþ þiceþ pæþ.
ealleþ eþel-þtol.
Þe þoþ unþnýttþum.
þolðe þanðian.
ȝiþ þ þýþ meahte.
hixan þþa leohte.
anð þþa lonȝe eac.
þeaðþa þettan.
þþæ he Romane.
þeczan ȝeheþðe.
þæt on þume tiðe.
Tþioia bupȝ.
oþeþtoȝen hæþðe.
leȝa leohtoþt.
lenȝeþt bujne.
hama unðen heþonum.
Næþ þæt heþlic ðæð.
þæt hine þþelceþ ȝameneþ.
ȝilpan lýþte.

METRE IX

NERO.

All know too well, abroad or near at home,
What evils Nero wrought, that King of Rome,
When, highest under heaven, his rule was then
The dread and overthrow of many men.
The madness of this savage bred betimes
Lust, murder, vile misdeeds, a bad man's crimes;
He gave the word of old to wrap in flame
Rome's self, his kingdom's seat, to make him game;
Wishing in wicked wantonness to know
Whether the fire so long and red would glow
As erst in Troy, he heard that Romans said,
The mounting fire burn'd longest and most red.
Base deed, in such fierce frolic to delight,
Aimless and vain, unless to mark his might.
And, once it happened, at a certain hour,
He would again show forth his frantic power,

[h] Boet. lib. ii. metrum 6.—Novimus quantas dederit ruinas, &c

þa he ne eaþnaðe.
ellef þuhte.
butan þæt he polðe.
oferen þen-þioðe.
hif anef huþu.
anþalð cýþan.
Eac hit ȝefælðe.
æt fumum cienþe
þæt fe ilca het.
ealle acþellan.
þa ficoftan.
Romana pitan.
and þa æþeleftan.
eorl ȝebýnðum.
þe he on þæm folce.
ȝefniȝen hæfðe.
and on uppan.
aȝene bnoþon.
and hif moðon mið.
meca ecȝum.
billum of-beatan.
Þe hif bnýðe offloȝ.
felf mið fþeonðe.
and he fýmle pæf.
micle þe blíðna.
on bneoft-cofan.
þonne he fþýlcef monðnef.
mæft ȝefnemede.
nallef fonȝoðe.
hpæþen fiðþan á.
mihtiȝ Dnihten.
ametan polðe.
fpece be ȝepýnhtum.
poh-fhemmendum.
ac he on ferðe fæȝn.
facnef and feapupa.
pælhhiop punoðe.
Fiolð emne fpa þeah.
ealler þiffef mæpan.
miðdan-ȝeapdef.
fpa fpa lýft and laȝu.

And bade the richest men of Rome be slain,
Each earl of highest birth, each wisest thane:
With swords and bills he hewed until they died,
His mother, brother, yea, and his own bride,—
Ever the blither in his own bad breast
When he had done such murders cruellest.
Nothing reck'd he that soon the mighty Lord
Would mete out wrath to sinners so abhorr'd,
But in his mind, that fed on wicked wiles,
Remain'd a savage, wreath'd in cunning smiles.
Still, even he so ruled this middle-earth,
Far as the land hath air, and sea for girth,
Far as the sea surrounds all men and things,
The seats of warriors, and the thrones of kings,
That from the South, and East, and furthest West,
And earth's high headland reaching northernest,

lanð ymbclyppað.
gaſ-recg embe-gyrt.
gumena hice.
recge rictu.
ruð-eaſt anð peſt.
oð þa noþðmeſtan.
næſſan on eoſþan.
eall þæt Nehone.
nebe oððe luſtum.
heaþo-hinca gehhilc
hehan rceolbe.
Þe hæfbe him to gamene
þonne he on gylp aſtag.
hu he eoſð-cyningaſ.
ynmbe anð cpelmbe.
Fenſt þu þ re anpalð.
eaðe ne meahte.
Lobeſ ælmihtigeſ.
þone gelp-rcaþan.
hice behæban.
anð beheaſian.
hiſ anpalbeſ.
þuſh þa ecan meaht.
oððe him hiſ yfeleſ.
elleſ geſtiohan.
Eala gif he polbe.
þæt he pel meahte.
þæt unhiht him.
eaðe foſbioban.
Eapla þ re hlaſoſð.
heſig gioc fleptе.
ſpape on þa ſpyſan.
hinſa þezena.
ealha þapa hæleþa.
þe on hiſ tibum.
geonð þaſ lænan popolð.
liban rceolbon.
Þe on unfcylðgum.
eoſla blobe.
hiſ ſpeoſð felebe.
ſpiðe gelome.

All this to Nero willing worship gave,
And every chief by force became his slave,
Till 'twas his game, when pride had puff'd his mind
To hunt and kill the kings of human kind.
But thinkest thou that God's all holy might
Could not with ease this haughty sinner smite,
And scathe his pride, and drive him from the helm,
Or quench his guilt, and so berid the realm?
O that he would, as well he might with ease,
Ever forbid such wrongful works as these!
Woe! that this lord should cast so heavy a yoke
On all men's necks, both thanes and serving folk,
Who, for the harmful season of his power,
Lived in this world their quickly passing hour:
Woe! that his sword was often weltering then
With blood of high-born earls and guiltless men!
Clearly in this, our saying shone out bright,

Đæp pæp ppiðe ppeotol.
þæt þe þæðon oft.
þæt þe anpalð ne ðeð.
apiht zoðep.
zif þe pel nele.
þe hiþ zepealð haþað.

That power can do no good, as well it might,
If he who rules, wills not to rule aright.

METRUM X.[1]

Lif nu hæleþa hpone.
hliþan lyfte.
unnyfne zelp.
azan pille.
þonne ic hine polðe.
poþiðum biddan.
þæt he hine æzhponon.
utan ymbe þohte.
ppeotole ymb þape.
þuð-eaft and þeft
hu piðzil finð.
polcnum ymbutan.
heofonef hpealfe.
hize-þnotþum.
mæz eaðe þincan.
þæt þeof eorðe þie.
eall þon þæt ofep.
unzemet[1] lytel.
þeah hio unpiþum.
piðzel þince.
ðn þtebe þtþonzlic.
þteopleaþum men.
þeah mæz þone piþan.
on zepit-locan.
þæpe zitþunze.
zelpef þcamian.
þonne hine þæf hliþan.
heapiðoft lyftеð.
and he þeah ne mæz.
þone tobpeðan.

METRE X.

OF FAME AND DEATH.

If any man will be so vain
As now for fame to lust,
The empty praise of men to gain,
And in such folly trust,

Him would I bid to gaze around
The circle of the sky,
And think how far above the ground
The heaven is wide and high.

How small this world to wisdom's ken
Set against that so vast,
Though ours may seem to witless men
Huge, wide, and sure to last.

Yet may the wise in heart feel shame
That once his thirst was strong
For silly greediness of fame
That never lasteth long.

Such lust of praise he may not spread
Over this narrow earth,

[1] Boet. lib. ii. metrum 7.—Quicumque solam mente præcipiti petit, &c.
[1] Cott. unizmet.

oꝼeꝑ þaꝛ neaꝑoꝑan.
næniȝe þinȝa.
eoꝑþan-ꝛceaꝛaꝛ.
ıꝛ þæꝛ unneꝛ ȝelꝑ.
Ꞓala oꝼeꝑmoðan.
hꝑı eoꝑ alẏꝛte.
miþ eoꝑþum ꝛþıꝑan.
ꝛelꝼꝑa ꝑillum.
þæꝛ ꝛþæꝑe ȝıoc.
ẏ̇mle unþeꝑluꝛan.
Þþẏ ȝe ẏ̇mb þæꝛ unneꝛ.
ealniȝ ꝛþıncen.
þæꝛ ȝe þone hliꝛan.
habban ꝛıhað.
oꝼeꝑ þıoða ma.
þonne eoꝑ þeaꝑꝼ ꝛıe.
þeah eoꝑ nu ȝeꝛæle.
þæꝛ eoꝑ ꝛuð oððe noꝑð.
þa ẏ̇ꝛmeꝛꝛan.
eoꝑð-buenþe.
on moniȝ þıoþıꝛc.
miclum heꝑıen.
Ðeah hꝑa æþele ꝛıe.
eoꝑl ȝebẏ̇ꝑþum.
þelum ȝeþeoꝑþað.
anþ on plencum þıo.
þuȝuþum þıoꝑe.
þeað þæꝛ ne ꝛcꝑıꝼeð.
þonne hım þum ꝓoꝑlæꝛ.
ꝑoþoꝑa þalþenþ.
ac he þone þeleȝan.
þæþlum ȝelice.
eꝑn mæꝑne ȝebeð.
ælceꝛ þinȝeꝛ.
Þþæþ ꝛınꝛ nu þæꝛ ꝑıꝛan.
Ƿelanþeꝛ ban.
þæꝛ ȝolþ-ꝛmiþeꝛ.
þe þæꝛ ȝeo mæꝑoꝛꝛ
ꝓoꝑþẏ ıc cꝑæð þæꝛ ꝑıꝛan.
Ƿelanþeꝛ ban.
ꝓoꝑþẏ ænȝum ne mæȝ.

'Tis folly all, and of the dead,
A glory nothing worth.

And you, O proud, why wish ye still
And strive with all your care
The heavy yoke of your own will
Upon your necks to bear?

Why will ye toil yet more and more
For glory's useless prize,
And reach your rule from shore to shore
Unneeded and unwise?

Though now ye reign from South to North,
And, with an earnest will,
The furthest dwellers on the earth
Your dread behests fulfil?

The greatest earl of wealthiest praise
However rich or high,
Death cares not for him, but obeys
The Ruler of the sky;

With even hand right swift to strike,
At His allowing word,
The rich man and the poor alike,
The low-born and his lord.

Where are the bones of Weland now,
So shrewd to work in gold?
Weland, though wise, to death must bow,
That greatest man of old:

eorð-buendra.
re cræft lorian.
þe him Drihт onlænð.
Ne mæg mon æfre þý eð.
ænne þræccan.
hiг cræfteg beniman.
þe mon onceþran mæg.
runnan onfþiran.
anð þirne þriftan þoðor.
of hiг þiht-þýne.
þinca ænig.
Þa hat nu þæг þiran.
Welandeg ban.
on helcum in hlæra.
hþuran þeccen.
Þræt ig nu re þica.
Romana þita.
anð re aþoða.
þe re ymb þrþecað.
hiora heretoga.
re gehaten præг.
mið þæm burhþarum.
Brutus nemneð.
Þræt ig eac re þira.
anð re eorð-georna.
anð re fært-læða.
folceг hýrðe.
re præг uðrita.
ælceг þinger.
cene anð cræftig.
þæm præг Caton nama.
Þi þæron gefyrn.
forð-gesitcene.
nat nænig mon.
hþær hi nu rinðon.
Þræt ig hiora here.
buton re hliра an.
re ig eac to lytel.
þelera larora.
forþæm þa mago-rincaг.
maran þýrðe þæron.

Though wise, I say; for what Christ gives
Of wisdom to a man,
That craft with him for ever lives
Which once on earth began:

And sooner shall a man's hand fetch
The sun from her due course,
Than steal from any dying wretch
His cunning skill by force.

Who then can tell, wise Weland's bones
Where now they rest so long?
Beneath what heap of earth and stones
Their prison is made strong?

Rome's wisest son, be-known so well,
Who strove her rights to save,
That mighty master, who can tell
Where Brutus has a grave?

So too, the man of sternest mould,
The good, the brave, the wise,
His people's shepherd, who hath told
Of Cato, where he lies?

Long are they dead: and none can know
More of them than their name: [now
Such teachers have too little
Of all their worthy fame.

on poplðe.
Ac hit ip þýpre nu.
þæt geond þap eorþan.
æghpæp pinðon.
hiopa gelican.
hpon ymb pprece.
pume openlice.
ealle porgitene.
þæt hi pe hliра.
hip-cuðe ne mæg.
pope-mæpe pepaþ.
popð gebrengan.
Ðeah ge nu penen
anð pilnigen.
þæt ge lange tið.
libban moten.
hpæt iop æfre þý bet.
bio oððe þince.
porþæm þe nane porlet.
þeah hit lang þince.
ðeað æftep ðogop-þime.
þonne he hæfð Dryhtnep leafe.
Ðpæt þonne hæbbe.
hæleþa ænig.
guma æt þæm gilpe.
gif hine gegripan mot.
pe eca ðeað.
æftep þiffum poplðe.

Now too, forgotten everywhere,
The like to them have found
But little kindly speech or care
From all the world around;

So that, however wise in worth,
Such foremost men may stand,
No home-felt praises bring them forth
For fame throughout the land.

Though now ye wish long time to live,
And pine to have it so,
What better blessing can it give
Than now ye find below?

As Death lets none go free at last
When God allows him power,
If Death for ever follows fast,
How short is this world's hour!

METRUM XI.[k]

An pceppenð if.
butan ælcum tpeon.
pe if eac pealðenð.
populð-gerceafta.
heofonep anð eorþan.
anð heah pæ.
anð ealpa þapa.
þe þæp in punigð.
ungerepenlicpa.

METRE XI.

OF GOD'S WISE GOVERNMENT.

One, only One, made all the heavens and earth;
Doubtless, to Him all beings owe their birth;
And guided by His care,
Are all, who therein dwell unseen of us,

[k] Boet. lib. ii. metrum 8.—Quod mundus stabili fide, &c.

anð eac ꝼꝑa ꝼame.
þaꝑa þe ꝑe eaxum.
on locaþ.
ealꝑa ȝeꝼceaꝼta.
ꝑe ıꝼ ælmihtıx.
þæm oleccað.
ealle ȝeꝼceaꝼte.
þe þæꝼ ambehteꝼ.
apuht cunnon.
ȝe eac ꝼꝑa ꝼame.
þa þæꝼ auht nýton.
þæt hı þæꝼ þeoðneꝼ.
þeopaꝼ ꝼınðon.
ꝑe uꝼ ȝeꝼette.
ꝼıðo anð þeapaꝼ.
eallum ȝeꝼceaꝼtum.
unapendendne.
ꝼınxallıce.
ꝼıbbe ȝecýnðe.
þa þa he polde.
þæt ꝥ he polde.
ꝼꝑa lanȝe ꝼꝑa he polde.
þæt hıt þeꝑan ꝼceolde.
ꝼꝑa hıt eac to populde ꝼceal.
punıan[1] ꝼopð.
ꝼopþæm æꝼꝑe ne maȝon.
þa unꝼtıllan.
populð-ȝeꝼceaꝼta.
þeopþan ȝeꝼtılde.
oꝼ þæm ꝑýne onpenð.
þe hım poðeꝑa peaꝼð.
endebýꝑðeꝼ.
eallum ȝeꝼette.
hæꝼð ꝑe alpealda.
ealle ȝeꝼceaꝼta.
ȝebæt mıð hıꝼ bꝑıdle.
haꝼað butu ȝebon.
ealle ȝemanoðe.
anð eac ȝetoȝen.
þæt hı ne moten.

And these whom we can look at, living thus
In land, and sea, and air.

He is Almighty: Him all things obey,
That in such bondage know how blest are they;
Who have so good a king;
Those also serve, who thereof know not aught
Dutiful work, however little thought,
As bond-slaves they must bring.

He hath set out in kindred kindness still
Duties and laws to work His changeless will,
And, after His own mind,
That which He will'd so long as will He would,
He will'd that everything for ever should
Thenceforward keep its kind.

Never may restless things to rest attain,
And from that settled circle turn in vain
Which order's God hath given,
He hath set fast, and check'd them each and all
By the strong measured bridle of his call
To rest, or to be driven,

[1] Cott. punıað.

oɼep meꞇoðeɼ eɼꞇ.
æɼɼe ȝeɼꞇillan.
ne eɼꞇ eallunȝa.
ɼɼiþoɼ ɼꞇiɼian.
þonne hi ɼiȝoɼa-peaɼð.
hiɼ ȝepealð-leþeɼ.
þille onlæꞇen.
he haɼað þam[1] bɼiðle.
buꞇu beɼanȝen.
heoɼon anð eoɼþan.
anð eall holma-beȝonȝ.
Ꞩpa hæɼð ȝeheaþæɼoð.
heɼon-ɼiceɼ peaɼð.
mið hiɼ anpealðe.
ealle ȝeɼceaɼꞇa.
þæꞇ hioɼa æȝhþilc.
þið oþeɼ þinð.
anð þeah þinnenðe.
þɼeþiað fæɼꞇe.
æȝhþilc oþeɼ.
uꞇan ymbclýppeð.
þý læɼ hi ꞇoɼɼiɼen.
ɼoɼþæm hi ɼýmle ɼculon.
þone ilcan þýne.
eɼꞇ ȝecýþþan.
þe æꞇ ɼnýmðe.
fæðeɼ ȝeꞇioðe.
anð ɼa eðniþe.
eɼꞇ ȝeɼioɼþan.
ɼa hiꞇ nu ɼaȝað.
ɼnean ealð ȝepeoɼc.
þæꞇ ꞇe þinnenðe.
þiþeɼþeaɼð ȝeɼceaɼꞇ.
fæɼꞇe þibbe.
ɼoɼð anhealðað.
ɼa nu ýþ anð þæꞇeɼ.
ɼolðe anð laȝu-ɼꞇneam.
maniȝu oþþu ȝeɼceaɼꞇ.
eɼn ɼniðe him.
ȝionð þaɼ þiðan[2] þopulðe.

[1] Cott. þe.

As He, great word, the leathern
reins of might
Holds loose in His right hand,
or draws them tight;
For He hath stretch'd
along
His bridle over earth, air, sea,
and beach,
That all things, leaning fastly
each on each,
By double strife stand
strong.

For, ever as at first, the Father
bade,
In the same ways of running
that He made
Still changing though un-
changed,
By strife most steady keeping
peace most true
Our Free-Lord's handicraft, so
old yet new,
Is evermore arranged.

Thus earth and sea-stream, fire
and water thus,
And all great things about or
far from us,
Betwixt themselves hold
strife,
Yet so good-fellowship all fastly
keep,
And render bondage true, and
duty deep
To Him who lent their
life.

Nor only thus, that each the
rest to please,
Whitherward things together
dwell at ease,

[2] Cott. þiðaɼ.

þinnað betweox him.
and þa þeah mazon.
hiopa þeznunza.
and zeteþrcipe.
færte zehealdan.
Nif hit no þ an.
þæt þa eaðe mæz.
piþþrpeapð zeorceaft.
peran ætzædepe.
þymbel zeteþan.
ac hit if fellicpe.
þæt hiopa æniz ne mæz.
butan opþum bion.
ac rceal puhta zehpilc.
piþþrpeapðef hpæt-hpuzu.
habban unðep heofonum.
þæt hif hize.
burþe zemetzian.
æf hit to micel peorðe.
Þæfð fe ælmihtiza.
eallum zeorceaftum.
þæt zeþpixle zeteet.
þe nu punian rceal.
þýrta zhopan.
leaf zhenian.
þæt on hæfteft eft.
hpeft and þealupað.
pintep bpinzeð.
þeðep unzemet calð.
fpifte pinðaf.
Sumop æftep cýmeð.
peaþm zepiðepu.
Þþæt þa ponnan niht.
mona onlihteð.
oðþæt monnum ðæz.
runne bpinzeð.
zionð þaf riðan zeorceaft.
Þæfð fe ilca Liob.
eorþan and þætepe.
meapce zerette.
mepe-rtream ne ðeap.

But far more strange than so,
Nor one, but on its thwarter still depends,
And lives on that which while it harms befriends,
Lest it too great should grow.

Wisely the mighty Framer of the world
Hath set this turn-about for ever twirl'd,
Yet ever still to stay;
The sprouting wort shoots greenly from its root,
And dying, then, in harvest yields its fruit,
To live another day.

Winter brings weather cold, swift winds and snow;
Summer comes afterward with warming glow;
By night outshines the moon;
Till o'er this wide-seen world the day up-springs,
And to all men the sun returning brings
Her welcome brightness soon.

So also, God hath bounded sea and land:
The fishy kind, except at His command,
On earth may never swim:
Nor can the sea earth's threshold overleap,
Nor can the earth, beyond the tide at neap,
O'erstep the sea's wide [rim.

oꝼeꝛ eoꝛþan ꝛceaƀ.
eaꝛð ȝebꝛæðan.
ꝼiꝛca cynne.
buƀan ꝼꝛean leaꝼe.
ne hio æꝼꝛe ne moƀ.
eoꝛþan þynꝛc-poldh.
up oꝼeꝛ ꝛceppan.
ne þa ebban þon ma.
ꝼolðeꝛ meaꝛce oꝼeꝛ.
ꝼaꝛan moƀon.
þa ȝeꝛeƀneꝛꝛa.
ꝼiȝopa pealðenð.
liꝼeꝛ leohƀ ꝼꝛuma.
læƀ þenðen he pile.
ȝeonð þaꝛ mæꝛan ȝeꝛceaꝛƀ.
meaꝛce healðen.
Ac þonne ꝛe eca.
anð ꝛe ælmihƀiȝa.
þa ȝepealð-leþeꝛu.
pile onlæƀan.
eꝛne þaꝛa bꝛiðla.
þe he ȝebæƀƀe.
mið hiꝛ aȝen peoꝛc.
eall æƀ ꝼꝛýmðe.
þæƀ iꝛ piþeꝛꝛeaꝛðneꝛ.
puhƀe ȝehpelcꝛe.
þe þe mið þæm bꝛiðle.
becnan ƀilað.
ȝiꝼ ꝛe þioðen læƀ.
þa ƀoꝛlupan.
ꝛona hi ꝼoꝛlæƀað.
luꝼan anð ꝛibbe.
þæꝛ ȝeꝼeꝛꝛciþeꝛ.
ꝼneonð-ꝛæðenne.
ƀilað anꝛa ȝehpilc.
aȝneꝛ pillan.
poꝛulð-ȝeꝛceaꝛƀa.
þinnað beƀpeox him.
oðþæƀ þioꝛ eoꝛðe.
eall ꝼoꝛꝛeoꝛþeð.
anð eac ꝛþa ꝛame.

These things the Source and
Spring of life and light
The Lord of wielded might, by
His will's right,
Biddeth their bounds to
keep,
Until the Ever-living One
makes burst
The curbing bridle set on all
at first,
And so unreins the deep.

By rein and bridle in a hint I
teach
The waywardness of all things,
each on each;
For, if the Ruler will'd
The thongs to slacken, things
would soon forsake
All love and peace, and wilful
evil make
Instead of good fulfill'd.

Each after its own selfish will
would strive,
Till none of things on earth
were left alive
In such bewrestling stern;
And in like manner other
things unseen
Would be as if they never then
had been,
All brought to nought in
turn.

But the same God, who meteth
all things thus,
Makes folk to be at peace with
all and us,
In friendship true and
fast:

oðra gesceafta.
peorþað him selfe.
siðþan to nauhte.
Ac se ilca God.
se þ eall metgað.
se gesehð sela.
folca to somne.
and mid freondscipe.
fæste gesadnað.
gesamnað sinscipas.
sibbe gemenged.
clænlice lufe.
sua se cræftga eac.
gesefscipas.
fæste gesamnað.
þæt hi hiora freondscipe.
forð on symbel.
untreowsiað.
treora gehealdað.
sibbe sampade.
Eala sigora God.
þæs þu moncyn.
miclum gesælig.
gif hiora mod-sefa.
meahte peorþan.
stabolfæst gepeahte.
þurh þa strongan meahte.
and ge endebyrd.
sua sua oðra sint.
porulð gesceafta.
pæne hit la þonne.
murge mid monnum.
gif hit meahte sua.

He knits together in a love most fond
Unending wedlock, and the kindred bond
For evermore to last.

So too, the skill'd All-worker well unites
The fellowship of men in friendly rights,
That they may live at peace,
In simple truthfulness and single strength
Thenceforth for ever of one mind, at length
To make all evil cease.

O God All-conquering! this lower earth
Would be for men the blest abode of mirth
If they were strong in Thee,
As other things of this world well are seen;
O then, far other than they yet have been,
How happy would men be!

METRUM XII.[1]

Se þe wille sincan.
sæstrembæpe lond.
atio of þæm æcene.
æsest sona.

METRE XII.

USES OF ADVERSITY.

Whoso wills to till a field,
Well to bear a fruitful yield,

[1] Boet. lib. iii. metrum 1.—Qui serere ingenuum volet agrum,&c.

ƿeapn anð þopnaf.
anð fýrfaf fpa fame piob.
þa þe pillað.
þel hpæp þepian.
clænum hpæte.
þý læf he cipa-leaf.
licze on þæm lanðe.
Iſ leoða zehpæm.
þiof oðfu býfen.
epn behefu.
þæt if þæt te þýnceð.
þeznа zehpelcum.
hunizef bi-bpeaþ.
healfe þý fpetfe.
zif he hpene æp.
hunizef teape.
bitfef onbýfzeð.
Bið eac fpa fame.
monna æzhpilc.
micle þý fæzenfa.
hþef peðfef.
zif hine lýtle æp.
fcopmaf zefconðað.
anð fe fceafca pinð.
nopþan anð eaftan.
Nænezum þuhte.
þæz on þonce.
zif fio þimme mht.
æp opep elðum.
ezefan ne bfohte.
Spa þincð anpa zehpæm.
eopð-buendfa.
fio foðe zefælð.
fýmle þe betefe.
anð þý fýnfumfe.
þe he pita ma.
heapðpa henþa.
hep aðpeozeð.
Ðu meaht eac mýcle þý eð.
on moð-fefan.
fofa zefælfa.

Let him first pluck up and burn
Thorns and thistles, furze and fern,
Which are wont clean wheat to hurt,
Lying lifeless in the dirt.

And this other likeness too
Well behoves us all to view,
Namely, that to those who eat
Honeycomb, it seems more sweet,
If a man before the tear
Of honey, taste of bitter cheer.

So it falls, that all men are
With fine weather happier far
If a little while before
Storms were spread the welkin o'er,
And the stark wind, east by north,
Lately rush'd in anger forth.

None would think the daylight dear
If dim night they did not fear;
So, to every one of us,
On the broad earth dwelling thus,
Joy more joyous still is seen
After troubles once have been.

Also, thine own mind to please,
Thou shalt gain the greater ease,

ꝼꝛeoꝺoloꝛ ȝecnapan.
anꝺ ꝺo heoꝛa cÿꝺꝺe.
becuman ꝛiꝺþan.
ȝi�Ꝼ þu up aꝺÿhꝼꝺ.
æꝛeꝼꝺ ꝼona.
anꝺ þu apÿꝛꝺpalaꝼꝺ.
o�Ꝼ ȝeꝛiꝺ-locan.
leaꝛa ȝeꝼælþa.
ꝼꝛa ꝼꝛa lonꝺeꝼ-ceoꝛl.
o�Ꝼ hiꝼ æceꝛe lÿcꝺ.
ÿꝛel þeoꝺ monıȝ.
Siꝺþan ıc þe ꝛecȝe.
þæꝺ þu ꝼꝛeoꝺole meahꝺ.
ꝛoþa ȝeꝼælþa.
ꝼona oncnapan.
anꝺ þu æꝛꝛe ne ꝛecꝼꝺ.
ænıȝeꝛ þınȝeꝛ.
oꝛeꝛ þa ane.
ȝiꝼ þu hı ealleꝼ onȝıtꝼꝺ.

And shalt go where true joys grow,
If all false joys thou forego;
As ill weeds are pull'd with toil
By the land-churl from the soil.

And hereafter, thee I tell,
True joys there await thee well;
Ay and here, if these be first,
Thou for nought beside wilt thirst,
But all else shall fail to please
If thou truly knowest these.

METRUM XIII.[m]

Ic ꝑille mıꝺ ȝıꝺꝺum.
ȝeꝺ ȝecÿþan.
hu ꝛe ælmihtıȝa.
ealna ȝeꝛceaꝛca.
bꝛÿnꝺ mıꝺ hiꝛ bꝛıꝺlum.
beȝꝺ þıꝺeꝛ he ꝑile.
mıꝺ hiꝛ anꝑealꝺe.
ȝe enꝺebÿnꝺ.
ꝑunꝺoꝛlıce.
ꝑel ȝemeꝛȝaꝺ.
haꝛaꝺ ꝛꝑa ȝeheaþoꝛnaꝺ.
heoꝛona ꝑealꝺenꝺ.
uꝛan beꝼanȝen.
ealla ȝeꝛceaꝛca.
ȝenæpeꝺ mıꝺ hiꝛ nacentan.
þæꝺ hı aꝑeꝺıan ne maȝon.
þæꝺ hı hı æꝛꝛe hım.
oꝼ aꝛlepen.

METRE XIII.

OF INWARD LIKINGS.

I will with songs make known
How the Almighty still
Bridles all things from His throne
And bends them to His will,
By His wielded might
Set wonderfully right.

The Ruler of the skies
Hath well girt all things so;
Binding them in such strong ties,
Aside they cannot go,
And may not find the way
Whereby to slip astray.

[m] Boet. lib. iii. metrum 2.—Quantas rerum flectat habenas, &c.

and þeah þuhta gehwilc.
þrigað to-healð.
riþra gesceafta.
þriðe onhelðeð.
þið þæt gecyndeþ.
þe hi cyninc engla.
fæðep æt frymðe.
fæste getiohe.
þa nu þinga gehwilc.
þiðep-peaþ funðað.
riþra gesceafta.
buton sumum englum.
and moncynne.
þara micles to þeola.
þeoloð-þumendra.
þinð þið gecynde.
Ðeah nu on londe.
leon gemete.
þynsume þiht.
þel atemede.
hine mansiðep.
miclum lusige.
and eac ondræde.
ðoðora gehpelce.
gif hit æfne gesælð.
þæt hio ænigep.
bloðes onbýrgeð.
ne þearf beorna nan.
þenan þæne þýrðe.
þæt hio þel riðþan.
hine taman healde.
ac ic tiohhie.
þæt hio þæs niþan taman.
nauht ne gehicge.
ac þone þilðan gepunan.
pille gefencan.[1]
hine elðiena.
onginð eorneste.
þacentan sliten.
þýn gþymetigan.

And each living thing
On this crowded earth
Firmly to the bent doth cling
Which it had at birth
From the Father's hand,
King of Angel-land.

Thus each one we find
Of beings in their turn,
Save some bad angels and mankind,
Thitherward doth yearn;
But those too often force
Against their nature's course.

A lioness may be such
A tame and winsome beast,
That she may love her master much,
Or fear him, at the least;
But if she taste of gore
She will be tame no more:

Let it not be thought
That she will then be mild,
But back to her old likings brought
Be as her elders wild,
In earnest break her chain,
And rave and roar amain.

Will first her keeper bite,
And then all else beside,

[1] Cott. gefincan.

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and æfeft abit.
hife azenef.
hufef hifde.
and hfaðe fiðþan.
hæleþa zehfilcne.
þe hio zehentan mæz.
nele hio foflætan.
hibbendef puht.
neata ne monna.
nimð eall þ hio fint.
Sfa ðoð puðu-fuzlaf.
þeah hi þel fien.
tela azemeðe.
zif hi on tfeopum feofþað.
holte to midðef.
hfæðe biod fofefene.
heofa lafeofaf.
þe hi lanze æf.
týðon ȝ temeðon.
hi on tfeopum filðe.
ealð-zecýnðe.
á fofð fiðþan.
fillum funiað.
þeah him folðe hfilc.
heofa lafeofa.
liftum beoðan.
þone ilcan mete.
þe he hi æfof mið.
tame zetebe.
him þa tfizu þincað.
emne fpa mefze.
þæt hi þæf metef ne fiecð.
þincð him to þon fýnfum.
þæt him fe fealð oncfýð.
þonne hi zehefnað.
hleoþfum bfæzðan.
oðfe fuzelaf.
hi heofa azne.
fteffne fty̆fiað.
fcunað eal zeaðof.
fel-finfum fanc.

Cattle or men, each living wight,
Will seize, whate'er betide,
All she can find will seize,
Her ravening to appease.

So the wood finches too,
Though timely tamed they be,
If to the woods escaped anew,
Again they flutter free;
However train'd and taught,
Their teachers then are nought:

But wilder evermore,
They will not leave the wood,
Though by their trainers, as of yore,
Enticed by tempting food;
So merry seem the trees,
That meats no more may please.

All winsome then is found
The wide weald sounding strong
With other birds that sing around,
And so these find their song,
Stunning one's ears with noise
Of their woodland joys.

þuðu eallum oncpýð.
Ðpa bið eallum tpeopum.
þe him on æþele bið.
þæt hit on holte.
hýhpt ȝepeaxe.
þeah þu hpilcne boh.
býȝe pið eopþan.
he bið uppeapðeþ.
ppa þu an þoplætepþ.
piðu on pillan.
penc on ȝecýnðe.
Ðpa ðeð eac þio punne.
þonne hio ou pize peopþeð.
opep miðne ðæȝ.
mepe conðel.
pcýpt on opðæle.
uncuðne peȝ.
nihtep ȝenepeð.
nopð epc ⁊ eapt.
elðum otepeð.
bpencð eopð-papum.
mopȝen mepe tophtne.
hio opep moncýn ptihð.
á uppeapðeþ.
oð hio epc cýmeð.
þæp hipe ýpemept bið.
eapð-ȝecýnðe.
Ðpa ppa ælc ȝepceapt.
ealle mæȝene.
ȝeonð þap piðan populð.
pþiȝað ⁊ hiȝað.
ealle mæȝene.
epc pýmle on lýt.
pið hip ȝecýnðeþ.
cýmð to þonne hit mæȝ.
Nip nu opep eopþan.
ænezu ȝepceapt.
þe ne pilnie þæt hio.
polðe cuman.
to þam eapðe.
þe hio op becom.

Thus too, every tree,
Grown high in its own soil,
Though thou shalt bend its boughs to be
Bow'd to the earth with toil,
Let go, it upward flies
At its free will to rise.

Thus also, when the sun,
Great candle of the world,
After the mid-day down doth run
To unknown darkness hurl'd,
Again she brings to earth
Bright morn, north-eastern birth.

Upward she ever goes,
Up, to her highest place:
So, every creature kindly grows
According to its race,
And strives with all its might
To take its nature's right.

There is not now one thing
Over this wide earth
That doth not all its longings fling
About its place of birth,
And safely there find rest
In God Almighty blest.

There is not one thing found
Over this wide world

þæt ıſ opſopȝneſ.
anð ecu peſt.
þæt ıſ openlice.
ælmıhtı Ðoð.
Nıſ nu oþeſ eoſþan.
ænezu ȝeſceaft.
þe ne hpeaſıȝe.
ſpa ſpa hpeol ðeð.
on hıſe ſelfe.
ſoſþon hıo ſpa hpeaſſað.
þæt hıo eft cume.
þæſ hıo æſop pæſ.
þonne hıo æſeft ıe.
utan behpeſſeð.
þonne hıo ealleſ pýnð.
utan beceſneð.
hıo ſceol eft ðon.
þæt hıo æſ ðýðe.
anð eac peſan.
þæt hıo æſop pæſ.

But on itself with endless round
It, like a wheel, is twirl'd,
So turning to be seen
As it before hath been:

For when at first it moves,
Right round it turns amain;
And, where it once has gone, behoves
To go that way again;
And as it was before,
To be so evermore.

METRUM XIV.[n]

Þþæt bıð þæm peleȝan.
poſuld-ȝıtſeſe.
on hıſ moðe þe bet.
þeah he micel aȝe.
ȝolðeſ ȝ ȝımma.
anð ȝooða ȝehpæſ.
æhta unþım.
anð him mon eſıȝen ſcýle.
æȝhpelce ðæȝ.
æceſa þuſenð.
Ðeah þeſ mıddan ȝeaſð.
anð þıſ manna cýn.
ſý unðeſ ſunnan.
ſuð peſt ȝ eaſt.
hıſ anpalðe eall.
unðeſþıeðeð.
ne mot he þaſa hýſſta.

METRE XIV.

THE EMPTINESS OF WEALTH.

What is a man the better,
A man of worldly mould,—
Though he be gainful getter
Of richest gems and gold,
With every kind well filled
Of goods in ripe array,
And though for him be tilled
A thousand fields a day?
Though all this middle-earth be
Beneath his wealdom thrown,
And men and all their worth be [own,
South, east, and west, his

[n] Boet. lib. iii. metrum 3.—Quamvis fluente dives auri gurgite, &c.

ST. ALBERT'S COLLEGE LI

hiona ne læban.
oþ þiþþe populbe.
puhte þon mape.
hopb-zeþtþeona.
þonne he hiþep bpohte.
Đa þe Þiþbom þa þiþ hoð
aþunzen hæfbe. þa onzan
he eþt þpellian anb cpæð.

He cannot of such treasure,
Away with him take aught,
Nor gain a greater measure
Than in his mind he brought.

Wisdom having sung this lay,
Again began his spell to say.

METRUM XV.°

Đeah hine nu.
þe ýfela unpihtþiþa.
Nepon cýnincz.
nipan zeþceþþte.
plitezum pæbum.
punbophice.
zolbe zezlenzbe.
anb zim-cynnum.
þeah he pæþ on populbe.
pitena zehpelcum.
on hiþ liþ-bazum.
lað anb unpeopð.
þiepen-full.
hpæt þe þeonb þpa þeah.
hiþ biophinzaþ.
buzubum þtepte.
ne mæz ic þeah zehýczan.
hpý him on hize þopþte.
aþý þæl peþan.
þeah hi þume hpile.
zecuþe butan cpæþtum.
cýninza býþezaþt.
næpon hý þý peopðpan.
pitena ænezum.
þeah hine þe býþiza.
bo to cýninze.
hu mæz Þ zeþceabpiþ.
þcealc zepeccan.
þæt he him þý pelpa.
þie oððe þince.

METRE XV.

NERO'S BASENESS.

Though Nero now himself, that evil king
Unrighteous, in his new and glittering robe
Deck'd wonderfully for apparelling
With gold and gems and many a brightsome thing,
Seem'd to be greatest of this earthly globe,
Yet to the wise man was he full of crime,
Loathly and worthless in his life's daytime:

And though this fiend his darlings would reward
With gifts of rank, my mind I cannot bring
To see why he to such should grace afford:
Yet if some whiles a foolish king or lord
Will choose the simple all the wise above,
A fool himself, to be by fools ador'd,
How should a wise man reckon on his love?

° Boet. lib. iii. metrum 4.—Quamvis se Tyrio superbus ostro, &c.

METRUM XVI.[p]

Se þe pille anpalð aȝon.
þonne ꝛceal he æneꝛt tilian.
þæt he hiꝛ ꝛelꝼeꝛ.
on ꝛeꝼan aȝe.
anpalð innan.
þý læꝛ he æꝼne ꝛie.
hiꝛ unþeapum.
eall unðeꝼþýðeð.
aðo oꝼ hiꝛ moðe.
miꝛlicna ꝼela.
þaꝼa ýmbhoȝona.
þe him unnet ꝛie.
læte ꝛume hpile.
ꝛioꝼunȝa.
anð eꝛmþa þinna.
Ðeah him eall ꝛie.
þeꝛ miððan ȝeanð.
ꝛꝼa ꝛꝼa mene-ꝛtneamaꝛ.
utan belicȝað.
on æht ȝiꝼen.
eꝼne ꝛꝼa piðe.
ꝛꝼa ꝛꝼa peꝛmeꝛt nu.
an iȝlonð liȝð.
ut on ȝaꝛꝛecȝ.
þæꝼ nænȝu bið.
niht on ꝛumeꝼa.
ne puhte þon ma.
on pintꝼa bæȝ.
toteleð tiðum.
þæt iꝛ Tile haten.
þeah nu anꝼa hꝼa.
ealleꝛ pealðe.
þæꝛ iȝlanðeꝛ.
anð eac þonan.
oð Inðeaꝛ.
eaꝛte-peaꝼðe.
þeah he nu þ eall.
aȝan mote.

METRE XVI.

OF SELF-RULE.

He that wishes power to win,
First must toil to rule his mind,
That himself the slave to sin
Selfish lust may never bind:

Let him haste to put away
All that fruitless heap of care:
Cease awhile thy sighs to-day,
And thyself from sorrow spare.

Though to him this middle-earth
For a garden all be given,
With the sea-stream round its girth,
East and west the width of heaven;

From that isle which lies outright
Furthest in the Western spray,
Where no summer sees a night,
And no winter knows a day;

Though from this, far Thule's isle,
Even to the Indian East,
One should rule the world awhile,
With all power and might increas'd,

[p] Boet. lib. iii. metrum 5.—Qui se volet esse potentem, &c.

hpý bið hiſ anpalð.
auhte þý mapa.
ȝiſ he ſiðþan nah.
hiſ ſelfeſ ȝepealð.
inȝeþanceſ.
anð hine eopneſte.
þel ne bepapenað.
popðum ⁊ ðæðum.
pið þa unþeapaſ.
þe þe ýmb ſpnecað.

How shall he seem great or strong
If himself he cannot save,
Word and deed against all wrong,
But to sin is still a slave?

METRUM XVII.[q]

Ðæt eopðpapan.
ealle hæfðen.
folð-buenðe.
fþuman ȝelicne.
hi of anum tpæm.
ealle comon.
pepe ⁊ pife.
on populð innan.
anð hi eac nu ȝet.
ealle ȝelice.
on populð cumað.
plance ⁊ heane.
niſ þ̄ nan punðop.
fopþæm pitan ealle.
þæt an Loð iſ.
ealpa ȝeſceafta.
fþea moncynneſ.
fæðep anð ſcippenð.
ſe þæpe ſunnan leoht.
ſeleð of heofonum.
monan ⁊ þýſum[1] mæþum
ſteopþum.
ſe ȝeſceop men on eopþan.
anð ȝefamnaðe.
ſaple to lice.
æt fþuman æþeſt.

METRE XVII.

TRUE GREATNESS

All men and all women on earth
Had first their beginning the same,
Into this world of their birth
All of one couple they came:
Alike are the great and the small;
No wonder that this should be thus;
For God is the Father of all,
The Lord and the Maker of us.

He giveth light to the sun,
To the moon and the stars as they stand;
The soul and the flesh He made one,
When first He made man in the land.

Well-born alike are all folk
Whom He hath made under the sky;

[q] Boet. lib. iii. metrum 6.—Omne hominum genus in terris, &c.
[1] Cott. þýr.

ƿolc unbeƿ polcnum.
emn æþele ȝeƿceop.
æȝhƿilcne mon.
Þƿý ȝe þonne æƿƿe.
oƿeƿ oðƿe men.
oƿeƿmodiȝen.
buton anbƿeoƿce.
nu ȝe unæþelne.
æniȝ ne metað.
Þƿý ȝe eoƿ ƿoƿ æþelum.
up ahebben nu.
On þæm mode bið.
monna ȝehƿilcum.
þa ƿihт æþelo.
þe ic þe ƿecce ymb.
naleƿ on þæm ƿlæƿce.
ƿolð-buenbƿa.
Ac nu æȝhƿilc mon.
þe mið ealle bið.
hiƿ unþeapum.
unbeƿþieðeð.
he ƿoƿlæт æþeƿт.
liƿeƿ ƿƿum-ƿceaƿт.
anð hiƿ aȝene.
æþelo ƿƿa ƿelƿe.
anð eac þone ƿæðeƿ.
þe hine æт ƿƿuman ȝeƿceop.
ƿoƿþæm hine anæþelað.
ælmihтiȝ Loð.
þæт he unæþele.
á ƿoƿð þanan.
ƿýnð on peoƿulðe.
то pulðne ne cymð.

Why then on others a yoke
Now will ye be lifting on high?

And why be so causelessly proud,
As thus ye find none are ill-born?
Or why, for your rank, from the crowd
Raise yourselves up in such scorn?

In the mind of a man, not his make,
In the earth-dweller's heart, not his rank,
Is the nobleness whereof I spake,
The true, and the free, and the frank.

But he that to sin is in thrall,
Ill-doing wherever he can,
Hath left the first life-spring of all,
His God, and his rank as a man:

And so the Almighty down-hurl'd [sin,
The noble disgraced by his
Thenceforth to be mean in the world, [win.
And never more glory to

METRUM XVIII.[r]

Ȼala ƿ ƿe ýƿla.
unƿihта ȝeðeð.
ƿnaƿa ƿilla.
ƿoh-hæmeтeƿ.

METRE XVIII.

OF SINFUL PLEASURE.

Alas! that the evil unrighteous hot will

[r] Boet. lib. iii. metrum 7.—Habet omnis hoc voluptas, &c.

þæt he mid ealle ȝeðræfð.
anra ȝehwylcer.
monna cynnes.
mod fulneah þon.
hwæt fio wilde beo.
þeah wif we.
anunga sceal.
eall forðeorþan.
ȝif hio ȳðrunga.
aþuht stingeð.
swa sceal swa þa hwilc ȝehwilc.
riðþan lofian.
ȝif se hiehoma.
forlezan þeoþeð.
unriht-hæmede.
buton him æs cume.
hreow to heortan.
æs he hionan þende.

Of lawlessly wanton desire
should still
Be a plague in the mind of
each one!

The wild bee shall die in her
stinging, though shrewd,
So the soul will be lost if the
body be lewd,
Unless, ere it wend hence, the
heart be imbued
With grief for the deed it
hath done.

METRUM XIX.[s]

Eala þ is hefiȝ ðyriȝ.
hyȝeð ymbe se þe wile.
and fæcenlic.
swa ȝehwilcum.
þæt þa earman men.
mid ealle ȝeðræleð.
of þæm wihtan weȝe.
weorne alæðeð.
Wæþer ȝe willen.
on wuda secan.
ȝold þæt meaðe.
on ȝrenum truwum.
Ic þat swa þeah.
þæt hit witena nan.
wiðer ne seceð.
forþæm hit þæs ne wexð.
ne on wingeardum.
wlitiȝe ginnað.
Wy ȝe nu ne settan.

METRE XIX.

WHERE TO FIND TRUE JOYS.

Oh! it is a fault of weight,
Let him think it out who
will,
And a danger passing great
Which can thus allure to ill
Careworn men from the
right way,
Swiftly ever led astray.

Will ye seek within the wood
Red gold on the green trees
tall?
None, I wot, is wise that could,
For it grows not there at all:
Neither in wine-gardens
green
Seek they gems of glitter-
ing sheen.

[s] Boet. lib. iii. metrum 8.—Eheu, quam miseros tramite devio, &c.

on ſume ðune.
ꝑiſc neƀ eoꝑꝑu.
ꝑonne eoꝑ ꝑon lỳſteð.
leax oððe cỳꝑeꝑan.
Me ȝelicoſt ꝑincð.
ꝑæt te ealle ꝑiten.
eoꝑð-buenðe.
ꝑoncol-moðe.
ꝑæt hi ꝑæꝑ ne ſint.
Ꝑꝑæꝑeꝑ ȝe nu ꝑillen.
ꝑæꝑan miƀ hunðum.
on ſealtne ſæ.
ꝑonne eoꝑ ſecan lỳſt.
heoꝑoteaſ ȝ hinða.
ꝑu ȝehỳcȝan meaht.
ꝑæt ȝe ꝑillað ꝑa.
on ꝑuða ſecan.
oftoꝑ micle.
ꝑonne ut on ſæ.
Iſ ꝑ ꝑunðoꝑlic.
ꝑæt ꝑe ꝑitan ealle.
ꝑæt mon ſecan ſceal.
be ſæ-ꝑaꝑoðe.
anð be ea-oꝑꝑum.
æꝑele ȝimmaſ.
hꝑite anð ꝑeaðe.
anð hiꝑa ȝehꝑæſ.
Ꝑꝑæt hi eac ꝑiton.
hꝑæꝑ hi ea-ꝑiſcaſ.
ſecan ꝑuꝑꝑan.
anð ſꝑilcꝑa ꝑela.
ꝑeoꝑulð-ꝑelena.
hi ꝑ ꝑel ðoð.
ȝeoꝑnꝑulle men.
ȝeaꝑa ȝehꝑilc.
ac ꝑ iſ eaꝑmlicoſt.
ealꝑa ꝑinȝa.
ꝑæt ꝑa ðỳſeȝan ſint.
on ȝeðꝑolan ꝑoꝑðene.
eꝑne ſꝑa blinðe.
ꝑæt hi on ðꝑeoſtum ne maȝon.

Would ye on some hill-top set,
When ye list to catch a trout
Or a carp, your fishing net?
Men, methinks, have long found out
That it would be foolish fare,
For they know they are not there.

In the salt sea can ye find,
When ye list to start and hunt
With your hounds, the hart or hind?
It will sooner be your wont
In the woods to look, I wot, [are not.
Than in seas where they

Is it wonderful to know
That for crystals red or white,
One must to the sea-beach go,
Or for other colours bright,
Seeking by the river side
Or the shore at ebb of tide?

Likewise, men are well aware
Where to look for river-fish,
And all other worldly ware
Where to seek them when they wish;
Wisely careful men will know
Year by year to find them so.

But of all things 'tis most sad
That the foolish are so blind,
So besotted and so mad
That they cannot surely find

eaðe ȝecnapan.
hpæp þa ecan ȝoob.
ꝼopa ȝeꝼælþa.
ꝼinbon ȝehýbba.
ꝼopþæm hi æꝼꝑe ne lýꝉt.
æꝼtep ꝼpýꝑian.
ꝼecan þa ȝeꝼælþa.
Ꝼenað ꝼampiꝼe.
þæt hi on þiꝼ lænan mæȝen.
liꝼe ꝼinban.
ꝼopa ȝeꝼælþa.
þæt iꝼ ꝼelꝼa Ꝺoð.
Ic nat hu ic mæȝe.
nænize þinza.
eallef ꝼpa ꝼpiðe.
on ꝼefan minum.
hiopa býꝼiȝ tælan.
ꝼpa hit me ðon lýꝉeð.
ne ic þe ꝼpa ꝼpeotole.
ȝefecȝan ne mæȝ.
ꝼopþæm hiȝ[1] ꝼint eapmpan.
anb eac býꝼeȝnan.
unȝefælizþan.
þonne ic þe fecȝan mæȝe.
Ðí pilniað.
pelan anb æhta.
anb peopþꝼciper.
to ȝepinnanne.
þonne hi habbað þæt.
hiopa hiȝe feceð.
penað þonne.
ꝼpa ȝepitleaꝼe.
þæt hi þa ꝼopan.
ȝeꝼælþa hæbben.

Where the ever-good is nigh
And true pleasures hidden lie.

Therefore, never is their strife
After those true joys to spur;
In this lean and little life
They half witted deeply err,
Seeking here their bliss to gain,
That is, God Himself, in vain.

Ah! I know not in my thought
How enough to blame their sin,
Nor so clearly as I ought
Can I show their fault within,
For, more bad and vain are they,
And more sad than I can say.

All their hope is to acquire
Worship, goods, and worldly weal;
When they have their mind's desire
Then such witless joy they feel,
That in folly they believe
Those true joys they then receive.

[1] Cott. hit.

METRUM XX.[1]

Ꞓala mın Dnihten.
þæt þu eaɾt ælmihtiz.
micel mobilic.
mæɳþum zefɳæze.
anb punbonlic.
pitena zehpylcum.
Þpæt þu ece Lob.
ealɳa zefceaɾta.
punbonlice.
pel zefceope.
unzefepenlicɳa.[1]
anb eac ɾpa ɾame.
zefepenlicɳa.
ɾoɾte pealbeɾt.
ɾciɳɳa zefceaɾta.
mib zefceabɳiɾum.
mæzne ȝ cɳæɾte.
Ðu þyɾne midban zeaɳb.
ɸɳom ɾɳuman æɳeɾt.
ɾoɳð oð enbe.
tidum todælbeɾ.
ɾɳa hit zetæɾoɾt pæɾ.
enbebyɳbeɾ.
þæt hi æzhpæþeɳ.
ze apɾaɳað.
ze eɾtcumað.
Ðu þe unɾtilla.
aɣna zefceaɾta.
to þinum pillan.
pilice aɾtýɳeɾt.
anb þe ɾelf punæɾt.
ɾɳiðe ɾtille.
unanpenbenblic.[2]
á ɾoɳð ɾimle.
niɾ nan mihtiɣɳa.
ne nan mæɳɳa.

METRE XX.

OF GOD AND HIS CREATURES.

O thou, my Lord Almighty, great and wise,
Well seen for mighty works, and marvellous
To every mind that knows thee, Ever Good!
Wondrously well all creatures Thou hast made,
Unseen of us or seen; with softest band
Of skilful strength thy brighter beings leading.
Thou from its birth forth onward to its end
This middle-earth by times hast measured out
As was most fit; that orderly they go
And eft soon come again. Thou wisely stirrest
To thine own will thy changing unstill creatures,
Unchangeable and still thyself for ever!
No one is mightier, greater than Thou art,
No one was made thine equal: need was none,

[1] Boet. lib. iii. metrum 9.—O qui perpetuâ mundum ratione gubernas, &c.
[1] Cott. unȝefepenlica. [2] Cott. unanpenbenlica ɾoɾð ɾimle.

ne ȝeonð ealle þa ȝeȝceaft.
eȝnlica þin.
ne þe æniȝ neð-þeaȝf næf.
æȝþe ȝiet ealna.
þana peopca.
þe þu ȝepophte haȝaft.
ac miþ þinum pillan.
þu hit pophtef eall.
anð miþ anpalðe.
þinum aȝenum.
peopulðe ȝepophtef.
anð puhta ȝehpæt.
þeah þe næneȝu.
neð-þeaȝf þæȝe eallna.
þana mæȝþa.
Iȝ þ micel ȝecýnð.
þinef ȝooðef.
þencð ýmb ȝe þe pile.
ȝopþon hit iȝ eall an.
ælcef þincȝef.
þu ȝ þ þin ȝooð.
hit iȝ þin aȝen.
ȝopþæm hit niȝ[1] utan.
ne com auht to þe.
Ac ic ȝeopne pat.
þæt þin ȝooðneȝ iȝ.
ælmihtiȝ ȝooð.
eall miþ þe ȝelfum.
Þit iȝ unȝelic.
upum ȝecýnðe.
uȝ iȝ utan cýmen.
eall þa þe habbað.
ȝooða on ȝþunðum.
ȝþom Loðe ȝelfum.
Næft þu to æneȝum.
anðan ȝenumenne.
ȝopþam þe nan þinȝ niȝ.
þin ȝelica.
ne hupu æniȝ.
ælepæftiȝþe.

Of all these works which Thou hast wrought, to Thee;
But, at the willing of thy power, the world
And everything within it didst thou make,
Without all need to Thee of such great works.
Great is Thy goodness,—think it out who will;
For it is all of one, in everything,
Thou and Thy good; Thine own; not from without;
Neither did any goodness come to Thee:
But, well I know, Thy goodness is most good
All with Thyself: unlike to us in kind;
To us, from outwardly, from God Himself,
Came all we have of good in this low earth.
Thou canst not envy any; since to Thee
Nothing is like, nor any higher skilled;
For Thou, All Good, of Thine own thought didst think,
And then that thought didst work. Before Thee none
Was born, to make or unmake anything,

[1] Cott. hiȝ.

ꝼoꝑþæm þu eal ᵹoo8.
aneꝛ ᵹeþeahte.
þineꝛ ᵹeþohteꝛt
and hi þa poꝑhteꝛt.
næꝛ æꝑoꝑ þe.[1]
ænezu ᵹeꝛceaꝛt.
þe auht oððe nauht.
auþeꝛ poꝑhte.
Ac þu butan bẏꝛne.
bꝛeᵹo moncẏnneꝛ.
æl ælmihtiᵹ Loð.
eall ᵹepoꝑhteꝛt.
þinᵹ þeaꝑle ᵹoo8.
eaꝛt þe ꝛelꝼa.
þæt hehꝛte ᵹoo8.
Þꝑæt þu haliᵹ ꝼæðeꝛ.
æꝛteꝛ þinum ꝑillan.
poꝑulð ᵹeꝛceope.
þiꝛne miðdan ᵹeaꝑð.
meahtum þinum.
Ꝼeoꝑaða Dꝑihten.
ꝛꝑa þu polðeꝛt ꝛelꝼ.
and miþ þinum ꝑillan.
pealðeꝛt ealleꝛ.
ꝼoꝑþæm þu ꝛoꝑa Loð.
ꝛelꝼa ðæleꝛt.
ᵹooða æᵹhẏlc.
ꝼoꝑþæm þu ᵹeapa æꝑ.
ealle[2] ᵹeꝛceaꝛta.
æꝛeꝛt ᵹeꝛceope.
ꝛꝑiðe ᵹelice.
ꝛumeꝛ hꝑæþꝑe þeah.
unᵹelice.
nembeꝛt eall ꝛꝑa þeah.
miþ ane noman.
ealle toᵹæbeꝛe.
Ꝼoꝑulð unðeꝛ polcnum.
Þꝑæt þu pulðꝛeꝛ Loð.
þone anne naman.
eꝛt toðæleðeꝛ.

But Thou without a model madest all,
Lord God of men, Almighty, very good,
Being Thyself of all the highest good!
Thou, Holy Father, Thou, the Lord of Hosts,
After Thy will, and by Thy power alone,
The world, this midway garden, didst create;
And by Thy will, as now Thy wisdom would,
Wieldest it all! For Thou, O God of truth,
Long time of old didst deal out all good things,
Making thy creatures mainly well alike,
Yet not alike in all ways; and didst name
With one name all together all things here,
"The World under the clouds."
Yet, God of glory,
That one name, Father, Thou didst turn to four:
The first this Earth-field; and the second water;
Shares of the world: third fire, and fourth, air:
This is again the whole world all together.

[1] Cott. næꝛ apoꝑþe. [2] Cott. ealla.

ƿæðeƿ on ƿeopeƿ.
pæƿ þapa ƿolde an.
anð pætеƿ opeƿ.
poƿulde ðæleƿ.
anð ƿýƿ iƿ þƿiðde.
anð ƿeopeƿðe lýƿt.
þæt iƿ eall peoƿulð.
eƿt toȝæðeƿe.
Þabbað þeah þa ƿeopeƿ.
ƿƿum-ƿtol hioƿa.
æȝhƿilc hioƿa.
aȝenne ƿtеðe.
þeah anƿa hƿilc.
þið opeƿ ƿie.
miclum ȝemenȝeð.
anð mið mæȝne eac.
ƿæðeƿ ælmihtiȝeƿ.
ƿæƿte ȝebunden.
ȝeƿiblice.
ƿoƿte toȝæðeƿe.
mið bebohe þine.
bilepit ƿæðeƿ.
þæt te heoƿa æniȝ.
oþþeƿ ne ðoƿƿte.
meaƿc oƿeƿȝanȝan.
ƿoƿ meтoðeƿ eȝe.
ac ȝeðpeoƿoð ƿint.
þeȝnaƿ toȝæðeƿe.
cýnnȝeƿ cempan.
cele þið hæto.
pæt þið bƿýȝum.
þinnað hƿæþþe.
pætеƿ ȝ eoƿðe.
pæƿtmaƿ bƿenȝað.
þa ƿint on ȝecýnðe.
cealða ba tƿa.
pætеƿ pæt ȝ cealð.
panȝaƿ ýmbe-hicȝað.
eoƿðe æl ȝƿeno.
eac hƿæþþe cealð lýƿt.
iƿ ȝemenȝeð.

Yet have these four each one
his stead and stool,
Each hath its place; though
much with other mixt;
Fast by Thy might, Almighty
Father, bound,
Biding at peace, and softly
well together,
By Thy behest, kind Father!
so that none
Durst overstep its mark, for
fear of Thee,
But willing thanes and war-
riors of their king
Live well together, howsoever
strive
The wet with dry, the chilly
with the hot.
Water and Earth, both cold in
kind, breed fruits:
Water lies wet and cold around
the field.
With the green earth is min-
gled the cold air,
Dwelling in middle place: it
is no wonder
That it be warm and cold, blent
by the winds,
This wide wet tier of clouds;
for, in my judgment,
Air hath a midway place, 'twixt
earth and fire,
All know that fire is uppermost
of all

ꝼoꝛþæm hıo on mıddum punað
nıꝼ ꝑ nan punðoꝛ.
þæt hıo ꝼıe peaꝛm ⁊ cealð.
pæt polcneꝛ tıeꝛ.
pınðe ȝeblonðen.
ꝼoꝛþæm hıo ıꝼ on mıðle.
mine ȝeꝼꝛæȝe.
ꝼẏꝛeꝛ ⁊ eoꝛþan.
Fela monna paꝛ.
þæt te ẏꝛemeꝛꝛ ıꝼ.
eallꝑa ȝeꝼceaꝛꝛa.
ꝼẏꝛ oꝼeꝛ eoꝛþan.
ꝼolðe neoþemeꝛꝛ.
Iꝼ þæt punðoꝛlıc.
Ꝼeꝛıoða Dꝛıhten.
þæt þu mıð ȝeþeahte.
þınum pẏꝛceꝛꝛ.
þæt þu þæm ȝeꝼceaꝛꝛum.
ꝼꝛa ȝeꝼceaðlıce.
meaꝛıce ȝeꝼeꝛꝛeꝛꝛ.
anð hı ne menȝðeꝛꝛ eac.
Ꝺpæt þu þæm pætteꝛe.
pætum ⁊ cealðum.
ꝼolðan to ꝼlope.
ꝼæꝛte ȝeꝼeꝛꝛeꝛꝛ.
ꝼoꝛþæm hıt unꝛtılle.
æȝhpıðeꝛ polðe.
pıðe toꝛcꝛıþan.
pac anð hneꝛce.
ne meahte hıt on hım ꝼelꝼum.
ꝼoð ıc ȝeaꝛe paꝛ.
æꝛꝛe ȝeꝛtanðan.
ac hıt ꝼıo eoꝛðe.
hılt ⁊ ꝼpelȝeð eac.
be ꝼumum ðæle.
þæt hıo ꝼıðþan mæȝ.
ꝼoꝛ þæm ꝼẏpe peoꝛþan.
ȝeleht lẏꝛtum.
ꝼoꝛþæm leaꝼ ⁊ ȝæꝛꝛ.
bꝛæð ȝeonð Bꝛetene.
blopeð ⁊ ȝꝛopeð.

Over this earth, and ground is nethermost.
Yet is this wonderful, O Lord of Hosts,
Which by thy thought thou workest, that distinctly
Thou to Thy creatures settest mark and bound
And dost not mingle them: the wet cold water
Thou fixest it the fast earth for a floor;
For that itself, unstill, and weak, and soft
Alone would widely wander everywhere,
Nor, well I wot it sooth, could ever stand.
But the earth holds and swills it in some sort,
That through such sipping it may afterward
Moisten the aëry-lift: then leaves and grass
Yond o'er the breadth of Britain blow and grow,
Its praise of old. The cold earth bringeth fruits
More marvellously forth, when it is thawed
And wetted by the water: if not so,
Then were it dried to dust, and driven away

elðum to ape.
Eorðe þio cealde.
bienzð pæftma fela.
punðorliepa.
þorþæm hio miþ þæm pætepe.
peorþað zeþapeneþ.
zif þ næpe.
þonne hio pæpe.
þorþpuzoþ to ðufte.
anþ toðpifen þiðþan.
piðe miþ pinðe.
þa nu peorþað oft.
axe zionð eorþan.
eall toblapen.
Ne mealite on þæpe eorþan.
apuht hibban.
ne puhte þon ma.
pætper bpucan.
oneapðian.
ænize cpæfte.
þor cele anum.
zif þu cýninz enzla.
piþ fýpe hpæt-hpuzu.
þolðan ⁊ laȝu-þpeam.
ne menzðeft tozæðepe.
anþ zemetzoðeft.
cele ⁊ hæto.
cpæfte þine.
þæt þ fýþ ne mæz.
þolðan ⁊ mepe-þtpeam.
blate þorþæpnan.
þeah hit piþ ba tpa pie.
fæfte zefezeþ.
fæðep ealð zepeorpe.
ne þincð me þ punðup.
puhte þe læfre.
þæt þiof eorðe mæz.
anþ ezop-þtpeam.
þa cealð zefceaft.
cpæfta nane.
ealler aðpæfcan.

Wide by the winds; as often ashes now
Over the earth are blown: nor might on earth
Aught live, nor any wight by any craft
Brook the cold water, neither dwell therein,
If Thou, O King of Angels, otherwhile
Mingledst not soil and stream with fire together;
And didst not craft-wise mete out cold and heat
So that the fire may never fiercely burn
Earth and the sea-stream, though fast linked with both,
The Father'swork of old.
Nor is, methinks,
This wonder aught the less, that earth and sea
Cold creatures both, can by no skill put out
The fire that in them sticks, fix'd by the Lord.
Such is the proper use of the salt seas
Of earth and water and the welkin eke,
And even of the upper skies above.
There, is of right the primal place of fire;

þæt þ him on innan ꝑtıcað.
ꝓýꝛeꝛ ȝeꝛeȝeð.
miþ ꝓꝛean cꝛæꝛte.
þæt ıꝛ aȝen cꝛæꝛt.
eaȝoꝛ-ꝑtꝛeameꝛ.
pætꝛneꝛ �abla eoꝛþan.
anð on ꝓolcnum eac.
anð eꝛne ꝑꝛa ꝑame.
uppe oꝛeꝛ ꝓoðeꝛe.
Ðonne ıꝛ þæꝛ ꝓýꝛeꝛ.
ꝓꝛum-ꝑtol on ꝓihꝛ.
eaꝛð oꝛeꝛ eallum.
oðꝛum ȝeꝛceaꝛtum.
ȝeꝛepenlıcum.
ȝeonð þıꝛne ꝛıþan ȝꝛunð.
þeah hıꝛ ꝓıð ealle[1] ꝛıe.
eꝛꝛ ȝemenȝeð.
ꝓeoꝓulð-ȝeꝛceaꝛta.
þeah palðan ne moꝛ.
þæꝛ hıꝛ ænıȝe.
eallunȝa ꝓoꝛðo.
buꝛon þæꝛ leaꝛe.
þe uꝛ þıꝛ lıꝛ ꝛıoðe.
þæꝛ ıꝛ ꝛe eca.
anð ꝛe ælmıhꝛıȝa.
Coꝛðe ıꝛ heꝓıȝꝛe.
oðꝛum ȝeꝛceaꝛtum.
þıcne ȝeþꝓuen.
ꝓoꝛþæm hıo þꝓaȝe ꝛtoð.
ealꝓa ȝeꝛceaꝛta.
unðeꝛ nıþemæꝛt.
buꝛon þæm ꝓoðeꝛe.
þe þaꝛ ꝓuman ȝeꝛceaꝛt.
æȝhpýlce ðæȝe.
uꝛan ýmhpýꝓꝛeð.
anð þeah þæꝛe eoꝛþan.
æꝛꝛe ne oðꝓneð.
ne hıꝛe on nanꝛe ne moꝛ.
neaꝛ þonne on oðꝛe.
ꝛꝛope ȝeꝛꝛæppan.

Its birthright over all things else we see
Throughout the varied deep, though mixt with all
Things of this world,
it cannot over one
Rise to such height as to destroy it quite;
But by His leave who shaped out life to us
The Ever-living, and Almighty One.
Earth is more heavy and more thickly pack'd
Than other things; for that it long hath stood
Of all the nethermost: saving the sky
Which daily wafteth round this roomy world,
Yet never whirleth it away, nor can
Get nearer anywhere than everywhere,
Striking it round-about, above, below,
With even nearness wheresoe'er it be.
Each creature that we speak of hath his place
Own and asunder, yet is mixt with all.
No one of them may be without the rest,

[1] Cott. ealla.

ꝛꝯꝑiceð ẏmbutan.
uꝑane ⁊ neoꝑane.
eꝑen neah ȝehꝑæꝑeꝑ.
æȝhꝑilc ȝeꝛceaꝛt.
ꝑe pe ẏmb ꝛꝑꝑecað.
hæꝑð hiꝛ aȝenne.
eaꝑð on ꝛunðꝑan.
bið ꝑeah ꝑið ꝑæm oðꝑum.
eac ȝemenȝeð.
Ne mæȝ hiꝑa ænig.
butan oðꝑum biꝋn.
ꝑeah hi unꝛꝑeotole.
ꝛomoð eaꝑðien.
ꝛꝑa nu eoꝑðe ⁊ ꝑætep.
eaꝑꝑoð tæcne.
unꝑiꝛꝑa ȝehꝑæm.
ꝑuniað on ꝑẏꝑe.
ꝑeah hi ꝛiꝛt an.
ꝛꝑeotole ꝑæm ꝑiꝑum.
Iꝛ ꝑ ꝑẏꝑ ꝛꝑa ꝛame.
ꝑæꝛt on ꝑæm ꝑætꝑe.
anð on ꝛtanum eac.
ꝛtille ȝeheðeð.
eaꝑꝑoð hape iꝛ.
hꝑæꝑꝑe ꝑæꝑ haꝑað.
ꝑæðeꝑ enȝla.
ꝑẏꝑ ȝebunðen.
eꝑne to ꝑon ꝑæꝛte.
ꝑæt hiꝛ ꝑiolan ne mæȝ.
eꝛt æt hiꝛ eðle.
ꝑæꝑ ꝑ oꝑeꝑ ꝑẏꝑ.
up oꝑeꝑ eall ꝑiꝛ.
eaꝑð ꝑæꝛt punað.
ꝛona hiꝛ ꝑoꝑlæteð.
ꝑaꝛ lænan ȝeꝛceaꝛt.
mið cele oꝑeꝑcumen.
ȝiꝛ hiꝛ on cẏððe ȝepiꝛ.
anð ꝑeah puhꝛa ȝehꝑilc.
ꝑilnað ꝑiðeꝑ-peaꝑð.
ꝑæꝑ hiꝛ mæȝðe bið.
mæꝑꝛt ætȝæðꝑe.

Though dwelling all together mixedly:
As now the earth and water dwell in fire,
A thing to the unlearned hard to teach,
But to the wise right clear: and in same sort
Fire is fast fixt in water, and in stones
Still hidden away and fixt, though hard to find.
Yet thitherward the Father of angels hath
So fastly bound up fire, that it may
Never again get back to its own home
Where over all this earth sure dwells the fire.
Soon would it leave this lean world, overcome
Of cold, if to its kith on high it went;
Yet everything is yearning thitherward
Where its own kindred bide the most together.
Thou hast established, through Thy strong might,
O glorious King of Hosts, right wondrously
The earth so fast, that it on either half

Ðu ȝeſcaþolaboſt.
þurh þa ſtþonȝan meaht.
Ƿeþoda puldor cyninȝ.
þundorlice.
eorþan ſpa fæſte.
þæt hio on æniȝe.
healfe ne helðeð.
ne mæȝ hio hiðer ne þiðer.
riȝan þe ſpiþor.
þe hio ſýmle ðýðe.
Ðþæt hi þeah eorðlicoſ.
auht ne halðeð.
ir þeah eþn eðe.
up and of ðune.
to feallanne.
foldan þirre.
þæm anlicoſt.
þe on æȝe bið.
ȝioleca on miðdan.
ȝliðeð hpæþre.
æȝ ymbutan.
ſpa ſtent eall peopulð.
ſtille on tille.
ſtþeamaſ ymbutan.
laȝu-floda ȝelac.
lyfte ȝ tunȝla.
and rio rcire rcell.
rcriþeð ymbutan.
ðoȝopa ȝehpilce.
ðýðe lanȝe ſpa.
Ðþæt þu þioda Ðoð.
þrieſalde on uſ.
ſaple ȝeſetteſt.
and hi riðþan eac.
ſtýreſt and tihteſt.
þurh þa ſtþonȝan meaht
þæt hire þý læſſe.
on þæm lýtlan ne bið.
anum finȝre.
þe hire on eallum bið.
þæm lichoman.

Heeleth not over, nor can
stronger lean
Hither or thither, than it ever
did.
Since nothing earthly holds it,
to this globe
'Twere easy up or down to fall
aside,
Likest to this, that in an egg
the yolk
Bides in the middle, though
the egg glides round.
So all the world still standeth
on its stead
Among the streams, the meet-
ing of the floods:
The lift and stars and the clear
shell of heaven
Sail daily round it, as they
long have done.
Moreover, God of people, Thou
hast set
A threefold soul in us, and
afterward
Stirrest and quick'nest it with
Thy strong might
So that there bideth not the
less thereof
In a little finger than in all the
body.
Therefore a little before I
clearly said
That the soul is a threefold
workmanship

ꝼoꝛþæm ic lỳtle æꝛ.
ꝛꝛeoꝺole ꝛæꝺe.
þæt ꝛıo ꝛaꝛl pæꝛe.
þꝛıeꝼalꝺ ȝeꝛceaꝛt.
þeȝna ȝehꝑılceꝛ.
ꝼoꝛþæm uðꝛıtan.
ealle ꝛeȝȝað.
þæt te an ȝecỳnð.
ælcꝛe ꝛaule.
ỳꝛꝛunȝ pæꝛe.[1]
oþeꝛ ꝑılnunȝ.
ıꝛ ꝛıo þꝛıððe ȝecỳnð.
þæm tꝛæm beteꝛe.
ꝛıo ȝeꝛceaðꝑıꝛneꝛ.
Nıꝛ ꝥ ꝛcanðlıc cꝛæꝛt.
ꝼoꝛþæm hıt nænıȝ haꝼað.
neat buton monnum.
hæꝼð þa oþꝛa tꝛa.
unꝛım ꝓuhta.
hæꝼð þa ꝑılnunȝa.
þel hꝑılc neten.
anð þa ỳꝛꝛunȝa.
eac ꝛꝛa ꝛelꝼe.
ꝼoꝛþỳ men habbæð.
ȝeonð mıðþan ȝeapð.
eoꝛıð-ȝeꝛceaꝛta.
ealle[2] oꝼeꝛþunȝen.
ꝼoꝛþæm þe hı habbað.
þæꝛ þe hı nabbað.
þone ænne cꝛæꝛt.
þe þe æꝛ nemðon.
ðıo ȝeꝛceaðꝑıꝛneꝛ.
ꝛceal on ȝehpelcum.
þæꝛe ꝑılnunȝe.
palðan ꝛemle.
anð ıꝛꝛunȝe.
eac ꝛꝛa ꝛelꝼe.
hıo ꝛ̈eal mıð ȝeþeahte.
þeȝneꝛ moðe.
mıð anðgıte.

In every man:
because the wise all say
That ire is one whole part in every soul;
Another, lust; another and the third
Far better than these twain, wise-mindedness:
This is no song-craft; for only man
Hath this, and not the cattle: the other two
Things out of number have as well as we;
For ire and lust each beast hath of itself.
Therefore have men, throughout this middle-sphere
Surpassed Earth's creatures all; for that they have
What these have not, the one good craft we named.
Wise-mindedness in each should govern lust
And ire, and its own self; in every man
With thought and understanding ruling him.
This is the mightiest mainstay of man's soul,
The one best mark to sunder it from beasts.
Thou mighty King of peoples, glorious Lord,

[1] Cott. ỳꝛꝛunȝeꝛe. [2] Cott. ealla.

ealleƒ palðan.
hio ıƒ þ mæƒte mæzen.
monneƒ ƒaule.
anð ƒe ƒeleƒta.
ƒunðoþ cpæƒta.
Þpæt þu þa ƒaule.
ƒıȝoþa palðenð.
þeoða þþým-cýnınz.
þuƒ ȝeƒceope.
þæt hio hpeapfoðe.
on hıþe ƒelfþe.
hıþe utan ýmb.
ƒþa ƒþa eal ðeð.
þıne ƒþıfte þoðoþ.
þecene ýmbƒcþıþeð.
ðoȝoþa ȝehpılce.
Dþıhtneƒ meahtum.
þıƒne mıððan ȝeaþð.
Spa ðeð monneƒ ƒaul.
hpeole ȝelicoƒt.
hpæþfeð ýmbe hý ƒelfe.
oft ƒmeaȝenðe.
ýmb þaƒ eoþðlıcan.
Dþıhtneƒ ȝeƒceafta.
ðaȝum ⁊ nıhtum.
hpılum hı ƒelfe.
ƒecenðe ƒmeað.
hpılum eft ƒmeað.
ýmb þone ecan Loð.
ƒceppenð hıþe.
ƒcþıþenðe fæþð.
hpeole ȝelicoƒt.
hpæþfð ýmb hı ƒelfe.
þonne hio ýmb hıþe ƒcýppenð.
mıð ȝeƒceaþ ƒmeað.
hio bıð upahæfen.
oþeþ hı ƒelfe.
ac hio bıð eallunza.
an hıþe ƒelfþe.
þonne hio ýmb hı ƒelfe.
ƒecenðe ƒmeað.

Didst fashion thus the soul, that it should turn
Itself around itself, as in swift race
Doth all the firmament, which quickly twirls
Every day around this middle-sphere,
By the Lord's might:
so doth the soul of man
Likest a wheel whirl round about itself,
Oft-times keen searching out by day and night
About these earthly creatures of the Lord:
Somewhile herself she probes with prying eye:
Somewhile again she asks about her God,
The Ever One, her Maker; going round
Likest a wheel, whirling around herself.
When she about her Maker heedful asks,
She is upheaved above her lower self:
She altogether in herself abides
When, seeking round, she pries about herself:
But furthest falls beneath herself, when she
With love and wonder searcheth out this earth

hıo bıð ꝑꝑıðe ꝓıoꝑ.
hıꝑe ꝛelꝑꝑe beneoꝑan.
ꝑonne hıo ꝑæꝛ lænan.
luꝑað ⁊ ꝑunðꝑað.
eoꝑðlıcu ꝑınᵹ.
oꝛeꝑ ecne ꝓæð.
Ðꝑæt ꝑu ece Loð.
eaꝑð ꝑoꝑᵹeaꝑe.
ꝛaulum on heoꝑonum.
ꝛeleꝛt ꝑeoꝑðlıca.
ᵹınꝑæꝛtа ᵹıꝑa.
Loð ælmıhtıᵹ.
be ᵹe eaꝑnunᵹa.
anꝑa ᵹehꝑelcꝑe.
ealle hı ꝛcınað.
ꝑuꝑh ꝑa ꝛcıꝑan neahꝛ.
haðꝑe on heoꝑenum.
na hꝑæꝑꝑe ꝑeah.
ealle eꝑenbeoꝑhꝛe.
Ðꝑæt ꝑe oꝑꝛ ᵹeꝓıoð.
haðꝑum nıhꝛum.
ꝑæꝛ ꝛe heoꝑon-ꝑꝛeoꝑꝑan.
ealle eꝑenbeoꝑhꝛe.
æꝑꝑe ne ꝛcınað.
Ðꝑæꝛ ꝑu ece Loð.
eac ᵹemenᵹeꝛꝛ.
ꝑa heoꝑoncunðan.
hıꝑeꝓ ꝑıð eoꝓꝑan.
ꝛaula ꝑıð lıce.
ꝛıðꝑan ꝑunıað.
ꝑıꝛ eoꝑðlıce.
anð ꝑ ece ꝛamoð.
ꝛaul ın ꝓlæꝛce.
Ðꝑæꝛ hı ꝛımle ꝛo ꝑe.
hıona[1] ꝛunðıað.
ꝑoꝓꝑæm hı hıðeꝓ oꝑ ꝑe.
æꝓoꝓ comon.
ꝛculon eꝑꝛ ꝛo ꝑe.
ꝛceal ꝛe lıchama.
laꝛꝛ peaꝓðıᵹan.

With its lean lusts, above the lore for ever!
Yea, more; Thou, Ever Good, to souls in heaven
Givest an heritage, Almighty God,
And worthiest lasting gifts, as each hath earned.
They, through the moonlit night, shine calm in heaven,
Yet are not all of even brightness there,
So oft we see the stars of heaven by night,
They shine not ever all of even brightness.
Moreover, Ever Good, Thou minglest here
Heavenly things with earthly, soul with flesh:
Afterwards soul and flesh both live together,
Earthly with heavenly: ever hence they strive
Upward to Thee, because they came from Thee,
And yet again they all shall go to Thee!
This living body yet once more on earth
Shall keep its ward, for-that it theretofore
Wax'd in the world: they dwelt (this body and soul)

[1] Cott. hı on.

eꝼt on eoꝑþan.
ꝼoꝑþæm he æꝑ oꝼ hiꝑe.
þeox on þeoꝑulðe.
þuneðon æt ꝼomne.
eꝼen ꝼꝑa lanȝe.
ꝼꝑa him lÿꝼeð þæꝼ.
ꝼꝑom þæm ælmihtiȝan.
þe hi æꝑoꝑ ȝio.
ȝeꝼomnaðe.
þæt iꝼ ꝼoð cÿniȝ.
ꝼe þaꝼ ꝼolðan ȝeꝼceoꝑ.
anð hi ȝeꝼÿlðe þa.
ꝼꝑiðe miꝑlicum.
mine ȝeꝼꝑæȝe.
neaꝺa cÿnnum.
neꝑȝenð uꝼeꝑ.
he hi ꝼiðþan aꝼioꝑ.
ꝼæða moneȝum.
þuða ȝ þÿꝑꝺa.
þeoꝑulðe ꝼceatum.
ꝼoꝑȝiꝼ nu ece Loð.
uꝑum moðum.
þæt hi moꝺen to þe.
meꝺoð alꝑuhꝺa.
þuꝑh[1] þaꝼ eaꝑꝼoþu.
up aꝼtiȝan.
anð oꝼ þiꝑum bÿȝeȝum.
bilepiꝺ ꝼæðeꝑ.
þeoða þalðenð.
to þe cuman.
anð þonne miþ openum.
eaȝum moꝺen.
moðeꝼ uꝑeꝼ.
þuꝑh þinꝑa mæȝna ꝼpeð.
æpelm ȝeꝼion.
eallꝑa ȝooða.
þæt þu eaꝑt ꝼelꝑa.
ꝼiȝe Dꝑihten Loð.
ȝe þa eaȝan hal.
uꝑeꝼ moðeꝼ.

So long together as to them gave leave
The Almighty, who had made them one before,
That is in sooth the King! who made this world,
And fill'd it mixedly with kinds of cattle,
Our Saviour and near Helper, as I trow.
Thence He with many seeds of woods and worts
Stock'd it in all the corners of the world.
Forgive now, Ever Good, and give to us
That in our minds we may upsoar to thee,
Maker of all things, through these troublous ways;
And from amidst these busy things of life,
O tender Father, Wielder of the world,
Come unto Thee, and then through Thy good speed
With the mind's eyes well opened we may see
The welling spring of Good, that Good, Thyself,
O Lord, the God of Glory!—Then make whole
The eyes of our understandings, so that we,

[1] Cott. þuꝑȝ.

þæt þe hi on þe ſelfum.
riðþan moten.
aſæſtnian.[1]
fæðeſ engla.
toðriſ þone þiccan miſt.
þe þnaze nu.
pið þa eazan fopan.
uſſeſ moðeſ.
hanzoðe hpýle.
heriz ⁊ þýſtne.
Onlihð nu þa eazan.
uſſeſ moðeſ.
mið þinum leohte.
liſeſ palðenð.
fopþæm þu eapt fio biphtu.
bilepit fæðeſ.
foþeſ leohteſ.
anð þu ſelfa eapt.
fio fæſte næſt.
fæðeſ ælmihtiz.
eallna foðfæſtna.
Þæt þu foſte zeðeſt.
þæt hi þe ſelfne.
zeſion moten.
Ðu eapt eallna þinza.
þeoða palðenð.
fiuma ⁊ enðe.
Þæt þu fæðeſ engla.
eall þinz biſeſt.
eþelice.
buton zeſþince.
Ðu eapt ſelfa peg.
anð lattеop eac.
liſzenðna zehpæſ.
anð fio plitize ſtop.
þe ſe peg to liðð.
þe ealle to.
á funðiað.[2]
men oſ molðan.
on þa mæſnan zeſceaft.

Father of angels, fasten them on Thee!
Drive away this thick mist, which long while now
Hath hung before our mind's eyes, heavy and dark.
Enlighten now these mind's eyes with Thy light,
Master of life; for Thou, O tender Father,
Art very brightness of true light Thyself;
Thyself, Almighty Father, the sure rest
Of all thy fast and true ones; winningly
Thou orderest it that they may see Thyself!
Thou art of all things origin and end,
O Lord of all men; Father of angels, Thou
Easily bearest all things without toil,
Thou art Thyself the way, and leader too,
Of every one that lives, and the pure place
That the way leads to: all men from this soil
Throughout the breadth of being, yearn to Thee.

[1] Cott. æſæſtnian. [2] Cott. aſunðiað.

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METRUM XXI.[u]

Ƿel la monna beaɲn.
ȝeonð middan ȝeaɲð.
ɼɲiopa æȝhƿilc.
ɼunðie to þæm.
ecum ȝoðe.
þe pe ýmb ɼƿecað.
anð to þæm ȝeɼælþum.
þe pe ɼecȝað ýmb.
ðe þe ɲonne nu ɼie.
neaɲɲe ȝeheɼteð.
miþ þiɼɼeɼ mæɲan.
middan ȝeaɲðeɼ.
unnýttƿe luɼe.
ɼece him eɼt hɲæðe.
ɼulne ɼɲioðom.
þæt he ɼoɲð cume.
to þæm ȝeɼælþum.
ɼaula pæðeɼ.
ɼoɲþæm þ iɼ ɼio ana[1] peɼt.
eallɲa ȝeɼɲinca.
hýhtlicu hýð.
heaum ceolum.
moðeɼ uɼɼeɼ.
meɲe ɼmýlca pic.
þæt iɼ ɼio ana[1] hýð.
þe æɼɲe bið.
æɼtep þam ýþum.
upa ȝeɼɲinca.
ýɼta ȝehpelcne.
ealniȝ ɼmýlte.
þæt iɼ ɼio ɼɲiþ-ɼtop.
anð ɼio ɼɲoɼoɲ ana.[1]
eallɲa ýɲminȝa.
æɼtep þiɼɼum.
peopulð-ȝeɼɲincum.
þæt iɼ ýnɼum ɼtop.
æɼtep þiɼɼum ýɲmþum.

METRE XXI.

OF INWARD LIGHT.

Well,—O ye children of men
in mid-earth!
Every freeman should seek
till he find
That, which I spake of, good
endless in worth;
These, which I sing of, the
joys of the mind.

Let him who is narrow'd and
prison'd away
By love of this mid-earth
empty and vain,
Seek out for himself full free-
dom to-day,
That soul-feeding joys he
may quickly attain.

For, such of all toil is the only
one goal,
For sea-weary keels hythe-
haven from woes,
The great quiet dwelling that
harbours the soul,
Still calm in the storm, and
from strife a repose.

That is the peace-place, and
comfort alone
Of all that are harmed by
the troubles of life,
A place very pleasant and win-
some to own,
After this turmoil of sorrow
and strife.

[u] Boet. lib. iii. metrum 10.—Huc omnes pariter venite capti, &c.
[1] Cott. an.

to aganne.
Ac ic geopne pat.
þæt te gýlden maðm.
fýlofpen finc.
ftan-feapo gimma nan.
middengeapdef pela.
modef eagan.
æfne ne onlýhtað.
auht ne gebetað.
hiopa fceappnefſe.
to þæne fceapunga.
foðpa gefælþa.
ac hi fpiþop get.
monna gehpelcef.
modef eagan.
ablendað on bneoftum.
þonne hi hi beophtpan gedon.
fopþæm æghpilc þing.
þe on þif andpeapdan.
life licað.
lænu finden.
eopðlicu þing.
á fleondu.
ac þ if punðoplic.
plite and beophtnef.
þe puhta gehpæf.
plite gebephtéð.
and æftef þæm.
eallum paldeð.
Nele fe paldend.
þæt fopbeophan fcýlen.
faula uffe.
ac he hi felfa pile.
leoman onlihtan.
lifef paldend.
Lif þonne hæleþa hpilc.
hlutpum eagum.
modef finef mæg.
æfne opfion.
hiofonef leohtef.
hlutne beophto.

But right-well I wot that no
treasure of gold
Nor borders of gem-stones,
nor silvery store,
Nor all of earth's wealth the
mind's sight can unfold,
Or better its sharpness true
joys to explore:

But rather, make blind in the
breast of each man
The eyes of his mind than
make ever more bright,
For, sorry and fleeting as fast
as they can
Are all who in this flitting
earth can delight.

Yet wondrous the beauty and
brightness is seen
Of that which hath bright-
en'd and beautified all
So long as on this middle-earth
they have been,
And afterward happily holds
them in thrall.

For the Ruler He wills not the
soul should be nought,
Himself will enlighten it,
Lord of life given!
If any man then with the eyes
of his thought
May see the clear brightness
of light from high heaven,

þonne þile he ſeczan.
þæt þæþe ſunnan ſie.
beoſhtneſ þioſtro.
beoſna zehþýlcum.
to metanne.
þið ·þ· micle leoht.
Loðeſ ælmihtizeſ.
þæt ıſ zaſta zehþæm.
ece butan enðe.
eaðezum ſaulum.

Then will he say that the blaze
of the sun
Is darkness itself to the glory
so bright
Which Great God Almighty
shines out on each one
Of souls of the happy for
ever in light.

METRUM XXII.[w]

Ðe þe æftep þihte.
mið zepece.
þille inpeapðlice.
æftep ſpýnian.
ſpa ðeoplice.
þæt hit toðpiſan ne mæz.
monna æniz.
ne ameþþan huþu.
æniz eoþðlic þincz.
he æpeſt ſceal.
ſecan on him ſelfum.
þæt he ſume hþile.
ýmbutan hine.
æþoþ ſohte.
ſece þæt ıðþan.
on hiſ ſefan innan.
anð foplæte an.
ſpa he oftoft mæze.
ælcne[1] ýmbhozan.
þý him unnet ſie.
anð zeſamnize.
ſpa he ſpiþoft mæze.
ealle to þæm anum.
hiſ inzeþonc.
zeſecze hiſ moð.
þæt hit mæz ſinðan.
eall on him innan.

METRE XXII.

OF THE INNER MIND AND THE OUTER SIN.

The man that after right with
care
Will inwardly and deeply
dive,
So that no earthly thing may
scare,
Nor him from such good
seeking drive,

First in himself he shall find
out
That which beyond he some-
while sought,
Within his mind must search
about,
And leave behind each trou-
blous thought;

This at the soonest, as he may,
Such care were harm to him
and sin,
Then let him haste and hie
away
To this alone, his mind
within.

[w] Boet. lib. iii. metrum 11.—Quisquis profundâ mente vestigat verum, &c.
[1] Cott. ælcpe.

þæt hit oftost nu.
ymbutan hit.
ealneg geceð.
gooda æghwylc.
he ongit giðþan.
ypel ⁊ unnet.
eal þ he hæfde.
on hif mcofan.
æfter langge.
efne þa geotole.
þa he on þa gunnan mæg.
eagum anbeabum.
onlocian.
anb hi eac ongit.
hif mgeþonc.
leohtre ⁊ beorhtre.
þonne ge leoma gie.
gunnan on gumepa.
þonne þegleg gim.
haboþ heofon-tungol.
hlutfort geneð.
þoþþæm þæg lichoman.
leahtbag ⁊ hefigneg.
anb þa unþeapag.
callunga ne magon.
of mobe ation.
monna ænegum.
þihtþigneffe.
Ðeah nu finca hpæm.
þæg lichoman.
leahtbag ⁊ hefigneg.
anb unþeapag.
oft bygigen.
monna mob-gefan.
mæft anb gþoft.
mib þære yglan.
ofoþgiotolneffe.[1]
mib gebpol-miftе.
bpeoftigne gefan.
foftið mob fofan.

Say to his mind, that it may find
What oftest now it seeks around
All in, and to itself assign'd
Every good that can be found:

He then will see that all he had
In his mind's chamber thought and done,
Was evil long afore and bad,
Clearly as he can see the sun:

But his own mind he shall see there
Lighter and brighter than the ray
Of heaven's star, the gem of air,
The sun in clearest summer day.

For that the body's lusts and crimes,
And all its heaviness in kind,
Utterly may not any times
Wipe out right wisdom from man's mind:

Though now in every man such wrong,
Those lusts and crimes and fleshly weight,
Worry the mind both loud and strong,
And make it half forget its state.

[1] Cott. ofoþgiotolneffe.

monna ȝehpelcer.
þæt hit þa beophte ne mot.
blican and[1] þcinan.
þa hit polde ȝiþ.
hit ȝepealð ahte.
þeah bið þum copn.
þæber ȝehealden.
þymle on þære þaule.
þoðfærtneþþe.
þenden ȝaðeptanȝ punað.
ȝaþt on hce.
þær þæbej copn.
bið þimle apeaht.
mið aþcunȝa.
eac þiðþan.
mið ȝoobte lape.
ȝiþ hit ȝnopan þceal.
Þu mæȝ ænig man.
anðrpape pinban.
þinȝa ænigej.
þeȝen mið ȝerceabe.
þeah hine þinca hpilc.
þihtþiþhce.
æptejı þiıxne.
ȝiþ he apuht napað.
on hiþ mod-þepan.
mẏclej ne lẏtlej.
þihtþiþnepþej.
ne ȝepaðrcipej.
nip þeah ænig man.
þæt te ealler þpa.
þær ȝepaðrcipej.
þpa bepeapod þie.
þæt he anðrpape.
ænige ne cunne.
þinban on þephðe.
ȝiþ he þpuȝnen bið.
þopþæm hit ip þiht þpell.
þæt up peahte ȝio.
ealð uðpica.

And though the mist of lies may shade
Man's dreary thought that it be dull,
And be no more so bright arrayed
An if 'twere pure and powerful,

Yet always is some seed-corn held
Of sturdy truth within the soul,
While flesh and ghost together weld,
And make one fixt and gather'd whole.

This seed-corn waxes evermore,
By much asking quickened so,
As well as by good wholesome lore,
That it quickly learns to grow.

How may a man right answer find
To anything ask'd well and fit,
Unless he keenly store his mind
That it have much or little wit?

Yet is there no man so bereaved
Of knowledge, that he cannot bring [ceived
Some answer well to be re-
If he be ask'd of anything.

[1] Cott. an.

upe Platon.
he cpæð þ te æzhpilc.
unzemýndiz.
þihtþiſnesſe.
hine hpæðe ſceolde.
eſt zepenban.
inco ſinum.
modeſ zemýnde.
he mæz riðþan.
on hiſ ſun-coſan.
þihtþiſnesſe.
finban on ſephte.
fæſte zehýdde.
mid zeðpæfneſſe.
ðozoþa zehpilce.
modeſ fineſ.
mæſt ⁊ ſpiþoſt.
anð mid hefinesſe.
hiſ hchoman.
anð mid þæm biſzum.
þe on bneoſtum ſtýpeð.
mon on mode.
mæla zehpýlce.

METRUM XXIII.*

Sie þ la on eoſþan.
ælceſ þinzeſ.
zeſæliz mon.
ziſ he zeſion mæze.
þone hluttneſtan.
heofon-tophtan ſtſeam.
æþelne æþelm.
ælceſ zoodeſ.
anð oſ him ſelfum.
þone ſpeaſtan miſt.
modeſ þioſtſo.
mæz apeoſþan.
Ðe ſculon þeah zica.
mid Lodeſ fýlſte.
ealðum ⁊ leaſum.

Wherefore it is a spell of right
Which our own Plato, long of old,
That ancient wise and worthy wight,
To all of us most truly told;

He said, that each who wisdom sought,
Forgetful, should to memory turn,
And in the coffer of his thought
Right-wisdom hidden would discern,

Through all the drift of trouble there,
And all this body's heavy clay,
And busy toil, and daily care,
Which stir the breasts of men alway.

METRE XXIII.

TRUE HAPPINESS.

Look! for on earth a happy man
In everything is he,
Who Heaven's shining river can
Good's high-born well-spring see;
And of himself may scatter back
His mind's own mist of swarthy black.

By God's good help, we wil' yet

* Boet. lib. iii. metrum 12.—Felix qui potuit boni, &c.

þinne inzeþonc.
betan birpellum.
þæt þu þe bet mæze.
apeðian to þoðopum.
þihte þzize.
on þone ecan eapð.
ufra þaula.

METRUM XXIV.[y]

Ic hæbbe þiðru.
þuzle þpiþtpan.
miþ þæm ic þleozan mæz.
þeop þpam eorþan.
ofep heane hpof.
heofonef þifref.
ac þæp ic nu mofte.
moþ zefeðpan.
þinne þepð-locan.
þeðpum minum.
oðþæt þu meahte.
þirne miþðan zeapð.
ælc eorþlic þinz.
eallunza þorþion.
Meahcef ofep þoðopum.
zepechce.
þeðepum lacan.[1]
þeop up ofep.
polcnu pinðan.
plitan þiðþan ufan.
ofep ealle.
Meahcef eac þapan.
ofep þæm fyþe.
þe þela zeapa þop.
lanze betpeox.
lýfte ȝ þoðepe.
þpa him æt fpýmðe.
þæðep zetiode.
Ðu meahtefт þe þiðþan.
miþ þæpe þunnan.

With spells of olden leaven
Inform thy mind that thou mayst get
To read the way to heaven;
The right way to that happy shore
Our soul's own country ever-more.

METRE XXIV.

THE SOUL'S HERITAGE.

I have wings like a bird, and more swiftly can fly
Far over this earth to the roof of the sky,
And now must I feather thy fancies, O mind,
To leave the mid-earth and its earthlings behind.

Stretch'd over the heavens, thou mayst with thy wings
Sport in the clouds and look down on all things,
Yea, far above fire, that lieth betwixt
The air and the sky, as the Father hath mixt.

Thence with the sun to the stars thou shalt fly,
Thereafter full quickly to float through the sky,

[y] Boet. lib. iv. metrum 1.—Sunt etenim pennæ volucres mihi, &c.
[1] Cott. onlacan.

ƿaƿan beтƿeox.
oƿƿum тunʒlum.
Ꝑeahтeƿт þe ƒull þecen.
on þæm noðeƿe uƒan.
ƿiðþan þeoƿþan.
anð þonne ƒamтenʒeƿ.
æт þæm æl-cealðan.
anum ƒтeoƿƿan.
ƿe ẏƿmeƿт ıƒ.
eallƿa тunʒla.
þone Saтuƿnuƒ.
ƒunð-buenðe haтað.
unðeƿ heoƒonum.
he ıƒ ƿe cealða.
eall ıƿıʒ тunʒel.
ẏƒemeƿт panðƿað.
oƒeƿ eallum uƒan.
oƿƿum ƒтeoƿƿum.
Siðþan þu þone.
þone upahaƒaƿт.
ƒoƿð oƒeƿ-ƒaƿenne.
þu meahт ƒeoƿƿian.
þonne biƒт þu ƿiðþan.
ƒona oƒeƿ uppan.
noðeƿe ƿẏne ƒƿiƒтum.
ʒiƒ þu ƿihт ƒæƿeƿт.
þu[1] þone hehƒтan heoƒon.
behinðan lætƒт.
Ðonne meahт þu ƿiðþa.
ƿoþeƿ leohтeƿ.
habban þinne ðæl.
þonan an cẏninʒ.
þume þıcƒað.
oƒeƿ noðeƿum up.
anð unðeƿ ƒþa ƒame.
eallƿa ʒeƒceaƒта.
peoƿulðe palðeð.
Ðæт ıƒ þiƒ cẏninʒ.
þæт ıƒ ƿe þe palðeð.
ʒıonð þeƿ-þıoða.

To the lonely cold planet, which sea-dwellers call
Saturn, in heaven the highest of all.

He is the icy cold star in the highest
That wanders the furthest, and yet as thou fliest
Higher, and further, and up shalt thou rise,
Yea, to the top of the swift rushing skies!

If thou goest rightly, e'en these shalt thou leave:
And then of the true light thy share shalt receive,
Where up over heaven, the Only King reigns,
And under it all the world's being sustains.

This is the Wise King, this is He who is found
To rule o'er the kings of all peoples around;
With his bridle hath bitted the heaven and earth,
And guides the swift wain by His might driven forth.

He is the One Judge unswervingly right,
Unchanging in power, and unsullied in light;

[1] Cott. þe.

ealna oþna.
eorþan cyninga.
ꝑe miþ hiꝑ bliþe.
ymbe bæceð hæfð.
ymbhpyrfꝑt ealne.
eorþan ⁊ heofonef.
Þe hiꝑ gepaliþ-lefeþ.
pel gemetgað.
ꝑe ꝑtoleð á.
þuph þa ꝑtrongan meaht.
þæm hpæþpæne.
heofonef anð eorþan.
ꝑe an ðema iꝑ.
gefꝑæðþig.
unanpendendlic.
plicig ⁊ mænfe.
Liꝑ þu pyrfꝑt on.
pege nihtum.
up to þæm eanðe.
þæt iꝑ æfele ꝑtop.
þeah þu hi nu geta.
forgiten hæbbe.
giꝑ þu æfne.
eft þæn an cymeꝑt.
þonne pilt þu fecgan.
anð fona cpeþan.
þiꝑ iꝑ eallunga.
min agen cyð.
eanð anð efel.
ic pæf æn hionan.
cumen ⁊ acenneð.
þuph þiffef cnæftgan meaht.
nylle ic æfne hionan.
ut pitan.
ac ic ymle hen.
foftte pille.
miþ fæðen pillan.
fæftte ftonðan.
Liꝑ þe þonne æfne.
eft gepeonþeð.
þæt þu pilt oððe mofte.

When to His dwelling-place back thou dost roam,
However forgotten, it still is thy home.

If ever again thou shalt thitherward go,
Soon wilt thou say, and be sure it is so,
"This is mine own country in every way,
The earth of my birth, and my heirdom for aye:

"Hence was I born, and came forth in my time,
Through the might of my Maker, the Artist sublime,
Nor will I go out evermore but stand fast,
At the will of my Father, come hither at last."

And if it should aye be again that thou wilt
Come back to the world in its darkness and guilt,
Thou shalt easily see of these kings and these proud
Who worst have down-trodden this woe-ridden crowd,

þeoþolðe þioſtþo.
eſt ſanðian.
þu meaht eaðe ȝeþion.
unþihtþiſe.
eoþþan cýninȝaſ.
anð þa ofermoðan.
oþþe þican.
þe þiſ þeþiȝe ſolc.
þýſt tuciað.
þæt he ſýmle bioð.
ſriðe eaþme.
unmehtiȝe.
ælceſ þinȝeſ.
emne þa ilcan.
þe þiſ eaþme ſolc.
ſume hþile nu.
ſriþoſt onðræðeð.

That they too are wretched and wofully poor,
Unmighty to do anything any more,
These, ay even these, beneath whose dread yoke
Now somewhile are trembling this woe-ridden folk.

METRUM XXV.[z]

Ȝehen nu an ſpell.
be þæm ofermoðum.
unþihtþiſum.
eoþþan cýninȝum.
þa hen nu maneȝum.
anð miſlicum.
þæðum þliȝe-beoþhtum.
ſunðþum ſcinað.
on heah-ſetlum.
hþoſe ȝeteneȝe.
ȝolðe ȝeȝeþeðe.
anð ȝimcýnnum.
utan ýmbe ſtanðne.
miþ unþime.
þeȝna ȝ eoþla.
þa bioð ȝehýþſte.
miþ hepe-ȝeatþum.
hilðe toþhtum.
ſpeoþðum ȝ ſetelum.
ſriðe ȝeȝlenðe.

METRE XXV.

OF EVIL KINGS.

Hear now a spell of the proud overbearing
Kings of the earth, when unrighteous in mind:
Wondrously bright though the robes they are wearing,
High though the seats where their pomp is enshrined.

Gold-clad and gemm'd, and with hundreds round standing,
Thanes and great earls with their chain and their sword,
All of them chieftains in battle commanding,
Each in his rank doing suit to his lord:

[z] Boet. lib. iv. metrum 2.—Quos vides sedere celso, &c.

anð þeȝniað.
þrýmme mycle.
ælc oþþum.
anð hi ealle him.
þonan mið þý[1] þrýmme.
þreatiað ȝehþiðeþ.
ýmb-þittenda.
oþþa þeoda.
anð þe hlaforð ne þcþiþð.
þe þæm hepe paldeð.
þneondе ne þeondе.
þeoþe ne æhtum.
ac he neþiȝ-mod.
niæþt on ȝehpilcne.
neðe hunde.
puhta ȝelicoþt.
Bið to upahæfen.
inne on mode.
foþ þæm anpalde.
þe him anþa ȝehpilc.
hiþ tip-pina.
to fultemað.
Liþ mon þonne polde.
him apindan oþ.
þæþ cýne-ȝeþelan.
claþa ȝehpilcne.
anð him þonne oftion.
þaþa þeȝnunȝa.
anð þæþ anpaldeþ.
þe he heþi hæfde.
þonne meaht þu ȝeþion.
þæt he bið þriðe ȝelic.
þumum þaþa ȝumena.
þe him ȝeoþnoþt nu.
mið þeȝnunȝum.
þþinȝað ýmbe utan.
ȝiþ he þýþþa ne bið.
ne þene ic hiþ na betepan.
Liþ him þonne æfþe.
unmendlinȝa.
þeaþ ȝebepede.

While in such splendour each rules like a savage,
Everywhere threatening the people with strife,
So, this lord heeds not, but leaves them to ravage
Friends for their riches, and foes for their life!

Ay, and himself, like a hound that is madden'd,
Flies at and tears his poor people for sport,
In his fierce mind too loftily gladden'd
With the proud power his chieftains support.

But, from his robes if a man should unwind him,
Stripp'd of such coverings kingly and gay,
Drive all his following thanes from behind him,
And let his glory be taken away;

Then should ye see that he likens most truly
Any of those who so slavishly throng
Round him with homage demurely and duly,
Neither more right than the rest, nor more wrong.

[1] Cott. þa.

þæt him þuþe oftogen.
þrymmeſ ȝ pæda.
and þeȝnunga.
and þæſ anpaldeſ.
þe pe ymbe ſprecað.
ȝif him ænig þaþa.
ofhenðe pyrð.
ic þat þ him þinceð.
þæt he þonne ſie.
becloþen on carcerne.
oððe coðlice.
nacentan ȝeræpeð.
Ic ȝeþeccan mæȝ.
þæt of unȝemete.
ælceſ þinȝeſ.
pirte ȝ pæda.
þin-ȝeðrincef.
and of ſpet-metann
ſpiþoft peaxað.
þære þrænneſſe.
poð-þraȝ micel.
ſio ſriðe ȝeðræfð.
ſeſan inȝehýȝð.
monna ȝehpelceſ.
þonan mæft cymeð.
ýfla ofermeta.
unnetta ſaca.
Ðonne hi ȝebolȝene[1] peorþað.
him pyrð on breoftum inne.
beſpunȝen ſeſa on hneſſe.
miþ þæm ſpiþan pelme.
hat-heoftneſſe.
and hneðe riðþan.
unfotneſſe.
eac ȝeræpeð.
heanðe ȝehæftað.
Ðim riðþan onȝinð.
ſum tohopa.
ſriðe leoȝan.
þæſ ȝepinneſ þræce.
þilnað þ inne.

If then to him it should chance in an hour,
All his bright robes from his back be offstripped,
All that we speak of, his pomp and his power,
Glories unravell'd and garments unripp'd,—

If these were shredded away, I am thinking,
That it would seem to him surely as though
He to a prison had crept, and was linking
All that he had to the fetters of woe.

Rightly I reckon that measureless pleasure,
Eating and drinking, and sweetmeats and clothes,
Breed the mad waxing of lust by bad leisure,
Wrecking the mind where such wickedness grows:

Thence cometh evil, and proud overbearing;
Quarrels and troubles arise from such sin,
When in the breast hot-heartness is tearing
With its fierce lashes the soul that's within.

[1] Cott. ȝebogene.

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anej anð oþþej.
hım þ eall ȝehæt.
hıȝ ꝑeceleȝt.
ꝑihtej ne ꝼcꝑıꝼeð.
Ic þe ꝼæðe æꝑ.
on þıȝȝe ꝼelꝼan bec.
þæt ꝼumej ȝooðej.
ꝼıðꝑa ȝeꝼceaꝼta.
anlepꝑa ælc.
á ꝑilnoðe.
ꝼoꝑ hıȝ aȝenum.
ealð-ȝecỳnðe
unꝑihtꝑıȝe.
eoꝑþan cỳnınȝaȝ.
ne maȝon æꝼꝑe þuꝑhtıon.
apuht ȝooðej.
ꝼoꝑ þæm ỳꝼle.
þe ıc þe æꝑ ꝼæðe.
Nıȝ þ nan punðoꝑ.
ꝼoꝑþæm hı ꝑıllað hı.
þæm unꝑeapum.
þe ıc þe æꝑ nemðe.
anꝑa ȝehpelcum.
á unðeꝑþeoðan.
Sceal þonne neðe.
neaꝑꝑe ȝebuȝan.
ꝺo þaꝑa hlaꝼoꝑða.
hæꝼꝺe ðome.
þe he hıne eallunȝa.
æꝑ unðeꝑþıoððe.
þæt ıȝ ꝑỳꝑꝺe ȝet.
þæt he ꝑınnan nỳle.
ꝑıð þæm anꝑalðe.
ænıȝe ꝼtunðe.
þæꝑ he ꝑolðe á.
ꝑınnan onȝınnan.
anð þonne on þæm ȝepımne.
þuꝑhꝑunıan ꝼoꝑð.
þonne næꝼðe he.
nane ꝼcỳlðe.
þeah he oꝼeꝑꝑunnen.
ꝑeoꝑþan ꝼceolðe.

Afterward, sorrow imprisons and chains him;
Then does he hope, but his hope is a lie:
Then again, wrath against somebody pains him,
Till he has recklessly doom'd him to die.

In this same book before I was speaking,
Everything living is wishing some good,
But the bad kings of the earth, who are wreaking
Nothing but ill, as is fitting they should.

That is no wonder, for slaves very willing
Are they to sins,—as I told thee before,—
And to those lords whose chains they are filling,
Straitly and strictly must bend evermore:

This is yet worse, they will not be winning
Standing-room even against such ill might;
Still, if they will, they struggle unsinning,
Though they should seem overthrown in the fight.

METRUM XXVI.[a]

Ic þe mæg eaðe.
ealðum ⁊ leaſum.
ſpellum anðneccan.
ſppæce ȝelicne.[1]
eſne þiſſe ilcan.
þe pit ymbſppecað.
Þit ȝeſælde ȝio.
on ſume tiðe.
þæt Aulixeſ.
unðeþ-hæfðe.
þæm Laſeþe.
cyne-þicu tpa.
Þe pæſ Þþacia.
þoða alðop.
anð Retie.
þiceſ hiþðe.
Þæſ hiſ ſþea-ðpihtneſ.
ſolc-cuð nama.
Agamemnon.
ſe ealleſ þeolð.
Lþeca þiceſ.
Luð pæſ þiðe.
þæt on þa tiðe.
Tþioia ȝepin.
peaþð unðeþ polcnum.
ſoþ þiȝeſ-heaþð.
Lþeca ðpihten.
camp-ſteð ſecan.
Aulixeſ mið.
an hunð ſcipa.
læðde oſeþ laȝu-ſtþeam.
ſæt lonȝe þæþ.
týn þintep[2] ſull.
Ða[3] ſio tið ȝelomp.
þæt hi þ̄ þice.
ȝeþæht hæfðon.
ðiope ȝeceptе.

METRE XXVI.

OF CIRCE AND HER COMPANY.

From old and leasing spells right easily
Can I to thee tell out a tale like that
Whereof we lately spake.—It chanced of yore
That, on a time, Ulysses held two kingdoms
Under his Cæsar: he was prince of Thrace,
And ruled Neritia as its shepherd king.
His head-lord's folk-known name was Agamemnon,
Who wielded all the greatness of the Greeks.
At that time did betide the Trojan war,
Under the clouds well known: the warrior chief,
Lord of the Greeks, went forth to seek the battle.
Ulysses with him led an hundred ships
Over the sea, and sat ten winters there.
When the time happen'd that this Grecian lord
With his brave peers had overthrown that kingdom,

[a] Boet. lib. iv. metrum 3.—Vela Neritii ducis, &c.
[1] Cott. ȝelice. [2] Cott. þinte. [3] Cott. þe.

ðpihten Ꝓpeca.
Tpoia buph.[1]
tilum ȝepiþum.
þa þa[2] Aulixeſ.
leaſe hæſðe.
Ðpacia cýninȝ.[3]
þæt he þonan moſte.
he let him behinðan.
hýpnðe ciolaſ.
niȝon ȝ hunð niȝontiȝ.
nænize[4] þonan.
mepe-henzeſta.
ma þonne ænne.
ſepeðe on ſiſel ſtheam.
ſamiȝ-boꝛðon.
þpiepeþpe ceol.
þæt bið þ mæſte.
Ꝓpeciſca ſcipa.
þa peaꝛð ceallð peðep.
ſteaꝛc-ſtoꝛma ȝelac.
ſtuneðe ſio bpune.
ýð pið oþþe.
ut ſeoꝛ aðpaſ.
on penðel-ſæ.
piȝenðpa ſcola.
up on þ iȝlanð.
þæꝛ Apollineſ.
ðohtoꝛ punoðe.
ðæȝ-pimeſ poꝛn.
pæſ ſe Apollinuſ.
æþeleſ cýnneſ.
Ioðeſ eaꝛoꝛa.
ſe pæſ ȝio cýninȝ.
ſe hiceðte.
hiðlum ȝ miclum.
ȝumena ȝehpýlcum.
þæt he Loð[5] pæpe.
hehſt ȝ halȝoſt.
Spa ſe hlaꝛoꝛð þa.

The dear-bought burgh of Troy,—Ulysses then,
The King of Thracia, when his lord gave leave
That he might hie him thence, he left behind
Of all his horn'd sea-keels ninety and nine.
Thence, none of those sea-horses, saving one,
Travell'd with foamy sides the fearful sea;
Save one, a keel with three-fold banks of oars,
Greatest of Grecian ships. Then was cold weather,
A gathering of stark storms; against each other
Stunn'd the brown billows, and out-drove afar
On the mid-winding sea the shoal of warriors,
Up to that island, where, unnumbered days,
The daughter of Apollo wont to dwell.
This same Apollo was of high-born kin,
Offspring of Jove, who was a king of yore,
He schemed so, as to seem to every one,
Little and great, that he must be a God,

[1] Cott. bupȝ. [2] Cott. þu. [3] Cott. cinnȝ. [4] Cott. nænȝne. [5] Cott. ȝoðð.

þæt ðýrize folc.
on geðpolan læðde.
oðþæt him gelýfde.
leoda unrim.
forþæm he pæf mid rihte.
ricef hirde.
hiora cýne-cýnnef.
Luð ir ride.
þæt on þa tide.
þeoda æghpilc hæfðon.
heora hlafordd.
for þone hehrtan Lod.
and peorþodon.
rra rra fulðnef cýninz.
zif he to þæm rice pæf.
on rihte bonen.
pæf þæf lodef æðen.
Lod eac rra he.
Saturnus þone.
runð-buendе.
hetton hæleþa beapn.
hæfðon þa mæzþa.
ælcne æftep oþrum.
for ecne Lod.
Sceolde eac peran.
Apollinef.
ðohtor diorr-boren.
ðýrizef folcef.
zum-rinca zýden.
cuðe zaldra fela.
ðrifan ðrýcræftaf.
hio zeðolan fýlzde.
manna frifortr.
manezra þioda.
Lýnnzef ðohtor.
rio Lirce pæf.
haten for hepizum.
Dio ricrode.
on þæm izlande.
þe Aulixef.
cýninz Þracia.

Highest and Holiest! So the silly folk
This lord did lead through lying ways, until
An untold flock of men believed in him:
For that he was with right the kingdom's chief,
And of their kingly kin. Well is it known
That in those times each people held its lord
As for the God most high, and worshipp'd him
For King of Glory,—if with right of rule
He to the kingdom of his rule was born.
The father of this Jove was also God,
Even as he: him the sea-dwellers call
Saturn: the sons of men counted these kin
One after other, as the Ever Good!
Thus also would Apollo's high-born daughter
Be held a Goddess by the senseless folk,
Known for her Druid-craft, and witcheries.
Most of all other men she followed lies.
And this king's daughter, Circe was she hight,

com ane to.
ceole liþan.
Luð þæf fona.
ealle þæne mænige.
þe hine mið funoðe.
æþelinzef fið.
Þio mið unzemete.
liffum lufoðe.
lið-monna fnea.
anð he eac fpa fame.
ealle mæzne.
efne fpa fpiðe.
hi on feran lufoðe.
þæt he to hif eaðe.
ænige nýfte.
moðef mýnlan.
ofep mæzð zinze.
ac he mið þæm pife.
funoðe fiðþan.
oðþæt him ne meahte.
monna æniz.
þezna[1] finna.
þæp mið peran.
ac hi fop þæm ýfmþum.
eaðef lýfte.
mýntun foplætan.
leofne hlafonð.
Ða onzunnon pencan.
pep-þeoða fpell.
fæðon þ hio fceolde.
mið hine fcinlace.
beofnaf fonbneðan.
anð mið balo-cnæftum.
fnaþum peofnan.
on pilðra hic.
cýninzef þeznaf.
cýfpan fiðþan.
anð mið nacentan eac.
næpan mænizne.
Sume hi to pulfum punðon.

Circe for Church, as having many with her.
She ruled this isle, whereto the Thracian king
Ulysses, with one ship, happened to sail.
Soon was it known, to all the many there
That dwelt with her, the coming of the prince;
She without measure loved this sailor-chief,
And he alike with all his soul loved her,
So that he knew not any love more deep
Even of home, than as he loved this maiden;
But lived with her for wife long afterward;
Until not one of all his thanes would stay,
But, full of anguish for their country's love,
They meant to leave behind their well-loved lord.
Then on the men she 'gan to work her spells;
They said, she should by those her sorceries
Make the men prone like beasts: and savagely
Into the bodies of wild beasts she warp'd

[1] Cott. þeznna.

ne mealtcon þonne popð ƿopð-bpinzan.
By baleful craft the followers of the king.

ac hıo þpaz-mælum.
Then did she tie them up, and bind with chains.

þıoꝺon onzunnon.
Some were as wolves; and might not then bring forth

Sume pæpon eapopaƿ.
A word of speech; but now and then would howl.

á zpýmeꝺeꝺon.
Some were as boars; and grunted ever and aye,

þonne hı ƿapeƿ hpæꝺ.
When they should sigh a whit for sorest grief.

ƿıopıan ƿcıolꝺon.
They that were lions, loathly would begin

Ða þe leon pæpon.
To roar with rage when they should call their comrades,

onzunnon laðlıce.
The knights, both old and young, into some beast

ýppenza þýna.
Were changed as each afore-time was most like

þonne hı ƿceolꝺon.
In his life's day: but only not the king,

clıpıan ƿop copþre.
Whom the queen loved: the others, none would bite

Lnihtaƿ puꝺon.
The meat of men, but loved the haunt of beasts,

ealðe ze zıunze.
As was ill fitting; they to men, earth-dwellers

ealle ƿopþpeþƿðe.
Had no more likeness left than their own thought.

to ƿumum ðıope.
Each still had his own mind, though straitly bound

ƿpelcum he æpop.
With sorrow for the toils that him beset.

on hıƿ hıþ-ðazum.
For e'en the foolish men who long believed

zelıcoƿt pæƿ.
butan þam cýnınze.
þe ƿıo cpen luꝼoðe.
Noldе þapa oþþa.
ænız onbıtan.
menniƿceƿ meteƿ.
ac hı ma luꝼeðon.
ðıopa ðpohtað.
ƿpa hıt zeðeꝼe ne pæƿ.
Næꝼðon hı mape.
monnum zelıceƿ.
eopð-buenðum.
þonne ınzeþonc.
Þæꝼðe anpa zehpýlc.
hıƿ azen moð.
þæt pæƿ þeah ƿpiðe.
ƿopzum zebunðen.
ƿop þæm eapƿoþum.
þe hım onƿætton.
Þpæt þa ðýƿezan men.
þe þýƿum ðpýcpæftum.
lonz zelýꝼðon.

leaſum ſpellum.
piſſon hpæþþe.
þæt þ ȝepit ne mæȝ.
mob onpenban.
monna æniȝ.
mib bryċlæſtum.
þeah hio ȝebon meahte.
þæt þa lichoman.
lanȝe þnaȝe.
onpenb punbon.
Iſ þ punbonlic.
mæȝen cpæft micel.
moba ȝehpilceſ.
oſeſ lichoman.
lænne ȝ ſænne.
Sþýlcum ȝ ſpýlcum.
þu meaht ſpeotole onȝitan.
þæt þæſ lichoman.
liſtaſ ȝ cpæftaſ.
oſ þæm mobe cumað.
monna ȝehþýlcum.
ænlepþa ælc.
Ðu meaht eaðe onȝitan.
þæt te ma beneð.
monna ȝehþýlcum.[1]
mobeſ unþeap.
þonne mettþýmneſ.
læneſ lichoman.
Ne þeanſ leoba nan.
penan þæne þýþbe.
þæt þ peniȝe flæſc.
þæt mob.
monna æniȝeſ.
eallunȝa to him.
æſne mæȝ onpenban.
ac þa unþeapaſ.
ælceſ mobeſ.
anb þ inȝeþonc.
ælceſ monneſ.
þone lichoman lit.
þiben hit pile.

Through leasing spells in all this Druid craft,
Knew natheless that no man might change the wit,
Or mind, by such bad craft: though they might make
That for long while the bodies should be changed.
Wonderful is that great and mighty art
Of every mind above the mean dull body.
By such and such things thou mayst clearly know
That from the mind come one by one to each
And every man his body's lusts and powers.
Easily mayst thou see that every man
Is by his wickedness of mind more harm'd
Than by the weakness of his failing body.
Nor need a man ween ever such weird-chance,
As that the wearisome and wicked flesh
Could change to it the mind of any man,
But the bad lusts of each mind, and the thought
Of each man, lead his body where they will.

[1] Cott. ȝehpelcum.

METRUM XXVII.[b]

Þÿ ȝe æfre rcÿlen.
unrihт-riounȝum.
eðer moð ðreran.
rra rra mere floðer.
ÿra hrerað.
ir-calðe ræ.
recȝȝað for rinðe.
Þÿ oðrite ȝe.
þÿnðe eorre.
þæt hio ȝerealð nafað.
Þÿ ȝe þæf ðeafer.
þe eor Drihten ȝerceor.
ȝebiðan ne maȝon.
birfer ȝecÿnðer.
nu he eor ælce ðæȝ.
oneт torearið.
Ne maȝon ȝe ȝerion.
þæt he rÿmle rrÿreð.
æfter æȝhrelcum.
eorþan tuðre.
ðiorum ȝ fuȝlum.
ðeað eac rra rame.
æfter mon-cÿnne.
ȝeonð þirne miððan ȝearið.
eȝerlic hunta.
abit on paðe.
nÿle he æniȝ rræð.
æfre forlætan.
æri he ȝehebe.
þæt he hrile æn.
æfter rÿreðe.
Ir þ earmlic þinȝ.
þæt hif ȝebiðan ne maȝon.
burȝ-rittende.
unȝeræliȝe men.
hine æn rillað.
forran torciotan.

METRE XXVII.

OF TOLERANCE.

Why ever your mind will ye trouble with hate,
As the icy-cold sea when it rears
Its billows waked-up by the wind?
Why make such an outcry against your weird fate,
That she cannot keep you from fears,
Nor save you from sorrows assign'd?

Why cannot ye now the due bitterness bide
Of death, as the Lord hath decreed,
That hurries to-you-ward each day?
Now can ye not see him still tracking beside
Each thing that is born of earth's breed,
The birds and the beasts, as ye may?

Death also for man in like manner tracks out
Dread hunter! this middle-earth through, [more;
And bites as he runs ever-
He will not forsake, when he searches about, [too,
His prey, till he catches it
And finds what he sought for before.

[b] Boet. lib. iv. metrum 4.—Quid tantos juvat excitare motus, &c.

ƿa ƿa fuglа cyn.
oððe milðu ðiop.
þa minnað betpuh.
æghpylc polðe.
opep acpellan.
Ac þæt ip unnihт.
æghpelcum men.
þæt he opeinne.
inpit-þoncum.
fioge on fæpðe.
ƿa ƿa fugl oððe ðiop.
Ac þæt pæpe mihtopt.
þæt te minca gehpylc.
opþum gulðe.
eðlean on mihт.
peopc be gepeophtum.
peopulð-buenðum.
þinga gehpilcep.
þæt ip ƿ he lupige.
goðna gehpilcne.
ƿa he geopnopt mæge.
milðpige yflum.
ƿa pe [æp] ƿpæcon.
Þe ƿceal þone monnan.
moðe lupian.
anð hiƿ unþeapaƿ.
ealle hatian.
anð opfnipan.
ƿa he ƿpiþopt mæge.

A sad thing it is, if we cannot await
His bidding, poor burghers of earth,
But wilfully strive with him still;
Like birds or wild beasts, when they haste in their hate
To rage with each other in wrath,
And wrestle to quell and to kill.

But he that would hate in the deep of his heart
Another, unrighteous is he,
And worse than a bird or a beast;
But best is the man who would freely impart
To a brother, whoever he be,
Full worth for his work at the least:

That is, he should love all the good at his best,
And tenderly think of the bad, [fore;
As we have spoken be-
The man he should love with his soul—for the rest
His sins he should hate, and be glad [more.
To see them cut off ever-

METRUM XXVIII.[c]

Þpa ip on eopþan nu.
unlæpþpa.
þe ne punðpige.
polcna fæpelðeƿ.

METRE XXVIII.

OF HEAVENLY WONDERS.

Who now is so unlearned among people of the world,

[c] Boet. lib. iv. metrum 5.—Si quis arcturi sidera nescit, &c

ꝑoðꝑeꝛ ꝛꝑiꝛꝛo.
ꝑýne ꝺunʒlo.
hu hẏ ælce ðæʒe.
uꝺan ýmbhꝑeꝑꝛeð.
eallne miððan ʒeapð.
Þꝑa ıꝛ mon-cýnneꝛ.
þæꝺ ne ꝑunðꝑıe ýmb.
þaꝛ ꝑliꝺeʒan ꝺunʒl.
hu hẏ ꝛume habbað.
ꝛꝑiðe micle.
ꝛcẏꝺꝺan ýmbehꝑeaꝑꝛ.
ꝛume ꝛcꝑıþað lenʒ.
uꝺan ýmb eall þıꝛ.
an þaꝑa ꝺunʒla.
ꝑoꝑulð-men haꝺað.
þæneꝛ þırla.
þa habbað ꝛcẏꝺꝺan.
ꝛcꝑıðe anð fæꝑelð.[1]
ýmbhꝑeꝑꝛ læꝛꝛan.
þonne oþꝑu ꝺunʒl.
ꝑoꝑþæm hı þæꝑe eaxe.
uꝺan ýmbhꝑeꝑꝑeð.
þone noꝑð-enðe.
nean ýmbceꝑꝑeð.
on þæꝑe ılcan.
eaxe hꝑeꝑꝑeð.
eall ꝑuma ꝑoðoꝑ.
ꝑecene ꝛcꝑıþeð.
ꝑuð-healð ꝛꝑıꝑeð.
ꝛꝑıꝑꝛ unꝺeꝛꝑıꝛ.
Þꝑa ıꝛ on ꝑoꝑulðe.[2]
þæꝺ ne ꝑaꝑʒe.
buꝺon þa ane.
þe hıꝺ æꝑ ꝑıꝛꝛon.
þæꝺ mænıʒ[3] ꝺunʒul.
maꝑan ýmbhꝑýꝑꝑꝺ.
haꝑað on heoꝑonum
ꝛume hꝑile eꝑꝺ.
læꝛꝛe ʒelıþað.
þa þe lacað ýmb eaxe enðe.

As not to wonder at the clouds upon the skies unfurl'd,
The swiftly rolling heavens and the racing of the stars,
How day by day they run around this mid-earth in their cars?

Who then of men doth wonder not these glittering stars to see,
How some of them round wafted in shorter circles be,
And some are wanderers away and far beyond them all,
And one there is which worldly men the Wain with shafts do call.

These travel shorter than the rest, with less of sweep and swerve
They turn about the axle, and near the north end curve,
On that same axle quickly round turns all the roomy sky,
And swiftly bending to the south untiring doth it fly.

Then who is there in all the world that is not well amazed,
Save those alone who knew before the stars on which they gazed,

[1] Cott. ꝑæꝑelꝺ. [2] Cott. ꝑeoꝑulðe. [3] Cott. þæꝺ ðe mænıʒ.

oððe micle mare.
ȝeferiað þa hire mið ofre.
ymbe þearle þræȝeð.
þara ir ȝehatten.
Saturnur rum.
re hæfð ymb þritiȝ.
rintefr-ȝerimef.
feorulð ymbcyrreð.[1]
Bootef eac.
beorhte rcineð.
oþer rteorra cymeð.
efne þa rame.
on þone ilcan rtede.
eft ymb þritiȝ.
ȝear-ȝerimef.
þær hi ȝio þa þær.
Þra ir feorulð-monna.
þæt ne farige.
hu rume rceorran.
oð þa ræ farað.
undef mere-rtreamaf.
þær þe monnum þincð.
Spa eac rume penað.
þæt rio runne do.
ac re pena nir.
puhte þe rorra.
Ne bið hio on æfen.
ne on æn-morȝen.
mere-rtreame þa near.
þe on miðne dæȝ.
and þeah monnum þyncð.
þæt hio on mere ȝanȝe.
undef ræ rpire.
þonne hio on retl ȝliðeð.
Þra ir on feorulde.
þæt ne punðriȝe.
fullef monan.
þonne he færinga.
þyrð undef folcnum.
hlifef befeafað.

That many somewhiles on the heavens make a longer bend,
And somewhiles less, and sport about the axle of the end:

Or else much more they wander quickly round the midway spheres,
Whereof is one, hight Saturn, who revolves in thirty years,
Böotes also, shining bright, another star that takes
His place again in thirty years, of circle that he makes.

Who is there then of worldly men to whom it doth not seem
A thing most strange that many stars go under the sea-stream,
As likewise some may falsely ween that also doth the sun,
But neither is this likeness true, nor yet that other one.

The sun is not at even-tide, nor morning's early light
Nearer to the sea-stream than in the mid-day bright,
And yet it seems to men she goes her wandering sphere to lave,
When to her setting down she glides beneath the watery wave.

[1] Cott. ymbcirreð. Boetef.

beþeaht miþ þiorþum.
Þpa þegna ne mæge.
eac paþian.
ælcef ſciopþan.
hpý hi ne ſcinen.
ſcipum peþeþum.
beſopan þæpe ſunnan.
ſpa hi ſýmle boð.
middel nihtum.
piþ þone monan ſopan.
haþpum heoſone.
Þpæt nu hæleþa ſela.
ſpelcef anþ ſpelcef.
ſpiðe punþpað.
anþ ne punþpiað.
þæt te puhta ȝehpilc.
men anþ netenu.
micelne habbað.
anþ unnetne.
anþan betpeoh him.
ſpiðe ſingalne.
iſ þ ſellic þincȝ.
þæt hi ne punþpiað.
hu hit on polcnum oft.
þeaple þunpað.
þpaȝ-mælum eft.
anſoplæteð.
anþ eac ſpa ſame.
ýð piþ lanþe.
ealneȝ pinneð.
pinþ piþ pæȝe.
Þpa punþpað þæſ.
oððe oppef eft.
hpý[1] þæt iſ mæȝe.
peopþan oſ þæteþe.
plite tophte[2] ſcineð.
ſunna ſpeȝle hat.
ſona ȝeceppeð.
ár mepe ænlic.
on hiſ aȝen ȝecýnð.

Who is there in the world will wonder not to gaze
Upon the full-moon on his way, bereft of all his rays,
When suddenly beneath the clouds he is beclad with black?
And who of men can marvel not at every planet's track?

Why shine they not before the sun in weather clear and bright,
As ever on the stilly sky before the moon at night?
And how is it that many men much wondering at such,
Yet wonder not that men and beasts each other hate so much?

Right strange it is they marvel not how in the welkin oft
It thunders terribly, and then eftsoons is calm aloft,
So also stoutly dashes the wave against the shore,
And fierce against the wave the wind uprises with a roar!

Who thinks of this? or yet again, how ice of water grows,
And how in beauty on the sky the bright sun hotly glows,
Then soon to water, its own kin, the pure ice runs away;
But men think that no wonder, when they see it every day.

[1] Cott. hyn. [2] Cott. toph.

þeoþeð to pætre.
Ne þincð þ punðon micel.
monna ænezum.
þæt he mæze zeþeon.
ðozoþa zehpilce.
ac þæt ðýrre folc.
þæj hit felðnoþ zeþihð.
þihþoþ punðriað.[1]
þeah hit þiþþa zehpæm.
punðoþ þince.
on hiþ moð-þefan.
micle læþþe.
Unðeþ-þtaþolfæþte.
ealnez penað.
þæt þ ealð zeþceaft.
æfre ne pæpe.
þæt hi felðon zeþioð.
ac þþihþoþ zliet.
þeoþulð-men penað.
þæt hit peaþ come.
nipan zeþælðe.
zif hioþa nænzum.
hþýlc æþ ne oþeoþðe.
iþ þ eaþmlic þinc.
Ac zif hioþa ænig.
æfre þeoþeð.
to þon fippet-zeoþn.
þæt he fela onzinð.
leoþnian liftа.
anð him liþeþ peaþð.
oþ moðe abrit.
þæt micle ðýrig.
þæt hit oþeppnizen mið.
punoðe lanze.
þonne ic pæt zeape.
þ hi ne punðriað.
mænizej þinzej.
þe monnum nu.
pæþþo ⁊ punðeþ.
pel hpæþ þýnceð.

This senseless folk is far more struck at things it seldom sees,
Though every wise man in his mind will wonder less at these;
Unstalworth minds will always think that what they seldom see
Never of old was made before, and hardly now can be.

But further yet, the worldly men by chance will think it came,
A new thing, if to none of them had ever happ'd the same;
Silly enough!—yet if of them a man begins to thirst
For learning many lists and lores that he had scorn'd at first,

And if for him the Word of life uncovers from his wit
The cloak of that much foolishness which overshadow'd it,
Then well of old I wot he would not wonder at things so
Which now to men most worthily and wonderfully show.

[1] Cott. punðpað.

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METRUM XXIX.[d]

Lıf þu nu pılnıge.
peoplð-Dpıhtnef.
heane anpalð.
hlutpe mode.
onzitan zlopne.[1]
zemal-mæzene.
heoponef tunzlu.
hu hi him healðað betpuh
ribbe rinzale.
ðýðon ppa lange.
ppa hi zepenede
puldpef ealdop.
æt fpum-fceafte.
þæt pio fýpene mot.
run ne zefecan.
rnap cealdef pez.
monna zemæpo.
Þpæt þa mæpan tunzl.
aupef opfef pene.
á ne zehpineð.
æp þam þ opef.
opzepiteð.
Ne hupu fe fteoppa.
zefticzan pile.
pefт-bæl polcna.
þone pipe men.
Upra nemnað.
Ealle ftioppan.
ricað æftef runnan.
ramob mið nobepe.
unðef eopþan zþunð.
he ana ftent.
nif þ nan punðop.
he if punðpum fæft.[2]
upenðe neah.
eaxe þæf nobepef.
Ðonne if an fteoppa.
ofef ofpe beophт.

METRE XXIX.

OF THE STARS AND SEASONS.

If now thou art willing the Lord of the world
His highness and greatness clear-sighted to see,
Behold the huge host of the heavens unfurl'd
How calmly at peace with each other they be!

At the first forming the glorified Prince
Ordered it so that the sun should not turn
Nigh to the bounds of the moon ever since,
Nor the cold path of the snow-circle burn.

Nay, the high stars never cross on the skies
Ere that another has hurried away;
Nor to the westward will ever uprise
Ursa the star,—so witting men say.

All of the stars set after the sun
Under the ground of the earth with the sky:

[d] Boet. lib. iv. metrum 6.—Si vis celsi jura tonantis, &c.
[1] Cott. zionne. [2] Cott. eaft.

cýmeð eaſtan up.
æſ ſonne ſunne.
ſone[1] monna beaſn.
moſgen-ſtiorra hatað.
unðeſ heoſonum.
ſorſæm he hæleþum ðæg.
boðað æſtes burgum.
bſengeð æſtes.
ſwegeltorht ſunne.
ſamað eallum ðæg.
ſi ſe ſorſýnel.
ſæges anð sciene.
cýmeð eaſtan up.
æſſor[2] ſunnan.
anð eſt æſtes ſunnan.
on ſetl glíðeð.
þeſt unðeſ þeoſulðe.
þes-þioða hiſ.
noman onþenðað.
ſonne niht cýmeð.
hatað hine ealle.
æſen-ſtiorra.
ſe bið þæſne ſunnan ſwiftra.
siðan hi on ſetl gesitað.
oſisneð.
þæt si æþele tungol.
oð ſ he be eaſtan þeoſþeð.
elðum oþeþeð.
æſ ſonne ſunne.

* * *
* * *
* * habbað.

æþele tungol.
emne geðæleð.
ðæg] niht.
Dsihtnes meahtum.
ſunne] mona.
swiðe geþþæne.
swa him æt swýmðe.
sæðes getiohhoðe.
Ne þeaſſt þu no þenan.

That is no wonder; for only this one,
The axle, stands fastly and firmly on high.

Again, there's a star more bright than them all,
He comes from the east, before the sun's birth,
The star of the morning,—thus him ever call,
Under the heavens, the children of earth.

For that he bodes day's-dawn to men's homes
After him bringing the sun in his train,
Fair from the east this forerunner comes,
And glides to the west all shining again.

People rename him at night in the west,
Star of the evening then is he hight,
And when the setting sun goes to her rest
He races her down more swift than the light.

Still he outruns her, until he appears
Again in the east, forerunning the sun,
A glorious star, that equally clears
The day and the night, ere his racing be run.

[1] Cott. þonne. [2] Cott. æſ ſoſ.

þæt þa plitezan tunzl.
þæʒ þeopdomeʃ.
approtan peopðe.
æʃi ðomeʃ ðæʒe.
ðeð ʃiðþan ymbe.
moncynneʃ ʃpuma.
ʃpa him ʒemet þinceð.
ʃopþon hi he healfe.
heofoneʃ þiʃʃeʃ.
on ane ne læt.
ælmihtiz Ꝺoð.
þý læʃ hi ofþa ʃopðýðen.
æþela ʒeʃceafta.
ac ʃe eca Ꝺoð.
ealle[1] ʒemetzað.
ʃiða ʒeʃceafta.
ʃoftа ʒeðpeþað.
hpilum þæt ðpiʒe.
ðpift[2] þone pætan.
hpýlum hi ʒemenʒeð.
metoðeʃ cpæftе.
cile pið hæto.
hpilum ceppeð eft.
on up þoðop.
æl beophtа leʒ.
leoht lýftе.
liʒeð him behinðan.
hefiʒ hpuþan ðæl.
þeah hit hpilan æp.
eorðe ʃio cealðe.
on innan hipe.
heolð ʒ hýððe.
haliʒeʃ meahtum.
Be þæʃ cyninʒeʃ ʒeboðe.
cýmeð ʒeapa ʒehpæm.
eorðe bpinzeð.
æʒhpylc tuðop.
anð ʃe hata ʃumoþ.
hæleþa beapnum.
ʒeapa ʒehpilce.
ʒiefieð ʒ ðpiʒeð.

Through the Lord's power, the sun and the moon
Rule as at first by the Father's decree;
And think not thou these bright shiners will soon
Weary of serfdom till domesday shall be:

Then shall the Maker of man at his will
Do with them all that is right by-and-by;
Meanwhile the Good and Almighty One still
Setteth not both on one half of the sky,

Lest they should other brave beings unmake;
But Ever Good, He still suffers it not;
Somewhiles the dry with the water will slake,
Somewhiles will mingle the cold with the hot.

Yea, by His skill, otherwhiles will upsoar
Into the sky fire airily-form'd,
Leaving behind it the cold heavy ore
Which by the Holy One's might it had warm'd.

[1] Cott. ealla. [2] Cott. ðpiþð.

ȝeonð ríðne ȝrunð.
ræð anð bleða.
hæmfeft to honða.
hem buenðum.
mira neceð.
nen æftem þæm.
fylce haȝal ⁊ fnap.
hruran leccað.
on mintmef tið.
þeðem unhiome.
fom þæm eomðe onfehð.
eallum fæðum.
ȝeðeð þ hi ȝnomað.
ȝeapa ȝehpilce.
on lencten tið.
leaf up fpyttað.
ac fe milða metoð.
monna beapnum.
on eomþan fet.
eall þ te ȝnomeð.
fæftmaf on peomolðe.
þel fomðbrenzeð hit.
þonne he pile.
heofona palðenð.
anð eopað eft.
eomð-buenðum.
nimð þonne he pile.
nefȝenðe Loð.
anð þ hehfte ȝoð.
on heah fetle.
ritteð felf cyninȝ.
anð þiof riðe ȝefceaft.
þenað anð þiopað.
he þone anpalðeð.
þæm ȝefelclefþum.
peonulð ȝefceafta.
Nif þ nan funðon.
he if pefoða Loð.
cyninȝ anð Dihten.
cpuceþa ȝehpelcef.
æfelm ⁊ fruma.
eallna ȝefceafta.

By the King's bidding it
cometh each year,
Earth in the summer-time
bringeth forth fruit,
Ripens and dries for the soil-
dwellers here
The seed, and the sheaf, and
the blade, and the root.

Afterward rain cometh, hailing
and snow,
Winter-tide weather that
wetteth the world,
Hence the earth quickens the
seeds that they grow
And in the lenten-tide
leaves are uncurl'd.

So the Mild Maker for children
of men
Feeds in the earth each fruit
to increase,
Wielder of heaven! He brings
it forth then;
Nourishing God!—or makes
it to cease.

He, Highest Good, sits on His
high seat,
Self-King of all, and reins
evermore
This His wide handiwork,
made, as is meet,
His thane and His theow[1] to
serve and adore.

That is no wonder, for He is
the King,
Lord God of Hosts, each
living soul's awe,

[1] Theow, a slave.

þýhta ȝ ſceppend.
peoplbe þiſſe.
þiſdom and æ.
populð-buendra.
Ealle[1] ȝeſceafta.
on hæpendo.
hio nane ne ſendað.
þæt eft cumað.
Liſ he ſpa ȝeſtæðþiȝ.
ne ſtapolaðe.
ealle ȝeſceafta.[2]
æȝhýlc hiora.
þiaðe toſtencte.
peoþþan ſceolden.
æȝhpilc hiora.
ealle to nauhte.
peoþþan ſceoldon.
þiaðe toſlopena.
þeah þa ane luſe.
ealle ȝeſceafta.
heoſonef ȝ eoþþan.
hæbben ȝemæne.
þæt hi þiopien.
ſpilcum þioð-ſpuman.
and fæȝniað þ.
hiora fæder paldeð.
niſ þ nan punðor.
ſoþþæm puhta nan.
æfre ne meahte.
elleſ punian.
ȝiſ hi eall mæȝene.
hiora orð-ſpuman.
ne þioþoden.
þeoðne mæſtum.

The source and the spring of each being and thing,
All the world's maker, and wisdom, and law.

Everything made,—on His errands they go,
None that He sendeth may ever turn back;
Had He not stablished and settled it so,
All had been ruin and fallen to rack;

Even to nought would have come at the last:
All that is made would have melted away:
But both in heaven and earth, true and fast,
All have one love such a Lord to obey,

And are full fain that their Father should reign;
That is no wonder, for else should each thing
Never have life, if they did not remain
True to their Maker, man's glorious King.

METRUM XXX.[e]

Omeſuſ fæſ.
eaſt miþ Ðecum.
on þæm leoþſcipe.

METRE XXX.

OF THE TRUE SUN.

Homer among the Eastern Greeks, was erst

[e] Boet. lib. v. metrum 2.—Puro clarum lumine Phœbum
Melliflui canit oris Homerus, &c.

[1] Cott. ealla. [2] Cott. ȝeſceaſta.

leoþa cþæftgaft.
Fiftgilef.
ftneonð ⁊ lafeop.
þæm mæfan fceope.
maftftfa beft.
Þþæt fe Omefuf.
oft anð gelome.
þæne funnan fliðe.
ftiðe hefeðe.
æþelo cþæftaf.
oft anð gelome.
leoþum ⁊ ftellum.
leoðum fleahte.
ne mæg hio þeah gefcinan.
þeah hio fie fcif ⁊ beofhð.
ahfæftgen neah.
ealle[1] gefceafta.
ne funþum þa gefceafta.
þe hio gefcinan mæg.
enðemef ne mæg.
ealle[1] geonðlihtan.
innan anð utan.
Ac fe ælmihtega.
faldenð ⁊ fyfhta.
feofulðe gefceafta.
hif agen feonc.
eall geonðfliteð.
enðemef þufhfyhð.
ealle[1] gefceafta.
Ðæt if fio foðe.
funne mið fihte be þæm.
fe magon fingan.
fftlc butan leafe.

The best of bards in all that country side;
And he was Virgil's friend and teacher first,
To that great minstrel master well allied.
And Homer often greatly praised the sun,
Her high-born worth, her skilfulness most true;
Often by song and story many a one [praises due.
He to the people sang her
Yet can she not shine out, though clear and bright,
Everywhere near to everything all-ways,
Nor further, can she shed an equal light
Inside and out on all that meet her rays.
But the Almighty Lord of worldly things,
Wielder and Worker, brightly shines above
His own good workmanship, and round all flings
An equal blaze of skilfulness and love!
That is the true Sun, whom we rightly may
Sing without leasing as the Lord of Day.

METRUM XXXI.[f]

Þþæt þu meahte onginan.
ginf hif þe geman lyft.
þæt te mifhice.
manega fuhta.
geonð eofþan fapað.

METRE XXXI.

OF MAN'S UPRIGHTNESS.

Yet more, thou mayst know,
If it lists thee to mind,
That many things go

[f] Boet. lib. v. metrum 5.—Quam variis terras animalia permeant figuris, &c.
[1] Cott. ealla.

unȝelice.
habbað blioh ⁊ þæþbu.
unȝelice.
anð mæȝ-plitaþ.
maneȝþa cýnna.[1]
cuð anð uncuð.
cþeopað ⁊ þnicað.
eall lichoma.
eoþþan ȝetenȝe.
nabbað hi æt þiþþum fultum.
ne maȝon hi miþ þotum
eoþþan bnucan. [ȝanȝan.
þþa him eaðen þæþ.
þume þotum tþam.
þolðan peðþað.
þume þieþ-þete.
þume þleoȝenðe.
þinðeð unðeþ polcnum.
Bið þeah þuhta ȝehþilc.
onhniȝen to hþuþan.
hnipað oþ ðune.
on þeoþulð pliteð.
þilnað to eoþþan.
þume neð-þeaþíe.
þume neoð-þþæce.
man ana ȝæð.
metoðeþ ȝeþceaþta.
miþ hiþ anðplitan.
up on ȝeþihte.
Miþ þý ið ȝetacnoð.
þæt hiþ tþeopa þceal.
anð hiþ moð-ȝeþonc.
ma up þonne niþeþ.
habban to heoþonum.
þý læþ he hiþ hiȝe penðe.
niþeþ þþa þæþ nýten.
Niþ[2] þ ȝeðaþenlic.
þæt þe moð-þeþa.
monna ænizeþ.
niþeþ-healð peþe.
anð þæt neb uppeaþð.

Over earth in their kind
Unlike to the view
In shape as in hue.

Known or unknown
Some forms of them all
On earth lying prone
Must creep and must crawl;
By feathers help'd not
Nor walking with feet,
As it is their lot
Earth they must eat.
Two-footed these,
Four-footed those,
Each one with ease
Its going well-knows,
Some flying high
Under the sky.

Yet to this earth
Is everything bound,
Bowed from its birth
Down to the ground;
Looking on clay,
And leaning to dust,
Some as they may,
And some as they must.
Man alone goes
Of all things upright,—
Whereby he shows
That his mind and his might
Ever should rise
Up to the skies.

Unless like the beast
His mind is intent
Downwards to feast,—
It cannot be meant
That any man
So far should sink
Upwards to scan
Yet—downwards to think!

[1] Cott. cýnnu. [2] Cott. Iþ.

NOTES.

Note 1, p. viii.—"Ælfred Kuning pær pealhtoð ðyssre bec." "King Alfred was translator of this book."—Although this preface is written in the third person, yet there is no doubt that Alfred himself was the writer, for he explains his method of translating, alludes to "the various and manifold occupations which often busied him both in mind and body," beseeches the reader to "pray for him, and not to blame him if he should more rightly understand it than he could;" and finally, offers the apology that "every man must, according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does." The style of this preface is very similar to the one which Alfred prefixed to his version of Pope Gregory's Pastoral, and also to that which he prefixed to the Anglo-Saxon version of Pope Gregory's Dialogues, which was written, under his direction, by Werefrith, Bishop of Worcester.

Note 2, p. 2, l. 2.—"Rædgota and Calleruca."—The invasions of Radagaisus and Alaric took place early in the fifth century, and, after many years of desolating wars, Theodoric, an Ostrogoth, said to be the fourteenth in lineal descent of the royal line of Amala, acquired possession of Rome. Theodoric was a Christian, but had been educated in the tenets of Arius. For many years he gave the fullest toleration to the profession of the Catholic Faith, and went so far as to behead one of his officers for becoming an Arian, saying, "If thou couldst not continue true to thy God, how canst thou prove faithful to me who am but a man?" At length, however, apprehending danger to his throne, and suspecting the Catholics to be in league with his enemies, he withheld the toleration he had granted, and became a persecutor of the orthodox faith. The oppressions which he beheld, roused the patriotism of Boethius, a noble Roman, distinguished for his many and varied accomplishments. He entered into a correspondence with the Emperor Justin, at Constantinople, and this being discovered, Theodoric caused him to be imprisoned in Ticinum, and while there, he composed this treatise.

Note 3, p. 2, l. 8.—Literally, "that they might be worthy of their ancient rights;" "heopa ealdspiht pyrpe beon."—It may here be observed that the compound words which occur so frequently in Anglo-Saxon are, for the most part, compounded from substantives and adjectives. The adjective is frequently found in composition with its substantive, and remains uninflected through all its cases. Thus the adjective "eald," in composition with the substantive "spiht," makes "ealdspiht," and "ealdspihtum" in the genitive and dative and ablative plural; and in

composition with the substantive "hlaford," makes "ealdhlaford. and "ealdhlafordum" in the dative and ablative plural. Two substantives are often compounded, the first having an adjective power. Thus "populd" compounded with the substantives "þeap" and "pæld," respectively makes "populd þeapum" and "populd pældum" in the dative and ablative plural. This kind of composition is not limited to two words. The compound "eald-hlaford," considered as one word, may again be compounded, as in the present chapter, with the substantive "cýn." The latter word "cýn" only is then subject to inflection, "eald" and "hlaford" remaining invariable. Accordingly we find "eald-hlaford-cynnes" in the genitive singular; and a similar inflection will be found in many other words.

Note 4, p. 2, l. 11.—John, the first Pope who bore that name, was sent on an embassy by Theodoric to the Emperor Justin, at Constantinople, and on his return, Theodoric confined him in a dungeon at Ravenna, where he died of want.

Note 5, p. 2, l. 20.—"Sende þa diȝellice ærendȝeprytu." "*He* therefore privately sent letters."—The verb Sende is here used without a nominative case being expressed, which, however, is to be understood, and sought for in the preceding sentence.

Note 6, p. 4, l. 22.—"Se pyrdom."—In several parts of this work the reader will meet with inconsistencies resulting from the grammatical accident of gender. In Anglo-Saxon many substantives are neuter, but the far greater number, though denoting objects undistinguished by sex, are considered, grammatically, as either masculine or feminine. These distinctions are for the most part regulated by terminations, but are occasionally arbitrary. As a rule, words ending in *a* are masculine, and those ending in *e* are feminine; thus Mona, the moon, is masculine; and Sunne, the sun, is feminine, while pif, wife, or woman, is neuter. In the Latin version of Boethius, Philosophy is described as a female, the word Philosophia being grammatically of the feminine gender, but Alfred generally translates it by pyrdom, which is invariably masculine. Hence we find him applying masculine articles, pronouns and adjectives, to pyrdom, who is perhaps in the same page described as the porcep modop of Boethius. In a few places Philosophia is rendered by Ȝescead pitnes, Reason, and is then feminine. In one instance, c. iii. § 3, the words pyrdom and Ȝescead pitnes are used conjointly to designate Philosophy, with a verb in the plural number; and yet the author immediately reverts to the singular, and says, þa ongan he ept ȝpecan ⁊ cpæð. Although the dialogue should properly be carried on between Philosophy and Boethius, yet Alfred frequently makes "the mind"—*i.e.* the mind of Boethius—one of the interlocutors, instead of Boethius himself; and Mod, the mind, is a substantive of the neuter gender.

Note 7, p. 7, l. 23.—This opinion of Plato was powerfully enforced by him in his dialogue De Republicâ; and it is a truth which will find an echo in every well-ordered mind.

Note 8, p. 10, l. 15.—The Cottonian MS., which has been wonderfully restored by the gentlemen mentioned in the preface, commences with the word "unclænan;" the preceding portion being too much injured to be deciphered. The variations in the readings of the Cottonian MS., which

occur before this word, were observed by Junius before the MS. was injured by fire, and are given on his authority; all the subsequent ones are the result of the editor's own collation.

Note 9, p. 23, l. 10.—This was Crœsus, King of Lydia, who, having been taken captive by Cyrus, King of Persia, and placed on a pile to be burned, is said to have been delivered from his danger by a shower of rain, which Apollo sent at his earnest entreaty.—Herod. i. 87.

Note 10, p. 26, l. 13.—This chapter ends abruptly, and is evidently incomplete.

Note 11, p. 36, l. 22.—"Forþam ðe Lyrt eardað on þære dene eadmodnesse." "For Christ dwells in the vale of humility."—Whatever allusions to the Christian religion occur in this work, are introduced by Alfred.

Note 12, p. 47, l. 32.—Cantabit vacuus coram latrone viator.—Juv. Sat. x. 22.

Note 13, p. 52, l. 19.—King Alfred evidently mistook the epithet "Liberum" for a proper name. The individual alluded to was probably Anaxarchus, a philosopher of Abdera. Nicocreon, King of Salamis, in Cyprus, having been offended by the philosopher's freedom, caused him to be cruelly tormented; and when at length the tyrant, finding he could not subdue the spirit of his victim, threatened to cut off his tongue, Anaxarchus bit it off, and spit it into the tyrant's face.—Cic. in Tusc. ii. 21.

Note 14, p. 53, l. 30.—Busiris, King of Egypt, said to have been the son of Neptune, and altogether a mythical personage, sacrificed to Jupiter all strangers whom he could seize; and when Hercules visited Egypt, Busiris caused him to be bound and laid upon the altar. Hercules, however, soon disentangled himself, and sacrificed the tyrant and his son on the altar, where he had slain his victims. The whole statement, however, is contradicted by Herodotus.

Note 15, p. 53, l. 39.—Regulus was a Roman consul during the first Punic war, and, after gaining several victories over the Carthaginians, was at length overcome by Xanthippus, and taken prisoner. He was sent to Rome by the Carthaginians to sue for peace, but so far was he from desiring peace, that he exhorted his countrymen to persevere in the war, as it would be greatly for their advantage; and on his return to Carthage he was cruelly put to death.

Note 16, p. 58, l. 29.—Lræft. Literally, craft.—Perhaps no word in the Anglo-Saxon language is used in a greater variety of senses. It denotes art, trade, profession, practice, employment, workmanship, skill, talent, ability, power, strength, faculty, virtue, excellence, endowment, and many other good qualities; and it is also used, though rarely, in a bad sense, for cunning, contrivance, artifice.

Note 17, p. 62, l. 32.—Deopa rpræc ir todæled on tpa 7 hund reorontix. Their language is divided into seventy-two.—This calculation of the number of languages occurs again in c. xxxv. § 4. It is also mentioned by Ælfric, De Test. Vet.; and the passage is thus translated by Lisle: "Now the history telleth us concerning Noe's posterity, that his sons begot seuenty and two sons, who began to build that wonderfull citie and high tower, which in their foolish imagination should reach up to heaven. But God himselfe came thereto, and beheld their worke, and gave

them every one a sundry language, that they understood not each other what they said: so they quickly surceased the building; and then went they to sundry forrein lands, with as many languages as leaders."

Note 18, p. 64, l. 8.—Cicero shows in his "Somnium Scipionis" that the Romans occupied a comparatively small part of the earth, and that, therefore, the glory of the Roman name was very limited in its extent.

Note 19, p. 64, l. 15.—"Þe ȝe þæp ymbe rpincað." "Which ye labour about."—"þæp," "there," is frequently redundant in Anglo-Saxon as in modern English.

Note 20, p. 66, l. 7.—"ren þuſenð pintpa." "Ten thousand winters."—Northern nations reckon their years by winters, and the shorter divisions of time by nights. The latter mode of computation is still very common in this country, as, instead of seven days, we say "se'nnight;" and, instead of fourteen days, we say "a fortnight."

Note 21, p. 68, l. 34.—Hor. Carm. lib. i. carm. 4.

Note 22, p. 70, l. 1.—"Þæt pint nu þær ropemæpan and þæp pran ȝoldpmiðer ban pelondep." "What are now the bones of the celebrated and the wise goldsmith, Weland?"—This passage is grounded on the following remark of Boethius,

"Ubi nunc fidelis ossa Fabricii jacent?"

In c. xvi. § 2, Alfred mistook an epithet for a proper name, and here, instead of mentioning the name of Fabricius, the opponent of Pyrrhus, he seems to have been led by a singular association of ideas to substitute that of Weland, the Vulcan of northern mythology. Although there is a remarkable change of persons, the argument to prove the worthlessness of earthly reputation is not affected by it.

Note 23, p. 70, l. 7.—"Se aþæda Rompapa hepetoga, pe þær haran Bputup, oðpe naman Lappiup." "The patriotic consul of the Romans, who was called Brutus, by another name Cassius."—This is a very singular mistake of Alfred's. Brutus and Cassius are here confounded, and considered as one person!

Note 24, p. 72, l. 5.—"rpa þær pindep ýrt." "As the wind's storm."—For this reading we are indebted to Mr. Cardale; the reading in the Cottonian MS. being rpa þæp pindep þýp, and in the Bodleian rpæ þep pindep þýp; both of which are evidently erroneous, and there cannot be a doubt that Mr. Cardale has happily restored the original reading.

Note 25, p. 72, l. 6.—"Styping," which is here rendered "experience," means a stirring, or agitation, or any kind of tumult.

Note 26, p. 76, l. 32.—"Spþe rpete to bealcetenne," which is here translated "very pleasant to the stomach," could not be rendered more literal in English, the expression being "dulcis eructando."

Note 27, p. 80, l. 10.—Þ ir þonne Loð. That is, then, God.—The Latin of Boethius is, Id autem est bonum. That God is the supreme good is not formally stated by Boethius until after a long train of reasoning, which is followed by his address to the Deity. It first occurs in the part of lib. iii. prosa 10, which corresponds with c. xxxiv. § 2, of the present work. But in this, and some other passages, the construction shows that Alfred meant to put God, instead of good. In Anglo-Saxon the word ȝoð denotes both God and good, so that there can be no other guide to its meaning, independently of the context, than the introduction of a capital

letter. It may be remarked, however, that in the Cottonian MS. of this work, the adjective ȝoð is generally spelt ȝooð.

Note 28, p. 82, line 2.—oꝼðælþe; more prone.—The Bodleian MS. gives oꝼðælþe, and the Cottonian gives oꝼƶðælþe, as the reading of this word; but these being unintelligible, Junius proposed to substitute oꝼðælþe, in which he was followed by Mr. Cardale, and the Editor's opinion coincides with their view.—See Rawlinson's Boethius, p. 167.

Note 29, p. 86, l. 4.—oþeꝑ is substituted by Mr. Cardale for heoꝑa, and makes the passage clearer.

Note 30, p. 90, l. 4.—mæte is here used impersonally, and reflectively: literally, as if it dream you.

Note 31, p. 90, l. 24.—Ða anðyꝑoꝑoðe Boetiuꝑ. Then answered Boethius.—Alfred occasionally forgets that he is writing in the character of Boethius, and names him in the third person.

Note 32, p. 92, l. 34.—hinƶþuƶe . . . . . þýꝑꝑte . . . . . cale.—These verbs are all in the singular number, and are used impersonally—a circumstance which frequently occurs in Anglo-Saxon.

Note 33, p. 96, l. 6.—ꝑe Laƶuluꝑ pæꝑ hepetoƶa on Rome. Catulus was a consul in Rome.—Catulus was a Roman consul, but it was Catullus, the poet, who was indignant that Nonius should sit in a chair of state. The two are here confounded.

Note 34, p. 102, l. 28.—This refers to Damocles and Dionysius, the tyrant of Sicily.

Note 35, p. 104, l. 19.—Seneca, who is called the "foster-father" of Nero, had the misfortune to be appointed tutor to that cruel tyrant; and having incurred the displeasure of his former pupil, he was put to death by bleeding, which was accelerated by a bath.

Note 36, p. 104, l. 24.—Papinian, the celebrated jurist, was a prefect under the Emperor Severus, and it is said that the emperor, on his death, commended his two sons, Antoninus Caracalla and Geta, to the care of Papinian. But soon after his father's death, Caracalla dismissed Papinian from his office, murdered his brother Geta, and then gave orders for the execution of his former guardian, which was shortly afterwards carried into effect. Boethius could scarcely have selected two more fitting examples for illustrating his argument.

Note 37, p. 106, l. 23.—Þýle. Thule.—An island in the German Ocean, which, from its great distance from the continent of Europe, received from the ancients the epithet of "ultima." Its situation was never ascertained; and there are still different opinions about it. Some suppose that it was the island now called Iceland, or else part of Greenland; while others consider it to be the Shetland Isles.

Note 38, p. 106, l. 31.—"ꝑum ꝑceop;" "a certain poet."—This was Euripides; and the passage alluded to is Andromacha, l. 320, Ed. Matth.

Note 39, p. 110, l. 16.—unæþelne; unnoble.—It was necessary to coin a word to express the meaning of the original. Ignoble would convey a very false idea of what is meant by unæþel, both in this and many other passages.

Note 40, p. 112, l. 15.—Œdipus is here alluded to, who, in ignorance, is said to have slain his father Laius, King of Thebes.

Note 41, p. 130, l. 18.—opcuman is evidently a contraction of oꝼepcuman, to overcome, like o'ercome in English.

Note 42, p. 132, l. 36.—bριγτ is here used for beþeγτ.

Note 43, p. 142, l. 17.—þeaργð is here used for þeaργτ.

Note 44, p. 146, l. 3.—γιο beophτneγ þæþe γunnan γcιman γe þæγ æþ neγ το meτanne, &c.—This, which is the reading in the Bodleian MS., is evidently a mistake, and unfortunately there is no other MS. to correct it, inasmuch as those portions of Boethius which are metrical are entirely different in the Bodleian and Cottonian MSS. The Bodleian contains the metres in a prosaic form, and the Cottonian has them in verse. E. Thomson, Esq., has kindly suggested to the Editor that þæγ æþ neγ should be þæγτæþneγ, or rather þeoγτæþneγ, darkness; and this alteration is in some measure confirmed by the parallel passage in the metrical version, viz.:

> þonne þιle he γecȝan,
> þæτ þæþe γunnan γe,
> beophτneγ þιoγτγo,
> beoþna ȝephγlcum,
> το meτanne.

There can, therefore, be no impropriety in thus altering the reading of the Bod. MS., and substituting for it a word which, while it gives clearness to the passage, is in harmony with the Cott. MS.

Note 45, p. 160, l. 22.—The word "he" is redundant here, and makes ιohhτge have the force of a reflective verb; a mode of expression very common in this work. It may here be remarked, that there are many redundancies which did not seem to require any remark in the notes.

Note 46, p. 162, l. 4.—Ic paτ, &c. The fable of the giants and the history of the Tower of Babel are introduced by Alfred in consequence of a passing allusion in Boethius; and it may be noticed how carefully Alfred guards against making a direct assertion with regard to these fabulous histories, by employing the expression, "γceolde beon."

Note 47, p. 162, l. 20.—Deιpa. Dura.—Daniel, c. iii. 1.

Note 48, p. 166, l. 8. Paρmenιdeγ. Parmenides.—Parmenides was a Greek philosopher, and flourished about the same time as Socrates; and, like other philosophers of that period, expressed his opinions in verse. The poem from which the quotation is made is entitled, "On Nature."

Note 49, p. 166, l. 18.—Þæγ þγan Plaτoneγ lapa γuna.—The passage here alluded to was the remark made by Plato in his Timæus, viz. that discourses, in those matters of which they are the interpreters, should always have a certain relationship to the subject.

Note 50, p. 170, l. 3.—Tγτιeγ. The reading of this word is evidently different in the Cott. MS., but from the illegible state of this part of the MS. it is impossible to say what the reading is.

Note 51, p. 184, l. 18.—γe Plaτoneγ cpιδe.—The saying of Plato, to which reference is made, is in his "Gorgias and Alcibiades," b. i.

Note 52, p. 194, l. 4.—Ulysses is called by Boethius, Neritius dux, this name being derived from Neritos, a mountain in Ithaca. Alfred evidently mistook his author's meaning, and considered Retia, or Neritia, as a distinct country, over which Ulysses ruled.

Note 53, p. 194, l. 11.—þendel pæ; the Wendel Sea.—This was either the whole of the Mediterranean Sea, or that part of it which is called the Adriatic.—See Alfred's Orosius, b. i. c. i.

Note 54, p. 194, l. 32.—Sume hi ꝥæðon ꝥ hio ꝛceolðe ꝛoꝛꝛceoppan to leon. ⁊ ðonne ꝛeo ꝛceolðe ꝛꝛpecan. ꝥonne ꝑýnðe hio. Some, they said, she—*i.e.* Circe—should transform to lions, and when *they* should speak, then they roared.—Literally, some they said she should transform into a lion, and when she should speak then she roared. *She*, of course, refers to leon, which is a feminine noun in Anglo-Saxon.

Note 55, p. 220, l. 27.—Spa ꝛpa on pænep eaxe hpeapꝛaþ ꝥa hpeol. As on the axle-tree of a waggon the wheel turns.—The whole of this section is King Alfred's original production. The simile of the wheel is, perhaps, pursued rather too far, and occasionally is not very intelligible; ꝥýꝛþ, which occurs a few words after, is for beꝛæð.

Note 56, p. 228, l. 10.—See Psalm xvii. 8; Keep me as the apple of an eye.

Note 57, p. 236, l. 17.—In the Cott. MS., after Ða cꝛæð he, the following words are inserted, "eall bið ȝood ꝥ te nýt bið. ꝥa cýæð ic ꝥ ıꝛ ꝛoð. ꝥa cꝛæð he." Sio, &c. Having chiefly followed the Bodleian text, it did not appear necessary to disturb that arrangement by incorporating these words in the text of this edition.

Note 58, p. 242, l. 2.—See Aristotelis Physica, lib. ii. c. v.

Note 59, p. 244, l. 6.—The passage alluded to appears to be in Iliad iii. l. 277:

Ἠέλιός θ', ὃς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις.

Note 60, p. 246, l. 26.—Cicero was named Marcus Tullius Cicero. See also c. xviii. § 2.

Note 61, p. 248, l. 3.—In the Cott. MS. the following words are inserted after ꝛꝛpæcon, before ꝑıt: "ꝥa cꝛæð ic hꝛæt hæbbe ic ꝛoꝛȝıten ꝥæꝛ ꝥe ꝑıt æꝛ ꝛꝛpæcon. ꝥa cꝛð he." ꝑıt, &c. For the reason before given, in note 57, they are not incorporated in the present text.

Note 62, p. 252, l. 20.—ȝeꝛıꝛ anðgıt is rendered "intelligence," in conformity with the Latin. By intelligentia, Boethius meant the highest degree of knowledge.

Note 63, p. 255, l. 15.—By the expression "prone cattle," which is the translation of "hꝛoꝛa nýtenu," those animals are meant which have their faces turned towards the ground.

Note 64, p. 256, l. 1, c. xlii.—Foꝛ þý pe ꝛceolðon, &c. "Therefore we ought," &c.—This, which is the last chapter of King Alfred's translation of Boethius, and which is very interesting, is almost entirely the royal author's own.

Note 65, p. 260, l. 1.—Dꝛihten ælmihtıȝa Loð, &c. "O Lord God, Almighty," &c.—This prayer, which is added at the end of the Bodleian MS. in a later hand, was not appended to the Cottonian MS.

Note 66, p. 263, l. 1.—Ðuꝛ Ælꝼꝛeð uꝛ.—This introduction, which was prefixed to the Cottonian MS., was scarcely the production of King Alfred himself, although it is an additional proof, if any were wanting, that he was the translator of Boethius, and the author of the metrical version. What is usually called the prose version of Boethius, contains the metres, but the translation is not in verse, although from the nature of the subject it nearly approaches poetry. King Alfred, it is supposed, wrote the prose when harassed with those "various and manifold worldly occupations which often busied him both in mind and in body," of which he so feel-

ingly complains; and when he had overcome the difficulties which beset him, he reduced the translation of the metres to that form in which they have been handed down to us, being at once a monument of royal industry, and a pure specimen of the poetry of the Anglo-Saxons.

Note 67, p. 264.—Metre I.—What is here termed Metre I. is rather an original introduction of King Alfred to the subsequent poem. The work of Boethius commences with a metre relative to his misfortunes, without alluding to the cause of them:

"Carmina qui quondam studio florente peregi,
Flebilis, heu, mæstos cogor inire modos."

As the whole of the Anglo-Saxon metres are too paraphrastic to be strictly called translations, it appears to be the simplest arrangement to number them from this.

Note 68, p. 264, l. 25.—Lind-pigende.—Literally, fighting under shields made of the linden, or lime-tree. Lind in its primary signification is the linden, or lime-tree, *Tilia arbor;* and in its secondary, or metaphorical sense, it is a standard, or banner, as well as a shield. A similar metaphorical use is made of the word æsc, an ash-tree. It often signifies a spear or javelin; *i.e.* a weapon made of ash.

Note 69, p. 270, l. 1.—Ælla þu scyppend.—This metre, which contains an address to the Deity, is a happy production of King Alfred's muse. With regard to Mr. Turner's observation, that King Alfred's prose translation of the metres of Boethius has more intellectual energy than his verse, it may be remarked, that this is not singular. We usually find much greater energy in blank verse than in poetry, which is fettered with rhyme. This may be exemplified by taking one of the poems ascribed to Ossian, and reducing it to the regular laws of verse. Mr. Turner, however, does justice to our author, by saying, "There is an infusion of moral mind and a graceful ease of diction in the writings of Alfred, which we shall look for in vain to the same degree and effect among the other remains of Anglo-Saxon poetry."—History of the Anglo-Saxons, b. v. ch. iv.

Note 70, p. 307, l. 1.—Cala min Drihten.—This metre contains another address to the Deity, which, like the former one, is extremely beautiful. The Latin metre, beginning, O qui perpetuâ mundum ratione gubernas, is so amplified, that the Anglo-Saxon version of it may be considered an original composition.

Note 71, p. 348, l. 4.—ær Domer dæge; before dome's day.—Dome's day signifies the day of judgment: being derived from deman, to judge. From hence also is derived our English verb, to deem, *i.e.* to form a judgment or opinion.

GLOSSARY.

Ā.

Ā, ever
Ābelgan, to offend
Āberan, to bear
Āberecian, to find hidden
Ābiddan, to pray
Ābitan, to bite, to devour
Āblend, blinded
Āblendan, to blind
Ābrecan, to break, to spoil, to take by storm
Ābredian, to remove, to open
Ābȳrean / Ābȳrgan } to prepossess, to occupy
Ācelan, to cool
Ācennan, to bring forth, to beget; Ācenneðnes, birth
Ācsung, an asking, a question
Ācwelan, to die
Ācwellan / Ācwillan } to kill, to perish
Ādimmian, to make dim, to darken
Ādl, a disease
Ādōn, to take away, to banish
Ādrencan, to drown
Ādreogan / Ādreohan / Ādrihan } to endure, to tolerate
Ādrifan, to drive away, to drive
Ādwæscan, to quench, to dispel
Æ, law
Æa, a river, water
Æcer, a field
Æðre, a vein
Æðrceaft, a new creation
Æfen, the evening, even
Æfen-steorra, the evening star
Æfen-tide, the evening
Æfer, ever
Æft, again
Æfter, after
Æfter-genga, a successor
Æfterra, second
Æfter-frȳman, to examine, to inquire after
Æfterwaðnes, absence
Æg, an egg
Ægbræðer, both
Ægbriðer, on every side
Ægbonon, every way, everywhere
Ægðer, either, both, each
Æht, property, possessions
Ælc, each
Ælcwæstig, all skilful
Ælenge, long; To ælenge, too long
Ælinge, weariness
Ælmes, alms
Ælmihtiga, the Almighty
Æltæp, good, sound, perfect
Ælðeode, a foreigner
Ælðeodig, foreign
Æmetta / Æmta } leisure, rest
Æne, once

Ændemeꝛt, equally
Ænlep } each, single
Anlep }
Ænlic } only, excellent, singular
Anlic }
Æpl } an apple
Æppel }
Æꝛ } honour, wealth
Aꝛ }
Æꝛ, ere, ever, before
Æꝛend, an errand
Æꝛend-ȝeppiꝛ, a letter, a message
Æꝛeꝛꝛ, first
Æꝛleꝛꝛ, Aꝛleaꝛꝛ, iniquity, impiety
Æꝛ-mopȝen, early morning
Æꝛnepeȝ, a course
Æꝛnunȝ, a running
Æꝛ-tiðe, timely
Æꝛꝛpinȝ, a fountain
Æþel, noble
Æþelcunðneꝛ, nobleness
Æþelinȝ, a prince, a nobleman
Æþelo, nobility, native country
Ætȝædepe } together
Æt-somne }
Ætne, Etna
Ætpitan, to twit, to reproach
Æpelm, a fountain
Aꝛæꝛan, to make afraid
Aꝛæꝛeð, afraid
Aꝛæꝛtnian, to fix
Aꝛandian, to discover, to experience
Aꝛeðan, to feed, to instruct
Aꝛeoꝛꝛian }
Aꝛeꝛꝛan } to take away, to put
Aꝛiꝛꝛan } away, to depart
Aꝛýꝛan }
Aꝛeꝛꝛcean, to become fresh
Aꝛýlan, to defile
Aꝛýꝛꝛan, to remove to a distance
Aȝan, to own, to possess
Aȝælan, to hinder
Aȝen } one's own
Aȝnu }
Aȝnian, to appropriate
Aȝýꝛan, to give back
Ahebban, to raise
Ahꝛ-auhꝛ, aught, anything
Ahpaꝛ }
Ahponan } anywhere, anywise
Apeꝛ }
Ahpæꝛȝen, everywhere
Ahpeꝛꝛeð, turned
Ahpoꝛꝛen, see Þpeoꝛꝛan
Aladian, to make excuse for
Alædan, to lead away, to mislead
Alætan, to let go, to lose, to relinquish
Aldoꝛ, a chief
Alecȝan, to lay aside, to retract, to confine
Aleꝛan } to permit
Alýꝛan }
Aleoȝan, to tell lies
Aleꝛend, a Redeemer
Allunȝa, altogether
Alpealda, the Omnipotent
Alýꝛan, to set free
Alýꝛtan, to desire
Ambehꝛt, a service
Amepian, to prove
Ametan, to mete out, to measure
Amepꝛan, to hinder, to mislead, to distract, to corrupt
An, one
Anæþelan, to dishonour, to degrade
Anbid, waiting
Anbindan, to unbind
Ancoꝛ, an anchor
Anda, envy, enmity, revenge
Andeꝛn, measure, proportion
Andettan, to confess
Andȝet } sense or meaning, under-
Andȝit } standing, intelligence
Angit }
Andȝetfull, discerning
Andȝitfullice, clearly
Andlanȝ, along
Andlifene, food
Andꝛýꝛn, respectable
Andꝛaciȝan, to deny
Andꝛꝛaꝛ } an answer
Andꝛýꝛd }
Andꝛꝛaꝛian } to answer
Andꝛýꝛðan }
Andpeaꝛd, present
Andpeoꝛc } a cause, matter
Anpeoꝛc }
Andplit, form
Andplita, the countenance
Anfealð, onefold, simple, singly existing
Anfealðneꝛ, oneness, unity

Ænþoplætan, to lose, to forsake, to relinquish
Ængel } a hook
Ængl }
Ængelic, like
Ængin, a beginning
Æginnan, to begin
Ænhealdan, to observe, to keep
Ænhebban, to lift up
Ænlic, alone, only
Ænlic, like
Ænlicnes, form, likeness, resemblance
Ænmodlice, unanimously
Ænnes, oneness, unity
Ænscunian, to shun
Ænsendan, to send
Ænsettan, to impose
Ænsin, a view
Ænunga, at once
Æpald } power, dominion
Æpeald }
Æpaldan, to rule
Æpaldeg, powerful
Æpealdra, a governor
Æpilhice, obstinately
Æpunian, to dwell alone
Æþæda } a patriot
Æþoda }
Æþæddan } to search out, to discover, to conjecture
Æþeddan }
Æþærnan, to bear, to sustain
Æþeccan, to declare, to explain
Æþetan, to delight
Æþfaran, to depart
Æþian, to honour
Æþleasnes, impiety
Æþlice, honourably
Æþryd, venerable, deserving of honour
Æþrydra, a venerable person
Æþrydnes, honour, dignity
Æfaran, to sow
Æfcian, to ask
Æfcian, to separate, to be safe
Æfcortian, to shorten, to become shorter
Æfcuran, to repel
Æfcung, an asking, an inquiry
Æfeppan } to sharpen, to adorn
Æfcyppan }
Æfingan, to sing
Æflupan, to slip away
Æfmeagan, to inquire
Æfþringan, to break, or spring out
Æfþyligan, to wash
Æfþyrian, to seek, to explore
Æftirician, to exterminate
Æftigan, to ascend
Ægtrecan } to stretch out
Ægtreccan }
Ægtyrian, to stir, to move, to agitate
Æsla, an ass
Æfteotole, clearly
Æfþindan, to enervate, to perish
Æfyndrian, to separate
Ætelan, to reckon, to count
Ætemian, to make tame
Ætheon, to attract, to draw, to allure
Æð, an oath
Æþenian, to extend
Æþeostrian } to become dark, to obscure
Æþystrian }
Æþþeotan, to warn, to weary
Æþy, therefore
Ætihte, intent upon, attracted to
Ætion-of, to draw out
Ætrendlod, rolled
Æuht, aught
Æuþer, either
Æweccan, to awaken, to excite
Æweg, to move away, to turn aside, to agitate
Æwendan, to turn aside
Æweorpan, to cast away, to degrade
Æwer, anywhere
Æwindan, to strip off
Æwinnan, to contend
Æwriged, execrable
Æwritan, to write out
Æwyrcan, to do
Æwyrtwalian, to root out
Æxe, ashes

B.

Ba, both
Bac } a back
Bæc }
Bætan, to bridle
Balc, a heap
Balo, wicked
Bam, dative of Ba, to both

Ban, a bone
Bap, bare
Be, by
Beaδu-þinc, a soldier
Beaȝ, a crown
Bealcetan, to eruct
Beam, a beam, a tree
Beapn, a child
Beapnlepꞇ, childless
Beatan, to beat
Bebeoδan, Beoδan, Bioδon } to command, to bid, to offer
Beboδ, a commandment
Bec, Boc } a book; also Bec, pl. books
Bec-Leδene, Latin
Becnan, to denote
Becpeopan, to creep
Becuman, to happen, to befal, to come to, to enter
Becỳþþan, to turn
Beδælan, to divide, to deprive, to be destitute
Beꞇæꞇꞇan, to commit
Beꞇon, to catch hold of, to include
Beꞇoþan, before
Beȝan, to follow
Beȝitan, to beget, to get, to obtain
Beȝonȝ, a course
Behealδan, to behold, to observe, to keep
Beheapan, to cut off
Beheꞇu, necessary
Behelan, to cover, to conceal
Behinδan, behind
Behoꞇian, to behove, to render fit or necessary
Behpeþꞇan, to turn, to prepare
Behcȝan, to surround
Behmpan, to belong to, to appertain
Belucan, to lock up
Benæman, to deprive
Benuȝan, to enjoy
Benỳþan, beneath
Beo, a bee
Beon, to be
Beoþȝ, Beoph } a hill, a barrow
Beopn, a man
Beophꞇ, bright
Beophꞇnep, brightness
Beppenan, to wink
Bepan, to bear; p. p. ȝebopien
Bepæδan, to rid from
Bepeapian, Bepỳꞇan } to bereave, to deprive, to strip
Berćỳhan, to look upon
Bereon, to look about, to look upon
Berlhpan, to impose, to put upon
Bermitan, to pollute, to defile
Berorȝ, dear, beloved
Berꞇỳþmian, to agitate
Berpican, to deceive, to betray
Berþimman, to swim about
Beꞇ, better
Betcan, to improve
Beteꞇꞇa, best
Betinȝ, a cable
Betpunȝ, amendment
Betȝꞇ, best
Betpeox, Betpuh, Betpux } betwixt, between, among
Beþeapfan, to need, to want
Bepapian, to guard, to defend
Bepæꞇan, to cover
Bepæȝ-utan, surrounded
Bepealpian, to wallow
Bepitan, to keep, to observe
Bepþuȝan, to cover, to conceal
Bepỳþþan, to cast
Biδδan, to pray, to entreat
Bitian, to shake, to tremble
Biȝan, Bỳȝan } to bend
Bil, a bill, a sword
Bil-þuδe, blood-red sword
Bilepꞇ, gentle, merciful
Bilepitnep, simplicity
Binδan, to bind
Binnan, within
Bio-bpeaδ, bee-bread, honeycomb
Biophto, Biphtnep, Biþhtu } brightness
Biꞇeȝ, Biꞇȝ } an occupation
Biren, Birn } an example

Byrgan, to employ, to be employed, to be busy
Byrgung, an occupation
Byrmepian, to scoff at, to reproach, to revile
Byrnian, to set an example
Byrpell, a fable
Byrpic, a deceit, a snare
Bitep, bitter
Bitepneſ, bitterness
Bipirt, provisions, food
Blac, black, pale
Blæd } fruit
Bleð }
Blatc, widely, everywhere
Blapan, to blow, to blossom
Blendian, to blind
Bleop, colour
Blican, to glitter
Blind, blind
Bliob, hue, beauty
Blip, bliss, pleasure
Blipe, blithe, merry, joyful
Blipðneſ, joy, enjoyment
Blod, blood
Blopma, a blossom, a flower
Boc-cpæft, book-learning
Boda, a messenger
Bodian, to announce, to proclaim
Bogu } a bough, a branch
Boh }
Bopð, a bank
Bopen, born; p. p. of beþan
Bot, repentance
Bpad } broad, extended
Bpæd }
Bpædan, to spread; p. p. bpæged
Bpædung, spreading
Bpeccan, to break
Bped, a board
Bpeg, a ruler
Bpeoſt } the breast
Bpeoſt-copa }
Bpidel } a bridle
Bpidl }
Bpingan, to bring
Bpoc } a brook, affliction, misery
Bpoca }
Bpocian, to afflict
Bpogu, a prodigy
Bpoſnienbe, perishable
Bpoþep } a brother
Bpoþop }
Bpucan, to use, to enjoy
Bpun, brown
Bpýð, a bride
Bpýþð, he governs
Buend, an inhabitant
Bufan, above
Bugian, to inhabit
Bupg-pittend } a citizen
Bupg-papu }
Buph-papu }
Buph } a city
Bupig }
Býpig }
Bupna, a stream
Butan, without, external
Butan } but, unless, except
Buton }
Butu, both
Butpuht, between
Býcgan, to buy
Býpnan, to burn

C.

Caf, active
Cafertun, an enclosure
Cæſtep } a city
Ceaſtep }
Calian, to be cold
Camp-ſteð, a camp, a field of battle
Capitula, a chapter
Cap, care
Capcepn, a prison
Cealð, cold
Cehhettung, scorn, laughter
Cempa, a soldier
Cene, brave
Ceopfan, to cut
Ceopl, a husbandman, a man
Ceol } a ship
Ciol }
Ceoſan, to choose; perf. gecuſe, chose
Cepa } a merchant, a chapman
Cepe-man }
Cepan, to catch, to subdue

Ƿeƿ } a space of time, a turn; Ƿeƿƿe } æt ƿƿuman ceƿƿe, in Ƿÿƿ } the first instance
Ƿeƿƿan, to return, to depart
Ƿilð } a child
Ƿÿlð }
Ƿïð, a germ, a shoot
Ƿiþa-leaf, without a shoot
Ƿlam, a fetter
Ƿlað, cloth; pl. Ƿlaþaf, clothes
Ƿlæn, pure, clean
Ƿlænlic, pure, virtuous
Ƿlænneƿ, virtue, chastity
Ƿleopian } to call, to cry, to speak
Ƿlýpian }
Ƿlïf, a cliff
Ƿlïƿian, to cleave, to adhere
Ƿluð, a rock
Ƿluftep, a cell
Ƿnihf, a youth, a child, an attendant
Ƿnihf-hað, childhood
Ƿnoðan, to dedicate
Ƿnol, a hill, a knoll
Ƿol, cool
Ƿonðel, a candle
Ƿonful, a consul
Ƿoƿn, a grain
Ƿoƿþeƿ, a multitude, a company
Ƿorƿ, a fetter
Ƿoftnunȝ, a temptation
Ƿoðlice, truly, surely
Ƿræft, craft, art, virtue
Ƿræftefa } the Creator, a workman,
Ƿræftȝa } an artificer
Ƿræftiga }
Ƿræftiȝ, crafty, skilful, virtuous
Ƿreaca, a Greek
Ƿreopan } to creep
Ƿrýpan }
Ƿriſt, Christ
Ƿriſtendom, Christendom, Christianity
Ƿulƿian, to cringe
Ƿuma, a comer, a guest, a stranger
Ƿuman, to come
Ƿunnan, to know
Ƿunnian, to inquire, to search
Ƿuð, known
Ƿuþian, to know

Ƿpanian, to languish, to waste
Ƿpæþan }
Ƿpeþan } to say, to speak
Ƿpiþan }
Ƿpelmian, to kill
Ƿpeman, to please
Ƿpen, a queen
Ƿpic }
Ƿpuc } living, alive
Ƿpuca }
Ƿpiðdunȝ, a report, a speech
Ƿpiðe, a saying, a speech, a doctrine
Ƿÿle, cold
Ƿÿme, coming
Ƿÿn, kin, kindred, kind
Ƿÿn, proper
Ƿÿna, a cleft, a chink
Ƿÿne } royal, kingly
Ƿÿnelic }
Ƿÿneftol, the king's dwelling-place, the metropolis
Ƿÿnnȝ, a king
Ƿÿnƿen, a kind, a generation, a family course
Ƿÿpeƿa, a kind of fish
Ƿÿrƿan, to fetter, to bind
Ƿÿrt, excellence, splendour
Ƿÿð } knowledge, a region, a country
Ƿÿþe }
Ƿÿþan, to show, to make known, to relate

D.

Dæð, a deed, an action
Dæȝ } a day
Daȝ }
Dæȝla } secret, unknown, abstruse
Diȝle }
Dæȝ-mum } a number of days
Doȝop-mum }
Dæl, a part
Daƿu, an injury, a hurt
Deað, dead
Deaðlic } deadly, mortal
Deaðlic }
Deað, death
Deaƿ, dare
Delƿan, to dig
Delƿere, a digger
Dem, an injury

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Dema, a judge
Deman, to judge
Dene, a valley
Deopel, the devil
Deop } deep
Diop }
Deophcop, deeper, more deeply
Diophce, deeply
Deop } a wild beast
Diop }
Deop } dear, precious
Dýpe }
Deophng } a darling, a favourite,
Diophng } one beloved
Deop-cýn, wild beast kind
Deoppeop } precious, dear
Deoppup }
Deoppýp }
Deoppupðner, a treasure
Depian, to injure
Dizelner, a recess, a secret place
Dizellice, secretly
Dim, dim, dark
Diogol, secret, profound
Diop-bopen, nobly born
Diope, dearly
Dohtep, a daughter
Dom, a judgment, a decree
Domepe, a judge
Domep-dæg, doomsday
Don, to do, to make
Dopfte, durst
Dpeam-cpæft, the art of music
Dpeamepe, a musician
Dpecan } to afflict, to torment
Dpeccean }
Dpefan, to vex, to trouble
Dpenc } drink
Dpýnc }
Dpeogan, to suffer
Dpeopig, dreary
Dpeofend, perishable
Dpi }
Dpig } dry
Dpýg }
Dpifan, to drive, to pursue, to exercise
Dpigan } to dry, to become dry
Dpýgan }
Dpihten, the Lord
Dpiht-guma, a chieftain
Dpincan, to drink
Drohtað, conversation, society
Dpýcpæft, magical art
Dpýcpæftig, skilful in sorcery
Dpýggum, the dregs
Dugan, to be honest, to profit
Dugað, honour, an ornament
Dugoð, virtuous, honourable
Dun, a hill, a mountain
Dunnian, to obscure, to make dun
Duppe, darest thou? See Deap
Dupu, a door
Dpelian } to wander, to deceive, to
Dpolian } mislead
Dpolema, a chaos
Dýdepian, to delude
Dýnt, a blow, a crash
Dýpi }
Dýpig } foolish
Dýpg }
Dýpian, to be foolish
Dýpig, folly, error
Dýpiga, a foolish person

E.

Ea, a river
Eac, also
Eaca, an addition
Eacan, to increase
Eaden, granted, ordained
Eadig, happy, blessed, perfect
Eadiglic, perfect
Eadignes, happiness
Eadmodlice, humbly, conformably
Eafor } a wild boar
Efor }
Eafora, a son
Eage, an eye
Eala, alas!
Ealand } an island
Ealond }
Eald } old
Eold }
Ealdfæder, a grandfather
Ealdor-man, an alderman, a nobleman
Ealdriht, an old right
Eall, all

Ealleȝ, totally, altogether
Eallunȝa, altogether, entirely, at all
Ealnepeȝ, Ealneȝ } always
Ealo, ale
Eaþ, an ear
Eaþð, native soil
Eaþð-fæſt, settled, permanent
Eaþðian, to dwell, to inhabit
Eaþeþoð, Eaþþoð, Eaþþoðlic } difficult
Eaþþoðneſ, a difficulty
Eaþþoþu, difficulties
Eaþȝ, weak, timid
Eaþ-ȝeblonð, the sea
Eaþm, an arm
Eaþm, wretched, poor
Eaþminȝ, Epminȝ } the miserable, the wretched
Eaþmlic, miserable
Eaþmlice, wretchedly, meanly
Eaþmð, Eoþmð, Epmð } poverty, calamity
Eaþnian, to labour, to earn
Eaþnunȝ, a means, a deserving, an earning
Eaſt, the east
Eaſteþ, Easter
Eaſt-peaþð, eastward
Eaþe, Eaþelice } easily
Eaðmeðan, to adore, to be moved with adoration
Eaðmeð, humble
Eaðmeſt, Eaðmoðneſ } humility
Eaþ, oh!
Eax, an axis
Ebban, to ebb, to recede
Ebbe, the ebb, the receding of water
Ece, eternal
Ecȝ, an edge
Ecneſ, Ecnýſ } eternity
Eblean, a reward
Ebnipian, to renew
Eðrceaſt, a new creation
Eðpit, a reproach
Epen-beoþit, equally bright
Epne, even
Epnlic, equal
Eſt, again
Eſt-cuman, to come again, to return
Eȝe, fear
Eȝe-full, terrible
Eȝeſa, terror
Eȝeſlic, horrible, terrific
Eȝlian, to ail, to grieve
Eȝoþ-ſtpeam, the sea
Ehtan, to pursue
Elð, an age, time
Elðaſ, men. See ýlð
Elðpian, parents, ancestors
Elðunȝ, delay
Ellen, courage, fortitude
Ellenðe, a foreign land
Elleſ, else
Elpenð, an elephant
Elþeoðiȝ, foreign
Embe-ȝýþan, to encompass
Emlice, equally, evenly
Emn, Emne } even, smooth, equally
Emnian, to make equal
Emta, leisure
Ende, an end
Endebýrð, Endebýrdneſ } order, regularity
Endebýrðan, to set in order
Endebýrðlice, orderly
Endeleaſ, endless, infinite
Endemeſ, Endemeſt } equally
Endian, to end
Engel, an angel
Englipc, English
Eopel, evil
Eorl, an earl, a chief
Eorð, Eorþe } the earth
Eorðlic, earthly
Eorþan-ſceaft, the earth
Eorð-paþe, an inhabitant of the earth
Eopian, to show
Eopp, your. See þu

Eþlan, to plough, to till
Eþne, a man
Eþt, a decree
Etan, to eat
Eð } more easily
Eðþe }
Eþe, easy
Eþel, a country, soil, a native place
Eþelice, easily
Eþel-þtol, the metropolis
Eðnet, favour, easiness

F.

Facn, deceit, a stratagem
Fæðep, a father
Fæzen } glad, happy
Fæzn }
Fæzenian } to rejoice, to wish for
Fæznian }
Fæzep, fair
Fæzepnet, fairness, beauty
Fæþbu, colour
Fæþelð, a way, a course, a going
Fæþinza, suddenly
Fæþlice, suddenly
Fæþt, fast, firm, constant, sure
Fæþtan, to fast
Fæþte, firmly
Fæþten, a fastness, a citadel
Fæþtlic, firm, constant
Fæþtlice, firmly
Fæþtnet, firmness
Fæþtnian, to fasten
Fæþt-pæð, inflexible
Fæþt-pæðlic, constant
Fæþt-pæðnet, a fixed state of mind, resolution
Faxian, to vary
Famig, foamy
Fana, a temple
Fandigan, to try, to explore, to find out
Fapan } to go, to depart
Fepan }
Fat, a vessel
Fea } few
Feapa }
Fealdan, to furl, to fold up
Feallan, to fall
Fealpian, to ripen
Feapn, fern
Feapp, a bull
Feðan, to feed
Feþep, a fever
Fela } many
Feola }
Feld, a field
Felg, a felly
Feltun, a dunghill
Fenn, a fen
Feoh, money
Feoh-gitpepe, a covetous man
Feonð } a fiend, an enemy
Fiendð }
Feop } far
Feoppan }
Fiep }
Feope } life
Feoph }
Fiop }
Feoppian, to prolong, to go far
Feopð, the fourth
Feopep, four
Feopep-healf, the four sides
Fepð-mon } a soldier
Fypð-mon }
Fephð } the mind
Fepð }
Fepð-loca, the breast
Fet, fat, fed
Fetel, a belt
Feþe, walking, the act of going on foot
Feþep } a feather, a wing
Fiþep }
Fian } to hate
Fiogan }
Fiepen-ful, wicked, full of crimes
Fiep-fete, four feet
Fipel-þtpeam, the Fifel stream
Fipta, the fifth
Finðan, to find
Fingep, the finger
Fiounz, hatred
Fiopep-fet, four-footed
Fipaf, men
Fipen-lupt } luxury, debauchery
Fypen-lupt }

Fiꝑꝛ, a space of time
Fiꝑꝑeꝛ-ȝeopn, being inquisitive
Fiꝛc, a fish
Fiꝛcian, to fish
Fiꝛica, physica, physics
Fiꝛꝛ, a song
Flæꝛc, flesh
Flæꝛchc, fleshly
Fleoȝan, Fleon, Fhon } to fly, to flee, to fly from
Fleopan, to flow
Fhonde, fleeting
Fhꝛan, to contend
Flod, a flood
Flop, a floor
Fodder, fodder
Folc, a people
Folc-cuð, known to nations, celebrated
Folc-ȝeꝛiᵹ, a nobleman
Folc-ȝepn, battle-fray
Folcirc, the vulgar, a man
Folban-ꝛceaꝛ, the earth
Folb-buend, an inhabitant of the earth
Folde, the ground, the earth
Folȝað, service
Folȝepe, a follower, an attendant
Folȝian, Fýlȝean } to follow
Fon, to take, to undertake, to begin
Fop, for
Fopbæpan, to forbear, to allow, to pass over
Fopbæpnan, to burn, to burn up
Fopbeodan, Fopbiodan } to forbid, to restrain
Fopbeꝑꝛtan, to burst
Fopbꝛeðan, to prostrate, to overthrow
Fopbuȝan, to avoid
Fopceapan, to bite off
Fopcuð, wicked
Fopcuðꝑa, inferior
Fopcꝑæþan, to censure
Fopcýꝑꝑan, to avoid
Fopdon, to destroy
Fopdꝑiꝛan, to drive out
Fopdꝑuȝan, to dry up
Fopdꝑilman, to confound
Fopealdian, to wax old
Fope-mæpe, eminent, illustrious
Fope-mæplic, eminent
Fope-mæpneꝛ, renown
Fopeꝛceapian, to foreshow, to foresee
Fopeꝛceapunᵹ, foreshowing, providence, foreknowledge
Fopeꝛeupeneꝛ, dishonour
Fopeꝛꝑpæc, a defence
Fopeꝛꝑpeca, an advocate
Fopeꝛꝑpecen, forespoken
Fope-ꝛacn, a foretoken
Fope-þencean, Fope-þencan } to despair, to distrust
Fope-þinᵹian, to plead for, to defend
Fope-þonc, forethought, providence
Fopetiohhunᵹ, predestination
Fope-piꝛan, to foreknow
Fopᵹiꝛan, to forgive, to give
Fopᵹitan, to forget
Fopᵹýldan, to recompense
Fophealdan, not to keep, to lose, to withhold
Fophelan, to conceal
Fophepeᵹian, to lay waste, to destroy
Fophoᵹian, to neglect
Fophtian, Fophtian } to frighten, to be afraid
Fophꝑýꝑꝑan, to pervert, to change for the worse
Foplædan, to conduct, to mislead
Foplætan, Fopleran } to permit, to relinquish, to lose, to leave
Fopleoꝛan, to lose
Foplᵹan, to commit fornication
Foplopen, lost
Foplurlice, gladly, willingly
Fopma, Fopma } first
Fopneah, almost
Fopon, before
Fopꝛýnel, forerunner
Fopꝛceoppan, to transform
Fopꝛceoꝛan, to anticipate
Fopꝛeapian, to wither
Fopꝛeon, to overlook, to despise

Forȝlapian, to be slow, to be unwilling
Forȝlean, to slay
Forȝtandan, to withstand, to understand, to avail
Forȝtelan, to steal
Forȝpelȝan, to swallow up
Forȝpiȝian, to pass over in silence
Forð, forth
Forþam } for that reason, be-
Forþæmþe } cause
Forðbringan, to bring forth, to produce, to accomplish
Forð-ȝolæten, free permission, license
Forð-ȝepitan, to depart, to die
Forðra, further, worse
Forþþriccan, to oppress, to tread under
Forþý, therefore
Forþtupian, to be presumptuous, to be over-confident
Forþtupung, presumption
Forþeonian, to refuse
Forþeorþan } to be undone, to
Forþurþan } perish
Forþeorðfullic, excellent
Forþýrð, destruction, damage
Forþýrnan, to forewarn
Fortep-fæder, a foster-father
Fortep-moder, a foster-mother
Fot, a foot
Fox, a fox
Fram, from
Fram-ȝepitan, to depart
Frea, a lord
Frea-dryhten, a supreme lord
Frecen } dangerous
Frecenlic } dangerous
Frecn } dangerous
Frecennes, danger, peril
Freferian, to comfort
Freȝnan } to ask, to inquire, to
Fricnian } know by asking
Fremd, foreign, outer
Freme, profit, advantage
Fremed, a stranger
Fremman, to effect, to do, to perpetrate
Freo } free
Freoh } free
Frig } free
Frio } free
Fry } free
Freodom } freedom
Friodom } freedom
Frýdom } freedom
Freolice, freely
Freolrian, to set free; p. p. ȝefrylred
Freond } a friend
Friend } a friend
Frynd } a friend
Freond-ræden } friendship
Freondrcipe } friendship
Frid, peace
Fridian, to protect
Frið-rtop, an asylum, a refuge
Frofer, consolation, comfort
From-feard, away from, a departing
Fruma, the beginning, the origin
Frum-rceaft, the origin, the first cause
Frum-rtol, an original station, a proper residence
Frýmð, the beginning
Fuȝel, a fowl, a bird
Ful, foul, impure
Fulfremed, perfect
Fulfremednes, perfection
Fulfremian } to perform, to ac-
Fulfremman } complish
Fulȝan, to follow up, to fulfil, to accomplish; perf. ful-eode
Full, full
Fullice, fully
Fulluht, baptism
Full-fýrcan, to complete
Fulneah, nearly, full nigh
Ful-riht, full right
Fultruian, to confide
Fultum, help
Fultumian, to help, to support
Fundian, to strive, to try, to tend to
Fur, a furrow
Furþon } moreover, also, besides
Furþum } moreover, also, besides
Fyllan, to fill
Fylrt, help

Fŷr, fire
Fŷren, fiery
Fŷrmeſt, at all, at most
Fŷrr, far
Fŷrſ, furze
Fŷrþrian, to support, to promote

G.

Gaderian } to gather, to join, to
Gædrian } resort
Gaderunge, continuous. united
Gælan, to astonish, to hinder
Gæſ, grass
Gafol, tribute
Galan, to sing
Galdor, an incantation
Galner, lust
Gamen, sport, pleasure
Gan } to go
Gangan }
Garſecg. the ocean
Gaſt. the soul, the spirit
Gaſtlic, ghostly, spiritual
Gaſtlice, spiritually
Geacrian, to ask, to find out by asking
Geador, together
Geanbidan } to abide, to wait for
Gebidan }
Geandſŷrdan, to answer
Gear, the year
Gear-mælum, yearly
Gearu } formerly, certainly
Gearwe }
Gearfoð, difficult
Gearo, prepared, ready
Gearo-ſiþa. intellect, understanding
Gearrian, to prepare
Gearcung, asking, inquiry
Geat-peard, a gatekeeper
Gebæran, to behave
Gebeacnian, to point out, to nod
Gebed, a prayer
Gebed-man, a beadsman, a man employed in prayer
Gebelgan, to be angry
Gebephtan, to enlighten
Gebetan, to improve, to make amends
Gebicgan } to buy
Gebŷgan }
Gebiddan, to pray
Gebindan, to bind
Geblendan, to blend, to mingle, to pollute
Gebliſſian, to rejoice
Geboð, a command
Gebræddan, to spread
Gebrengan } to bring
Gebringan }
Gebugan, to bend
Gebŷrd, birth, family, origin
Gebŷrian, to happen, to come to pass
Geceoſan, to choose; p. p. ȝecoren
Gecerran } to turn, to have re-
Gecŷrran } course to
Geclænſian, to cleanse
Gecnapan, to know, to discover
Gecorlic, fit, proper
Gecundelic } natural
Gecŷndelic }
Gecŷnd, nature, kind, manner
Gecŷnde, natural
Gecŷndelice, naturally
Gecŷþan, to make known
Gecŷðþe, a country
Ged } a song
Gid }
Gŷð }
Gedafenlic, seemly
Gedal, a separation
Gedeſe, fit, suitable
Gedon, to finish, to complete
Gedræfneſ } trouble
Gedreſedneſ }
Gedreſneſ }
Gedreſan, to disturb
Gedwelan } to mislead, to deceive,
Gedwelgan } to seduce
Gedpola, error, heresy
Gedpol-miſt, the mist of error
Geearnian } to earn, to deserve
Geearnigan }
Geearnung, merit, desert
Geecan, to make addition
Geednian, to renew
Geendebŷrdan, to set in order
Geendian, to end, to finish

Geendoðlic, that which will end
Geeopian, to discover, to show
Gefagen, glad
Gefaran, to go, to travel, to die
Gefea, joy, gladness
Gefeg̃an } to join, to unite, to com-
Gefeg̃ean } pose
Gefelan, to feel
Gefeohte, a fight, war
Gefera, a companion
Geferræden, companionship
Geferscipe, a society
Gefeðan } to give wings
Gefiþian }
Gefihte, a contention
Gefon, to receive, to take, to catch
Gefredan, to feel
Gefredner, the feeling
Gefræg̃e, mind, opinion
Gefræg̃e, celebrated
Gefreðan, to perceive
Gefremian, to finish, to fulfil, to perpetrate
Gefreog̃an, to set free
Gefultumian, to help
Gefyllan, to fill, to fulfil, to satisfy
Gefyrn, long ago
Gefyrðrian, to promote, to improve
Gegaderian } to gather, to unite,
Gegæderian } to bring together
Gegæderig̃an }
Gegaderung, a gathering, a collection
Geglenzan } to decorate
Glenzan }
Gegongan, to pass through
Gegrapian, to touch
Gegripan, to seize
Gegyrwan, to clothe; p. p. ge-gered
Gehatan, to promise
Gehæftan, to bind, to enslave
Gehealdan, to hold, to keep, to preserve
Gehebe, seized
Gehelpan, to help, to assist
Gehentan, to pursue, to seize
Geheopan }
Gehepan }
Gehipan } to hear, to obey
Gehỹpan }
Gehered, heard, applauded
Geherend, a hearer
Geherner, the hearing
Gehicg̃an } to seek after, to regard,
Gehỹcg̃an } to discover
Gehiran, to form
Gehneoran, to fall
Gehrinan, to touch
Gehwæt } every one
Gehwilc }
Gehwæðerr, everywhere
Gehwiðer, everywhere
Gehỹdan, to hide
Gehỹrsum, obedient
Gehỹrsumner, obedience
Gehỹrt, adorned
Gelac, an assembly, a collection
Gelandian, to approach
Gelæðan, to lead
Gelæran, to teach, to instruct
Gelærtan, to continue, to perform
Geleafa, belief
Geleaffull, faithful
Geleanian, to recompense
Geleran } to believe
Gelỹfan }
Geleornian, to learn
Gelettan, to hinder, to cause delay
Gelic, a likeness
Gelic, like, suitable
Gelice, likewise
Gelicg̃an, to lie
Gelimman, to cement, to unite
Gelimpan, to happen
Gelipan, to sail, to move
Gelome, often
Gelong, on account of
Gelp-scaþa, a proud wretch
Gelỹstan, pleased with, desirous of
Gemæc, a yoke-fellow, a mate
Gemæg̃ð, greatness
Gemæne, common, general
Gemænelice, in common
Gemære, a boundary
Gemærsian, to praise
Gemag, a relation
Gemal-mæg̃ene, a multitude
Geman } to attend, or care for
Gỹman }
Gemana, a company

Gemeapcian, to appoint, to determine bounds
Gemeleꝛꝛ, negligence
Gemen, care
Gemengan, to mix, to mingle, to form
Gemeꝛ, measure
Gemet, docile, meet, suitable
Gemetan, to meet, to find
Gemetfæꝛꝛ, modest, moderate
Gemetgian, to moderate, to regulate
Gemetgung, moderation, measure
Gemetlic, suitable, fit, moderate
Gemong, among
Gemot, an assembly
Gemunan, to remember
Gemunðbýnðan, to protect
Gemýnð, memory
Gemýnðgian, to remember
Gemýnðpýnþe, memorable, worthy of remembrance
Geneahꝛne, near
Genealæcan, to approach
Geneþan, to subdue
Geniman, to take, to conceive
Genog / Genoh, sufficiently, enough
Genýðan, to compel
Genýhꝛ, abundance
Geo / Giu, formerly, anciently
Geoc, a yoke
Geocꝛa, a sighing
Geog / Giung, young
Geolca / Gioleca, the yolk of an egg
Geolecan, to allure
Geomepung, lamentation
Geompe, sorrowful
Geompian, to grieve, to mourn
Geond, through, over
Geond-hhtan, to enlighten
Geond-ꝛcinan, to shine through
Geond-þtan, to look over, or beyond
Geopenian, to open
Geopn, desirous
Geopne / Giopne, earnestly, willingly
Geopnfull, desirous, anxious, diligent
Geopnfullice, very earnestly
Geopnfulnef, earnestness, anxiety
Geopnian / Gipnian / Gipnan, to desire anxiously, to yearn
Geopnlic, earnest
Geopnlice, studiously, earnestly
Geopctpupian, to despair
Geot / Get / Git / Gyt, yet
Geotan, to melt, to pour
Gepaþ, consideration, a condition
Gepaþ, considered, constituted
Gepaðꝛcipe, prudence
Gepæcan, to seize
Gepæꝛꝛ, distracted
Gepeaꝛian, to take by force
Gepeapan, to bind
Gepec, government, correction, skill
Gepecan, to say, to instruct, to
Gepeccan, prove, to subdue
Gepeclice, widely, diffusely
Gepela / Gegepela, apparel
Gepenian, to adorn
Gepenu, ornaments
Gepihꝛ / Gepýhꝛ, desert, a reward
Gepihꝛ / Gepýhꝛ, suitable, right, fit
Gepim, a number
Gepiꝛenlic, suitable
Gepiꝛenlice, suitably, fitly
Gepiꝛnian, to agree, to suit
Gepum, space
Gepýman, to lay waste
Gepæmman / Gepomman, to unite, to collect together
Gepaꝛgoð, afflicted, grieved; p. p. papgian
Gepælan, to happen
Gepælhc / Gepælig, happy, prosperous
Gepælhlice, happily, prudently
Gepælignef / Gepælð, happiness
Gepceaþ, reason
Gepceaþlice / Gepceaþpiꝛlice, rationally

Ġesceaδriċ, Ġesceaδriġlic } rational, intelligent
Ġesceaδriġnes, reason
Ġesceaft, a creature
Ġesceapen, formed; p. p. sċyppan
Ġesceapian, to view, to regard
Ġescendan, to corrupt
Ġescinan, to shine, to shine upon
Ġescriftan, to appoint, to ordain
Ġescýldan, to shield, to defend
Ġescýppeδ, clothed; p. p. ascýppan
Ġesecan, to seek
Ġeseon, to see
Ġeseþan, to say, to prove
Ġesetnes, an appointment, an institution
Ġesettan, to set, to compose, to compare
Ġesewenlic, visible
Ġesiblice, peaceably
Ġesibsuma, peace-loving
Ġesihþe, Ġesiht, Ġesihδ } the sight
Ġesiδ, a companion
Ġesomnung, an assembly
Ġestandan, to stand, to attack, to press upon
Ġestaþelian } to establish, to make
Ġestaþolian } steadfast
Ġestæppan, to go, to step, to approach
Ġestæδbiġ, stable, steadfast
Ġestigan, to ascend
Ġestillan, to stop, to restrain, to be still
Ġestincan, to smell
Ġesteoran, Ġestiorian, Ġestýran } to guide, to rule, to correct
Ġestondan, to confine
Ġestrangian, to strengthen
Ġestreon, Ġestrion } wealth, gain
Ġestrýnan, to gain, to obtain, to beget
Ġesund, sound, safe, secure
Ġesundfullice, securely, prosperously
Ġesundfulnes, health, prosperity
Ġesundrian, to separate
Ġetpencan, to afflict
Ġetpican, to cease, to desist
Ġetpigean, Ġetpugian } to be silent
Ġetpinc, affliction, trouble, labour
Ġetriδian, to subdue
Ġetpuster, a sister
Ġetýnġian, to sin
Ġeta, as yet, again
Ġetacnian, to betoken
Ġetæcan, to teach, to explain, to show
Ġetælan, to accuse, to reprove
Ġetære, meet; sup. ġetæfost
Ġetenġe, heavy
Ġetenġe, happened
Ġeteon, Ġetion } to draw, to attract
Ġeteorian, to grow weary
Ġeþafa, one who assents
Ġeþafian, to assent, to allow
Ġeþanc, Ġeþoht } thought
Ġeþapened, wetted
Ġeþeaht, counsel, purpose
Ġeþeahtere, a counsellor
Ġeþencan } to think, to consider, to
Ġeþincan } remember
Ġeþeodan, to associate
Ġeþeode, a language
Ġeþinnan, to disperse
Ġeþolian, to bear, to suffer
Ġeþpolian, to suffer
Ġeδpuen, joined
Ġeδpænan, to moisten
Ġeδpæp, conformable, agreeing, at peace
Ġeδpæpelice, harmoniously
Ġeδpæpian, to adopt, to make conformable
Ġeþýld, patience
Ġeþýldelice, patiently
Ġeþýldiġ, patient
Ġetidan, to happen
Ġetiohhian, to determine, to appoint
Ġetpeore, true, faithful
Ġetpeorlice, faithfully
Ġetpeorian, to conspire
Ġetpýrnian, to encourage

Ġeunnan, to grant
Ġeunpoċrian, to be sorrowful, to be disquieted
Ġepanian, to diminish
Ġepapenian, to warn, to beware
Ġepæcan, to excite
Ġepæġan, to weigh down
Ġepealðleþep, a rein
Ġepeð, madness
Ġepehġian, to enrich
Ġepelċ-leþep, a rein
Ġepenian, to allure
Ġepeonþan, to be, to come to pass
Ġepeonþian, to make honourable, to distinguish
Ġepexan, to grow, to accrue
Ġepiðep, the weather
Ġepil / Ġepill } a wish, the will
Ġepin, labour, a battle, war
Ġepinna, an enemy
Ġepinnan, to conquer
Ġepiſ, certain
Ġepiſhice, certainly
Ġepiċ, understanding
Ġepiċ-leaſ, witless, foolish
Ġepiċ-loca, the breast
Ġepiċa, a witness
Ġepiċan, to depart
Ġepiċneſ, knowledge
Ġeplæċ, debased
Ġeppiċ, a writing
Ġeppixl, a change, a course of events
Ġepuna, a custom, wont
Ġepunelic, wonted, usual
Ġepunian, to be wont
Ġepunþum, pleasant
Ġepýpcan, to make
Ġepýpht / Ġepýphto } merit, deserving
Ġepýrcan, to wish
Ġiddian, to sing
Ġiepan, to prepare
Ġifan, to give
Ġifende, giving
Ġifepneſ, greediness
Ġifol, bountiful
Ġiffe, greedy, anxious
Ġifu, a gift
Ġigant, a giant
Ġilp, arrogance
Ġilpan, to boast
Ġim / Ġim-cýn / Ġim-cynn } a jewel, a gem
Ġimeleaſt, negligence
Ġim-peceð, a palace
Ġinfæſt, ample
Ġingpa, a youngster, a scholar
Ġioguðhad, the season of youth
Ġiomop, sad
Ġiċian, to sigh, to sob
Ġiſe-la-ġeſe, yes, O yes!
Ġiċian, to desire, to covet
Ġiċunc / Ġiċunġ } covetousness, desire
Ġlad, pleasant
Ġlæſ / Ġlaſ } glass
Ġlæſ-hluċtiu / Ġlaſ-hluttre } glass-clear, transparent
Ġleap, skilful, prudent
Ġlenġan, to adorn
Ġlidan, to glide, to slip
Ġlopian, to sing
Ġlopopð, a song, metre
Ġnæt, a gnat
Ġnopnian, to lament, to grieve, to groan
Ġnopnunġ, lamentation
Ġod, God
Ġod, good
Ġoda, a Goth
Ġodcund, divine
Ġodcundelice, divinely
Ġodcundnýſ, deity, divine nature
Ġodneſ, goodness
Ġold, gold
Ġold-hopð, a hoard of gold
Ġold-ſmið, a goldsmith
Ġrafan, to dig, to delve
Ġram, fierce, enraged
Ġrapian, to grope
Ġræġ, grey, green
Ġreat, great
Ġrene, green
Ġrenian, to become green
Ġretan / Ge-ġretan } to greet, to address
Ġrim, grim

Ġpoт, a particle, an atom
Ġpopan, to grow
Ġpunð, ground, earth, bottom
Ġpunð-leaƿ, groundless, unfathomable
Ġpunð-peal, a foundation
Ġpỳmeтan / Ġpỳmeтiġan } to grunt, to roar
Ġuma, a man
Ġum-þinc, a leader
Ġuð, a conflict
Ġỳðene, a goddess
Ġỳlðan, to pay
Ġỳlðen, golden
Ġỳlт, guilt
Ġỳтþeþe, a miser

Þ.

Þabban, to have
Þaðop / Þaðpe } bright, serene
Þæft, detained
Þæftðom, captivity
Þæġel / Þaġal } hail
Þæl / Þælo / Þælu } health
Þæle / Þæleð } a man, a hero
Þælġa, light
Þæmeð-þinġ, cohabitation
Þæþenð, an errand
Þæþeft, harvest
Þæþlic, laudable
Þæƿ, a command
Þæð, heath, heather
Þæto, heat
Þal, sound, hale
Þalig, holy, a saint
Þalþian / Þealþian } to pray, to beseech
Þam, a home, a house
Þam-fæft, an inhabitant
Þanġian, to hang
Þaþ, hoary
Þaþa, a hare
Þat, hot
Þatan, to call, to name, to command
Þatheoftneƿ, hot-heartedness, anger, fury
Þatian, to hate
Þape, sight, aspect
Þe / Þie / Þit } he, any one, it
Þeaþð, a head
Þeaþoð-beah, a crown
Þeaġ / Þeah / Þean } high; comp. Þỳhþe; sup. Þehſta
Þeahneƿ / Þeaneƿ } height, highness
Þeah-peðeþ, a great tempest
Þeal, a hall
Þealan, to heal; imp. Þal
Þealðan, to hold, to incline
Þealf, half
Þealic, high, exalted
Þealice, highly
Þealicop, more highly
Þean, needy, poor
Þeanlic, vile, worthless
Þeapð, hard
Þeapðe, severely; sup. Þeapðoft
Þeapð-heopt, hard-hearted
Þeapð-fælig, unhappy
Þeapð-fælið, a hard lot, unhappiness
Þeapm, harm
Þeapm-cpiddigan, to speak ill of one
Þeapepa, a harp
Þeappepe, a harper
Þeappian, to play on the harp
Þeappuniġ, harping
Þeaþepian, to restrain, to control
Þeaþo-þinc, a chieftain, a noble
Þebban, to raise, to lift up
Þefig, heavy
Þefiġan, to be heavy or sad, to weigh down
Þefiġlice, heavily, grievously
Þefiġneƿ / Þefineƿ } heaviness, sorrow
Þelan / Þilan } to cover, to conceal
Þelðan, to bend, to incline
Þell, Hell

Þell-papa, an inhabitant of hell
Þelm, the head, the top of anything
Þelma, a helm, or rudder
Þelpan, to help
Þenan, to oppose, to repress
Þenð, poverty, trouble, punishment
Þeoſencunð, heavenly
Þeoſian, to mourn
Þeoſon, heaven
Þeoſon-torht, heavenly bright
Þeopot, a hart
Þeopſumian, to obey
Þeorſt, a hart, a stag
Þeorte, the heart
Þep, here
Þepan, to obey
Þepe, a crowd, an army
Þepe, fame
Þepeð, a court, a family
Þepe-ʒeat, a weapon
Þepe-ſinc, an enemy
Þepe-tema, a chieftain, a leader of an army
Þepe-toha, a consul, a leader of an army
Þepeſian, to despise
Þepiʒe } an army
Þeriʒe }
Þerian, to praise
Þering praise, favour
Þerlic, glorious
Þiðep, hither
Þiðeſ þiðeſ, hither and thither
Þiʒan, to hasten
Þiʒe, the mind, energy, care
Þiʒe-lærſt, heedless
Þiʒe-ſnotor, a wise mind
Þiʒian } to strive, to think, to en-
Þýʒian } deavour
Þiʒ-ſcip, familyship
Þilde, a battle
Þimſelf, himself
Þinan } hence
Þionan }
Þinðan, behind
Þinde, a hind
Þingſian, to hunger
Þiop, a hinge
Þiþe } a protector, a ruler
Þýþe }
Þir, his
Þip, form, hue
Þip-cuð, familiar
Þipung, pretence, appearance
Þlæw, a mound, a barrow
Þlaford, a lord
Þlaford-ſcipe, lordship, government
Þleahter, laughter
Þleoþor, a sound
Þlira, fame, report
Þlireadig, celebrated
Þlireadigner, celebrity
Þlud, loud
Þlutor, clear
Þlýſtan, to listen
Þnæppian, to rest, to lie
Þnerc, soft, tender
Þnipan, to bend
Þoʒian, to be desirous, to be anxious
Þol, a hole
Þolð, faithful
Þolm, the ocean
Þolt, a wood, a grove
Þond, the hand
Þopa, hope
Þopian, to hope
Þopaſeaþe, a sink
Þorð, a hoard, a treasure
Þorð-ʒerſneon, a treasure
Þorſt, reproach, derision
Þræð, ready, swift
Þræðlic, speedy
Þræðlice, speedily, quickly
Þræð-reſner, a swift course
Þræð-wæne, a chariot
Þræʒel, a garment, apparel
Þræþe } quickly
Þraþe }
Þreoran, to fall
Þreore, violently approaching, *e.g.* a storm
Þreorend } perishable
Þreorendlic }
Þreop, cruel, troubled
Þreoſt } repentance
Þreoſtung }
Þreopan, to rue, to repent
Þreopſian, to rue, to be sorrowful
Þrepan, to agitate, to lift up
Þrerſan, to lie down

Þnebep, the mind
Þnioh, rough
Þnoꝼ, a roof, the top of anything
Þnoꝼ-ræꝛt, roof-fast, firm
Þnon-mepe, a whale-pond, the sea
Þnop, prone, bent down
Þnuꝛe, the earth
Þnýne, ruin
Þumeꝺa, how, in what manner
Þunð, a hound, a dog
Þunð-nigontig, ninety
Þunðneð, a hundred
Þunð-ꝛeoꝼontig, seventy
Þunig, honey
Þuntꝺa, a hunter
Þuntian, to hunt
Þuþu, at least
Þuꝛ, a house
Þuꝛep-hipðe, a keeper
Þpa, who, any
Þpaꝺ, brave
Þpæꝛ, which, what
Þpæte, wheat
Þpæþep, whether, either
Þpæþne, nevertheless
Þpæꝛ-hpeg̃a, a little, in some measure
Þpæꝛ-hpeg̃anung̃ep, in some measure, in some degree
Þpealꝼa, expanse, convexity
Þpeapꝼian, Þpeopꝼan, Þepꝼan } to turn, to turn round, to depart, to wane
Þpeapꝼung̃, inconstancy, changeableness
Þpelc, any
Þpene, a little
Þpeol, a wheel
Þpepꝼlic, changeable
Þpiðne, whither
Þpile, a while, time
Þpilenðlic, for a time, temporary
Þpilum, sometimes
Þpit, white
Þpon, Þponne } a little, somewhat
Þponan, Þponon } whence, how
Þpone, any one
Þponne, when
Þpupꝼulnep, changeableness
Þpýꝼꝛt, a circuit
Þýðan, Le-hýðan } to hide, to conceal
Þýðe, a hide, a skin
Þýhtlic, joyful, desirable
Þýlt, a hilt of a sword
Þýnan, to hear, to obey
Þypian, to imitate
Þýpnðe, horned, having a beak
Þýpꝼt, an ornament
Þýpꝼtan, to adorn
Þýrpan, to deride, to revile
Þýrpinġ, reviling, reproach
Þýð, a haven

I.

Ic, I
Iðel, Iðel-ġeopn } idle, vain
Ieġland, Iġlonð, Ilanð } an island
Ielð, old. See ealð, comp. Ielðpa, sup. Ielðeꝛt
Ilc, the same
Immeðeme, unworthy, imperfect
Inc, you
Incoꝛa, the mind, the breast
Ineþꝛe, provision
Inġan, Innan } to enter
Inġehýġð, intention, thought
Inġeþanc, Inġeþonc } thought, mind
Inlice, internally, in itself
Inna, Innan } within
Innanpeapð, Innepeapð } inward
Innoð, the stomach
Innung̃, that which is included
Inpeapðlice, thoroughly, inwardly
Inpið-þonc, Inpit-þonc } an inward thought, a deceitful thought
Iob, Jove
Ipnan, to run
Ipre, Ipꝛung̃ } anger
Ipꝛian, to be angry

Iɾ, ice
Iɾiȝ, icy
Iþacɪȝe, Ithaca
Iu, formerly

K.

Kaɾepe, Cæsar, an emperor
Kunɪnȝ, a king

L.

La, lo! oh!
Lacan, to play, to sport
Lacnian, to heal
Laðꞇeop / Laðþeop / Laꞇꞇeop / Laꞇþɪop, a leader, a guide
Læce, a physician, a leech
Læce-cpæꞇ, the art of medicine, medicine
Læce-ðom, medicine, a remedy
Læðan, to lead
Læðen, Latin
Læɾan, to leave, to relinquish
Læn / Lean, a reward
Lænan, to lend
Læne, slender
Lænȝ / Lanȝe / Lonȝ, long; comp. lenȝ; sup. lenȝeɾꞇ
Læpan, to teach
Læɾ, less
Læɾꞇan, to follow
Læꞇan, to permit, to let go, to leave, to suppose
Laɾ, the remainder, what is left
Laȝu, water
Laȝu-ɾlod, ocean-flood
Laȝu-ɾꞇɾeam, the sea, the ocean
Land / Lond, land
Lanȝ / Lonȝ, tall
Lanȝe / Lonȝe, long, a long time
Lanȝ-ɾæp, long continuance
Lanȝɾum, lasting, long
Lap, learning, lore, admonition
Lapeop, a teacher, a master
Laɾꞇ, at length
Laꞇe, late; comp. laꞇop
Laþ, hateful, hostile, destructive
Laðlice, horribly
Leaɾ, permission, leave
Leaɾ, a leaf
Leahꞇep, a sin, a crime
Leanian, to reward, to recompense
Leaɾ / Leaɾ-lic, false, loose
Leaɾ-ɾpell, a fable
Leaɾ-ɾpellunȝ, false opinions, false speaking
Leaɾunȝ, lying
Leax, a salmon
Leccan, to moisten, to be wet
Lecȝan, to lay down, to lower
Leɾ, left
Leȝ / Leȝa / Liȝ, a flame
Leȝan, to lay, to place
Lencꞇen, Lent, the spring
Leng, length
Leo / Leon, a lion
Leoð / Leoð-ɾcɪpe, a nation, a people
Leoð-ɾɾuma, a leader, a chieftain
Leoð-haꞇa, a hater of people, a tyrant
Leohꞇ, light
Leohꞇan, to lighten, to make light
Leoɾ / Lioɾ, precious, beloved, dear
Leoɾian / Libban / Lifian / Liɾiȝan / Lybban, to live
Leoɾꞇæl, estimable
Leoɾpenð, beloved, acceptable
Leoȝan, to tell a lie, to deceive
Leoma, a ray of light
Leopnian / Leopnɪȝan, to learn
Leoð / Lioð, a verse, a poem, a lay
Leoð-ðýphꞇa, a poet
Leꞇꞇan, to hinder

Lıbbenðe, living
Lıc } like
Lehc }
Lıc } the body
Lıchoma }
Lıcetan } to pretend, to dissemble
Lıcettan }
Lıcgan } to lie, to extend
Lıgan }
Lıchamlıce } bodily
Lıchomlıce }
Lıcıan, to please, to like
Lıcpýrðˇ, worthy of esteem
Lıf, life
Lıfep, the liver
Lıgetˇ, lightning; pl. lýgetu
Lıhtan, to shine, to give light
Lım, a limb
Lımplıce, fitly
Lınð-pıgenð, a warrior with a shield
Lıpan, to collect, to gather
Lıſſe, favour
Lıſtˇ, science, skill, power
Lıſtum, skilfully
Lıð, a cup
Lıðˇ, mild
Lıþan, to sail
Lıð-mon, a sailor
Lıxan, to shine
Locen, an enclosure, bounds
Locıan, to look, to see
Loſ, praise
Lonðeſ-ceopl, a husbandman
Loppe, a flea
Loſıan, to lose, to perish, to go away
Lotˇ, a lot, deceit, craftiness
Lotˇ-pıenc, deceit
Lox, a lynx
Luſe, love
Luſıan, to love
Luſıenð, a lover
Lunȝpe, forthwith, quickly
Luſtˇ, desire, pleasure, lust
Luſtˇ-bæp, cheerful
Luſtˇ-bæpe, desirous
Luſtˇ-bæplıce, delightfully, with delight
Luſtˇ-bæpneſ, happiness, desire
Luſtlıce, willingly, joyfully
Luſtum, willingly
Lutan, to incline
Lýccan, to pluck up
Lýfan, to permit
Lýftˇ, the air
Lýſtan, to wish, to choose, to be pleased with
Lýtˇ, little
Lýtegˇ, crafty
Lýtel } little, small; comp. læſˇ, sup.
Lýtle } læſtˇ
Lýtelıce, deceitfully
Lýtlıan, to diminish, to lessen

M.

Macıan, to make, to form, to do
Mæðen, a maiden
Mægen, virtue, strength, might, power
Mægen-cpæftˇ, chief strength
Mægen-ſtan, a huge stone
Mægn, power
Mægðˇ, a maiden, a country, a tribe, a kinsman
Mægð-haðˇ, virginity
Mæg-plıce, a species, a form
Mæl, a space of time
Mænan } to mean, to intend, to
Menan } lament
Mænıgu }
Manegˇ } a crowd, many
Manı }
Menıgu }
Mæla, famous, celebrated, great; sup. Mæſtˇ
Mæſe } excellent
Mete }
Mæſlıc, noble
Mæſſan, to be celebrated
Mæſðˇ, greatness, glory, praise; pl. miracles
Mæſtˇ, a mast
Mæſtˇ, most, greatest. See Mýcel
Mætan, to dream
Mæðˇ, measure, degree, condition, lot
Maȝ, a relation
Maȝan, to be able
Maȝıſtep, a master
Maȝo-mınc, a citizen, a man

Man } a man
Mon }
Man, sin, wickedness, evil, disease
Man, sinful, wicked
Man-full, full of wickedness
Manian, to admonish
Manig-fealð } manifold
Monig-fealð }
Manig-fealðlic, complicated
Manman, to people, to fill with men
Manðræfne, gracious
Mara, greater. See Mycel
Mare, more
Martýr, a martyr
Maðm, a vessel
Maðm-hýrde, a treasurer
Meaht } strength, might, power
Miht }
Mearc, a boundary, a territory
Mearcian, to mark, to mark out
Mearrian, to err
Mece, a sword
Med, meed, reward
Medeme, worthy, desirable, perfect
Medemlice, worthily
Medemnes, dignity
Medtruma } infirmity, weakness
Mettruma }
Mettrymnes }
Meldian, to make known, to display, to inform against
Melo, meal
Menegan, to mix
Menigeo, a multitude
Mennisc } human, humanity
Mennisclic }
Meodum, meritorious
Meox, dirt
Mere, a mere, a lake, water
Mere-flod, the ocean
Mere-henges, a sea-horse, a ship
Mere-streám, the sea-stream, the ocean
Merge } joyful, merry
Murge }
Mersc, a marsh
Metan, to meet, to find, to observe
Metan, to measure, to mete, to compare
Mete, meat
Metgian, to mete, to moderate, to rule
Metgung, moderation
Metod, the Creator
Micel } much, great
Mycel }
Micellic, great
Micelnes, greatness
Miclen, much
Miclum, greatly
Mid } with
Mið }
Middan-eard } the earth, an enMiddan-geard } closure
Middeweard, midward
Middel, middle
Midfrihð, middle age
Midgehealdan, to satisfy
Midlest } midmost, middle class,
Midmest } middle
Mid-ore, the middle region
Mid-wintes, mid-winter, Christmas
Mihte. See Magan
Mihtig, mighty
Mihtiglice, mightily, powerfully
Mild, mild, merciful
Mild-heort, merciful
Mild-heortnes, mercy
Mildrian, to have mercy, to pit
Mildrung, mercy, pity
Miltse, mercy
Min, mine
Mindgian, to advise, to remind
Mirran, to mix, to dispose
Mir-cyrran, to wander
Mirdæd, a misdeed
Mirhwerfan, to pervert
Mirlic } various
Mirrlic }
Mirt, a mist
Miþan, to conceal
Mod, the mind
Moder }
Modor } a mother
Modur }
Modig, proud
Modlic, magnanimous
Mod-sefa, the mind, the mind's sense
Molde, the earth
Mona, the moon

Monaþ } a month
Monð }
Moncýn, mankind
Mop, a moor
Mopgen, the morning
Mopgen-rtéoppa, the morning star
Mopþop, murder
Mopt, must
Mot, must, can
Munt, a mount, a mountain
Munt-glop, the Alps, the mount of Jupiter
Mupnan, to mourn, to care for, to regard
Muf, a mouse
Murt, must, new wine
Muð, a mouth
Mýnegian } to remind
Mýngian }
Mýnla, inclination
Mýntan, to propose
Mýneg } pleasure, delight
Mýpg }
Mýnan, to hinder
Mýrð, pleasure

N.

Nabban, not to have
Nacoð, naked
Nædre, a serpent
Nænig, none
Næne } was not
Næf }
Nærre, a promontory
Nafa } the nave of a wheel
Nafu }
Nagan, not to have or possess
Nahт }
Nauht } naught, nothing
Napuht }
Nalæf, not at all
Nallaf, not only
Nama, a name
Nan, none
Nat, *i. e.* ne-pat. See pitan
Nauþer, neither
Neaðinga, necessarily
Neah }
Nean } nigh, near
Neaf }
Nealht } night
Nihт }
Neafa }
Neafep } narrow
Neafop }
Neappa }
Neafanef, trouble, distress
Neafep, straitly
Neafepnef, anxiety
Neappian, to straiten
Neat }
Netn } cattle, a beast
Nýten }
Neafert } presence, neighbourhood
Nefert }
Neb, the face
Neðe } necessarily
Nýðe }
Neð-þearf } need, necessity, necessary
Neoð-þearf }
Nið-þearf }
Nemnan, to name, to mention
Neoð-rpæce, voluntarily
Neoð-þearfe, necessaries
Neoten, cattle, a beast of burden
Neoþan, beneath
Neoþera, lower, inferior
Neopol } prostrate
Nipol }
Nefgean } to preserve
Nefian }
Nefgenð, a saviour; participle of Nefgean
Nefe nefe, no, no; by no means
Net } a net
Nett }
Netelic, beastly
Niðan } to compel, to force
Nýðan }
Nigan } nine
Nigon }
Niman, to take, to take away, to assume, to adopt
Nioþop, lower
Nitan } not to know
Nýtan }
Niþemeft, lowest, nethermost
Niþef } downwards, low
Niþeflic }
Niþef-healð, downwards

Nipan } newly
Nipane }
Nipe, new
Nopð, north
Nopð-ende, north-end
Nopð-peꝛt, north-west
Nopþepeapð, northward
Not, use, enjoyment
Notian, to enjoy, to possess, to occupy
Nu, now
Nu-piht̃e, just now, straightway
Nýð-þeapf, necessary, needful
Nýllan, to be unwilling
Nýt, purpose, use
Nýt, perfect
Nýt-pýpð, useful

O.

Of, of
Ofaðon, to remove, to do away
Ofateon, to draw out, to remove
Ofbeatan, to kill, to strike
Ofbecuman, to come from
Ofdæl, a fall, a setting
Ofdælpe, more prone
Ofdune, downwards, down
Ofep, a bank
Ofep, beyond
Ofepbpædan, to overspread
Ofepcuman, to overcome
Ofepdpencan, to be drunk
Ofepfapan, to pass by, to pass over
Ofepfýll, intemperance
Ofepȝan } to pass over, to pass
Ofepȝanȝan } away
Ofepȝiotolnes } forgetfulness
Ofepȝiotulnes }
Ofepheopan, to disobey
Ofephoȝian, to despise
Ofephýð, a high mind
Ofepmæg, superfluity
Ofepmetta } high-mindedness, ar-
Ofepmetto } rogance, too much food
Ofepmod } arrogant, proud
Ofepmodhe }
Ofepmodnes, scorn, arrogance
Ofeppecan, to instruct
Ofepfælð, superfluity, too great prosperity
Ofepfeon, to look down upon
Ofepfeꝛtan, to cover
Ofepfꝛtæppan, to overstep
Ofepfpiþan, to overcome
Ofepꝛteon, to cover over, to overwhelm
Ofepþeapf, great need
Ofepþeon, to excel, to surpass
Ofeppinnan, to overcome
Ofeppþeon, to cover over; part. ofeppþiȝen
Ofꝛepitan, to depart
Ofhenan, to take away
Ofiþnan, to run off, to outrun
Ofletan, to let out
Ofliꝛt, desirous of
Ofmunan, to remember
Offceamian, to shame, to be ashamed
Offion, to see, to behold
Offittan, to oppress
Offlean, to slay, to kill, to cut off
Offniþan, to cut off
Offpelȝan, to devour
Oft, often
Ofteon, to draw off, to deprive
Ofþincan, to bethink
Ofþpiccan, to oppress
Oftpæd, frequent
Ofþundpod, astonished
Oleccan, to flatter, to allure, to cringe, to gratify
Olecunȝ, flattery, allurement
Onælan } to inflame
Onhælan }
Onbipiȝan } to taste
Onbýpȝan }
Onbitan, to bite, to taste of
Onblæpan, to blow upon
Onbýpdan, to animate, to encourage
Oncepꝛan } to turn from, to turn
Oncyppan } back, to change
Oncnapan } to know
Oncneopan }
Oncpeþan, to reply, to echo
Ondȝit, mind, understanding
Ondpædan, to dread, to fear
Ondypope, an answer

On-eapdian, to dwell in
On-ecnerre, for ever
Oneττan, to hasten
Onrindan, to find, to discover
Onfon, to receive, to accept
Onȝean, against
Onȝinnan, to begin
Onȝitan, to perceive, to know, to understand
Onhaȝian, to be at leisure, to be unoccupied
Onheldan, to incline
Onhnigan, to bow down, to incline
Onhperan, to stir up
Onhpinan, to touch
Onhpeapfan } to change, to go
Onhpeorfan } away
Onhỳpian, to imitate
Oninnan, within
Onirnan, to run, to move
Onlacan, to sport
Onlaft, at last, at length
Onlænan, to lend
Onlætan, to relax
Onleoȝan, to belie, to falsify
Onlic, like
Onlicnef, a likeness
Onlieran, to liberate
Onlihtan } to enlighten, to shine
Onlỳhtan } upon, to shine
Onlucan, to unlock
Onlutan, to incline
Onracan, to deny, to retort, to reply
Onrcunian, to shun
Onrien, an aspect
Onrigan, to descend, to sink
Onrittan, to press down, to beset
Onrtỳrian, to agitate, to excite
Onrundrian, apart
Onrpirian, backwards
Ontigan, to untie, to unloose
Onþonce, delightful
Onpæcnian, to awaken, to excite
Onpendan, to change, to turn aside
Onpnecan, to revenge, to punish
Onppiþan, to reveal
Onpunian, to dwell, to inhabit
Open, open, exposed, clear, evident
Openlice, openly, plainly
Oncuman, to overcome; contracted from ofercuman
Orð-fruma, the origin, the author
Orealð, old
Orelðo, old age
Orȝellice, arrogantly
Ormæte } overmuch
Ormete }
Ormoð, distracted in mind, dejected
Ormoðner, mental disease, madness, despair
Orrorȝ, secure, prosperous
Orrorȝner } security, prosperity
Orrorhner }
Otepan, to appear
Oþeopan } to appear, to show
Oþepan }
Oþer, another
Oþer, otherwise
Oðfærtan, to commit, to trust, to sow
Oðrinan, to touch
Oðracan, to deny
Oðrtandan, to stand still
Oðþe, or
Oðpitan, to blame, to reproach

P.

Papa, the Pope
Pað, a path
Peappoc, a park
Peðþian, to make a path, to tread
Plantian, to plant
Pleȝa, play, sport, pastime
Pleȝian, to play
Pleo } peril, danger
Pleoh }
Plio }
Plohlic, dangerous
Pricu, a prick, a point

R.

Racenta, a chain
Racu, rhetoric, a discourse, an explanation
Raþ, a riding
Ræcan, to reach
Ræd, a discourse, counsel, advantage

Ræðan, to read, to govern, to decree
Ræðelꝛe, a riddle, imagination, ambiguity
Ræȝl, a garment, clothing
Ræpan, to bind
Ræꝛt, rest, repose
Ræꝛpian, to think, to meditate
Rap, a rope
Raðˇ, quickly
Reaþ, red
Reaꝛepe, a spoiler
Reaꝛian, to rob, to take away
Reaꝛlac, spoil, rapine
Recan, to reckon, to count, to relate, to explain
Recan / Reccan } to regard, to care for, to direct, to govern
Receleaꝛ / Receleaꝛ } reckless, careless
Receleꝛꝛ / Receleꝛꝛ } recklessness, carelessness
Reccepe, a rhetorician
Recelꝛ, incense
Recen / Recene } immediately, straight
Rehtlic / Rihtlic } rightly, justly
Ren / Ryne } a course
Ren, rain
Reþa / Reþe } severe, fierce, violent
Reþiȝ-moð, fierce in mind
Ric, dominion, power
Ric, rich, powerful, in authority
Rice, a kingdom
Riciian, to rule, to reign
Riðan, to ride
Riht / Ryht } right, justice, truth
Rihtan, to correct, to instruct, to make right
Rihte, immediately, straightway
Rihtenð, a ruler, a governor
Rihtlic, just, regular, upright
Rihtlice / Rihtꝛihtlice } rightly, justly, wisely
Riht-pellenð, right willing, wishing what is right
Rihtꝛiꝛ, rightwise, righteous
Rihtꝛihtneꝛ, justice, wisdom, righteousness
Riman, to number
Rinc, a man, a warrior
Rinð, the bark, the rind
Ripa, a handful of corn, a sheaf
Ripe, ripe
Riþ / Ryþ } a rill, a rivulet, a river
Roð, the rood, the cross
Roðop, the sky
Romaniꝛc, Roman
Ronð-beah, a boss
Roꝛe, a rose
Rum, wide, large, august
Rume, widely
Rumeðlic, spacious
Rumeðlice, abundantly
Rummoð, bountiful
Run-coꝛa, the breast, the mind
Ryn, a roaring
Rynan, to roar

S.

Sacu, strife
Saðian, to be weary
Sæ, the sea
Sæ-clꝛ, the sea-cliff, the shore
Sæð, seed
Sæȝan / Secȝan / Seȝan } to say, to prove
Sæl, good
Sæl / Selꝛa } better; comp. of ꝛel
Sæl / Sælð } prosperity
Sæne, dull, sluggish
Sæ-tilca, one who ploughs the sea, a sailor
Sam, whether
Samað / Somoð } together, likewise
Sampa, worse
Sampaðe, unanimously
Samtenȝeꝛ, continually, immediately
Sampiꝛ, half-wise, unwise
Sampꝛæðneꝛ, agreement, unity

Sanc } a song
Sang }
Sar } sorrow
Sorg }
Sar-cpiδ, a sorrowful saying, a mournful song
Sarig, sorrowful, sorry
Sarlic, sorrowful, grievous
Sarlice, sharply, sorrowfully, sorely
Saul } the soul
Sarl }
Saran, to sow
Scamian } to blush, to be ashamed
Sceamian }
Scandlic } mean, vile
Sceondlic }
Sceaδ, the shade, a shadow
Sceaft, creation
Sceaft, a shaft
Sealan, to owe, to be obliged to any one
Sealc, a servant, a man
Sceame, shame
Sceameleaf, shameless
Scearδ, a shard
Scearpner, sharpness
Scearprene, sharp-sighted
Sceat, a region
Sceaδa, a robber, an enemy
Sceapian, to behold, to view
Sceapung, contemplation
Scelδ } a shield; met. an army
Scyld }
Scell, a shell
Sceol, a gang, a crowd, a shoal
Sceop, a poet
Sceoppend } the Creator, a maker
Sceppend }
Scippend }
Sceort } short; com. rcyrtra;
Scort } sup. rcyrtert
Sceotan, to shoot
Sciene, beautiful, shining
Scildig } guilty
Scyldig }
Scima, splendour, brightness, a ray
Sciman } to shine
Scinan }
Scinlac, magic
Scip, a ship
Scip-here } a fleet of ships
Scip-herge }
Sciprtyra, a pilot
Scir, pure, clear, sheer
Scolu, a school, a band
Scriδpæn, a chair of state
Scriran, to care for
Scriδ, a revolution
Scucca, the devil
Scyrtan, to verge, to incline
Scyld, guilt, sin
Scyldan, to shield, to defend
Scyl-rirc, a shellfish
Scyppan, to create
Scyrmælum, confusedly
Scyrpan, to adorn, to sharpen
Sealt, salt
Searolice, artfully
Searu, a fraud
Seaδ, a well, a gulf
Secan, to seek
Secg, a warrior
Secg, a speech
Serra, the mind
Serr, soft, quiet
Segel } a sail
Segl }
Selan, to soil, to stain
Selcuδ } strange, extraordinary,
Seldcuδ } unknown
Seldan } seldom
Seldhponne }
Seldum-hponne, sometimes
Selerr, best; superlative of rel
Selr, self
Selrlic, self-liking, self-love
Selr-rill, self-will
Sella, a giver
Sellan } to give
Syllan }
Sellic, wonderful
Sendan, to send
Seoc, sick
Seorian } to complain, to bewail
Siorian }
Seorontig, seventy
Seorung } a complaint
Siorung }
Seolfer } silver
Syrfor }

Seolocen, silken
Seon, to see
Setl } a seat
Sitl }
Settan, to set, to place, to arrange
Siapo-cpæft, a skilful art
Sib, peace, agreement, relationship
Sibfumlice, peaceably
Siccetung, a sigh, sobbing
Sicilia, Sicily
Sid, wide, various
Sido } a custom
Sidu }
Siepan, to lie in wait, to plot
Sifcan, to sift
Sigan, to sink down, to rust
Sige, a victory
Sige, a setting, declining
Sigend, thirsty
Sige-þeod, a victorious nation
Simle } always
Symbel }
Sin, always
Sin, his
Sinc, a heap
Sinc-geof, a money gift
Singal } continual, lasting
Singala }
Singallice, perpetually
Singan, to sing
Sinscipe, wedlock
Sint. See peran
Sioca, a sick person
Siofon, seven
Siofoþa, bran
Sioloc, silk
Siopian, to sew
Sið, time, occasion, a path, an arrival
Siðþan } after, afterwards
Syðþan }
Sittan, to sit, to dwell
Slæpð, sloth
Slapan } to sleep
Slepan }
Slap, slow
Slean, to slay, to strike, to cast or throw
Slepan on, to slip on, to cast on
Slitan, to slit, to tear
Slið, changeable, inconstant
Smal, small
Smealic, subtle, deep, profound
Smealice, deeply, profoundly
Smean } to inquire, to meditate
Smeagan }
Smeapcian, to smile
Smeaung, argument
Smec, smoke
Smolt } mild, gentle, calm, smooth
Smýlt }
Smugan, to flow gradually
Snap, snow
Snican, to creep, to crawl
Sniþan, to cut off
Snýttro, wisdom
Softe, softly, gladly
Sol, mire
Somne } together
Tosomne }
Son, a sound
Sona, soon, immediately
Sond, sand
Sondbeorh, a sand-hill
Sondcorn, sand, grains of sand
Sorgian, to sorrow, to grieve, to be anxious
Soð } true
Soþa }
Soþan }
Soð-cpide, a true saying, a maxim
Soð-fæft, just
Soð-fæftnes, truth, sincerity
Soð-fpell, a true history
Spaca, the spoke of a wheel
Spanan, to urge, to allure, to excite, to seduce
Speapca, a spark
Speð, means, power, wealth, effect
Spell, speech, language, discourse, argument
Spellian, to speak, to teach
Spiwettan, to spit
Spirian } to inquire, to seek after, to argue
Spýrian }
Spýrigan }
Spor, a pursuit, a track
Sprec, speech, language, subject of discourse
Sprecan, to speak
Springan, to spring

Sprýttan, to sprout, to bud
Stæf } a staff, a letter
Staf }
Stan, a stone, a rock
Standan } to stand, to be
Stondan }
Stan-fealo-ȝim, a precious stone
Stað, a shore
Staþelian } to establish, to support
Staþolian }
Staþol, a foundation
Staþol-fæst, stable, firm
Steap, a cup
Steapc, stark, severe
Stede, a place, a station
Stemn, a voice
Stemn, a stem, a trunk
Steopa, a steerer, a pilot
Steoran } to steer, to direct
Stioran }
Stiran }
Steoplear, outrageous, without a guide, ignorant
Steorra, a star
Steorroþer, a rudder
Steort, a tail
Stepan, to raise, to honour
Steppan, to step
Sticce, a small matter
Sticcian, to stick, to remain
Sticel, a sting
Stiȝ, a path
Stiȝan, to depart, to ascend
Still, still, quiet, fixed
Stilnes, stillness, tranquillity
Stingan, to sting
Stondende, standing
Storm, a storm
Storm-fæ, a stormy sea
Stop, a place, a dwelling
Strænȝ }
Stranȝ } strong
Strenȝ }
Strongȝ }
Stream, a stream
Streon, strength
Strican, to continue a course
Strongliċ, laborious, firm, powerful
Stund, a space of time
Stunian, to stun, to stun the ears, to beat against
Stýrian, to stir, to move, to agitate
Stýrende, moving
Stýrinȝ, stirring, motion, experience
Stýrman, to be stormy
Stýrmend, stormy
Sul, a plough
Sum, some, a certain one
Sumer } summer
Sumur }
Sumur-langȝ, summer-long
Sun } the sun
Sunne }
Suna } a son
Sunu }
Sundbuend, a sailor
Sundor } proper, peculiar, separate
Sundor }
Sundor-stop, a separate place
Sundor-ȝiefu, a peculiar excellence or gift
Suð, the south
Suð-east, the south-east
Suþern, southern
Suþe-peard, southward
Suð-healf } southwards
Suð-peardes }
Spa, as
Spa-efne, even so
Spa forð fra, as far as, as much as
Spæc, taste, savour
Spær } heavy
Spar }
Spærnes, sluggishness
Spærliċe, courteously
Spæð, a path
Spæþer, whether, whichsoever
Spapan, to sweep
Speart, swarthy, black
Speran, to sleep, to smoulder
Sperl, brimstone
Speȝ, a sound
Speȝel-torht, heavenly bright
Spelȝan } to swallow
Spilȝan }
Spýlȝan }
Spelȝend, a gulf
Spelran, to die, to perish

Spencan, to trouble
Speop, a father-in-law
Speopcan, to darken
Speopð, a sword
Speotehan, to testify
Speotol / Speotul / Sputol } clear, manifest
Speotole / Sputele } clearly, plainly
Spet, sweet
Spetmet, a sweetmeat
Spetnej, sweetness, an allurement
Spiɼan, to move, to revolve
Spiɼt, swift
Spiɼtnej / Spiɼto } swiftness
Spin, a swine
Spincan, to labour
Spinʒan, to scourge, to afflict
Spipa / Spýpa } a neck
Spið, strong, great
Spiþe, very
Spiðlic, vast, excessive
Spiðlice, powerfully
Spiþor, rather, more
Spiþort, most chiefly
Sponʒopnej, drowsiness
Spotmettar, sweetmeats. See ɼpetmet
Sýhan, to soil, to stain
Sýlopþen, silver
Sýndeplic, peculiar
Sýndeplice, singly, separately
Sýnn, sin
Sýp, a moistening

T.

Tacn / Tacnunʒ } a token, a sign
Tacnan / Tæcnan } to show, to declare, to betoken
Tæcan, to teach
Tæcnan, to see to, to show
Tæcninʒ, teaching, instruction
Tælan, to deride, to blame, to upbraid, to compare
Tæl-pýpðlic, reprehensible
Tam, tame
Tama, a tamer
Teap, a tear, a drop
Teðpe, frail, weak, tender
Tela, rightly, well
Tellan, to speak, to count, to reckon
Temian, to tame
Teohhian, to think, to endeavour, to suppose, to draw
Teon, to draw, to allure, to draw towards, to restrain
Teona, an injury
Teoþa, the tenth
Tíð, tide, time, season
Tiep, a heap, an expanse
Tiʒpiɼ, a tiger
Tihtan / Týhtan } to persuade, to excite
Tíl, excellent
Tile, Thule
Tilian / Tiolan } to till, to toil, to effect a cure, to endeavour
Tille, a fixed state
Tilunʒ / Tiolunʒ } labour, pursuit, anxiety
Tima, time
Timbpan / Timbpian } to build
Tipian, to irritate
Tippin, a beloved prince
Toblapan, to blow about, to scatter
Tobpæðan, to spread
Tobpecan, to break
Toclupan, to cleave, to split
Tocnapan, to distinguish, to discern
Tocuman, to arrive at
Todælan, to divide
Todpipan, to drive, to disperse
Topleoɼan / Toploþan } to flow away
Toɼoplætan, to allow
Toɼundian, to require
Toʒæðepe, together
Toʒebiddan, to pray to
Toʒeþiedan, to join to
Toglidan, to glide away, to slip
Tohealdan, to incline downwards
Tohopa, hope
Tol, a tool
Tolecʒan, to separate
Tonemnan, to name

Tonıman, to separate
Top, a tower, a rock
Topht, bright, splendid, illustrious
Toꝛceaꝺ, a difference
Toꝛceaꝺan, to divide, to discern, to distinguish
Toꝛcıotan, to shoot in, to anticipate
Toꝛcpıþan, to wander
Toꝛlupan, to slip asunder, to dissolve; part. toꝛlopen
Toꝛtencan, to disperse; part. toꝛtencte
Toꝛþıꝛan, to err, to wander
Totellan, to reckon
Totepan, to tear in pieces
Topeapꝺ, the future
Topeapꝺeꝛ, towards
Topenan, to expect
Topenꝺan, to turn
Topeoppan, Topýrpan } to overthrow, to destroy
Tpeȝe, vexation
Tpeop, a tree
Tpeopa, Tpupa } faith, fidelity, a promise, troth
Tpeopen, wooden
Tpeopıan, Tpepan, Tpupıan } to trust, to confide in
Tpepneꝛ, trust
Tpum, strong
Tucıan, to punish, to torment
Tuꝺop, a production, a progeny
Tunȝe, a tongue
Tunȝel, a star, a constellation
Tupa, twice
Tpa, Tpeȝa, Tpeȝen } two, twain
Tpeoȝan, Tpeonan } to doubt, to hesitate
Tpeon, Tpeonunȝ, Tpeounȝ } doubt
Tpıȝ, a twig, a small branch
Tpınchan, to twinkle
Tpıoꝛet, two-footed
Tpıopæꝺ, inconsistent
Týan, to instruct
Týꝺepneꝛ, frailty, weakness
Týꝺpıan, to nourish
Týꝺpunȝ, propagation
Týht, instruction
Týnꝺpe, fuel

U.

Upan, above
Uþop, higher
Unabepenꝺlıc, unbearable
Unabınꝺenꝺlıc, indissoluble
Unæþel, ignoble, unnoble
Unaꝺehte, unexplained
Unaꝺımeꝺ, countless, unnumbered
Unaꝺecȝenꝺlıc, indescribable, unspeakable
Unaðꝺotenlıce, unceasingly
Unapenꝺenꝺe, Unapenꝺenꝺlıc } unchangeable
Unbeophte, Unbýphte } unbright, less bright
Unbꝺoc, unbroken
Unclæn, unclean
Uncuð, unknown, strange
Uncpeþenꝺe, inanimate, unspeaking
Uncýnꝺ, unnatural
Unꝺeaðlıc, undying, immortal
Unꝺeꝛ, under, beneath
Unꝺeꝛbæc, backwards, behind
Unꝺeꝛecan, to eat under, to subvert
Unꝺeꝛꝺon, to undertake, to obtain, to receive, to be subservient
Unꝺeꝛlutan, to support, to sustain
Unꝺeꝛꝺtanꝺan, to understand
Unꝺeꝛꝺtaþolꝺæꝛt, unstable
Unꝺeꝛþeoꝺ, subject, put under
Unꝺeꝛþeoꝺan, Unꝺeꝛþıoꝺan } to make subject, to degrade
Uneaþe, Unȝeaþe } scarcely, with difficulty
Uneðneꝛ, uneasiness
Unfæȝeꝛ, not fair
Unfæȝlıc, healthy, undying
Unfꝺacoꝺlıce, honourably
Unȝebýꝺe, disagreeing
Unȝecýnꝺelıc, Unȝecýnꝺlıc } unnatural
Unȝeꝺaꝛenlıce, unreasonably
Unȝeendoꝺ, Unȝeendoꝺlıce } never ending

Unġeræp, impassable
Unġeræplice, inconceivably, immoderately
Unġeġýld, insatiable
Unġelæred, unlearned, ignorant
Unġeleafendlic, incredible
Unġelic } unlike, different
Unlic }
Unġelimp, a misfortune
Unġemenġed, unmixed
Unġemet, excess
Unġemet, immeasurable
Unġemetfæst, intemperate, immense
Unġemetfæstnes, intemperance
Unġemetlic, violent, immoderate, unbounded
Unġemetlice, immoderately, beyond measure
Unġemýndiġ, unmindful, forgetful
Unġened, uncompelled
Unġepad, rude, unfit, at variance
Unġepeclice, recklessly, confusedly
Unġepim } innumerable, infinite
Unpim } quantity
Unġepiren, inconvenient
Unġepirenlic, unbecoming
Unġepirenlice, indecently
Unġeþýdelice, roughly
Unġefæliġ, unhappy
Unġefæld, trouble, misfortune, sorrow
Unġerceadpiġ, irrational, imprudent
Unġerceadpirnes, imperfection, want of reason
Unġerepenlic } invisible
Unrepenlic }
Unġerfæðeġ } inconstant
Unġerfæðiġ }
Unġetere, inconvenient
Unġeðpæp, discordant, unrelenting
Unġeðpærnes, trouble, discord, wickedness
Unġeþýld, impatience
Unġeþýldelice, impatiently
Unġetpum, infirm
Unġepealdes, involuntarily
Unġepiſ } unwise, ignorant
Unpiſ }
Unġepiſſ, ignorance
Unġepitfull, unwise
Unġepittiġ, irrational
Unġepunelic, unusual
Unġlad, unpleasant, not glad
Unġleapnes, want of skill
Unhal, unhealthy, unsound
Unhered, unheard
Unhiore, fierce, tempestuous
Unhiþý, unhappy
Unhpop, not bent down, erect
Unhpeaprendiġ, unchangeable
Unlæred, unlearned
Unlond, a desert
Unmære } ignoble, not celebrated
Unmærlic }
Unmeðeme, unworthy
Unmehtiġ } impotent, weak
Unmihtiġ }
Unmenðlinġa, unexpectedly
Unmennirclic, inhuman
Unmetta, excess
Unmiht, weakness
Unmýndlinġa, undesignedly
Unnede, willingly, uncompelled
Unnet } vain, unprofitable
Unnýt }
Unnýtlice, unprofitably
Unoferpripedlic, unconquerable
Unonpendendlic, unchangeable
Unpiht } wicked, unfit, unjust
Unpihte }
Unpýhte }
Unpihte } injustice
Unpihthæmed, adultery, unlawful lust
Unpihtlic, unjust, wrong
Unpihtlice, unjustly, unrighteously
Unpihtpiſ, unrighteous
Unpot, sorrowful
Unpotnes, sorrow, bewailing, sadness
Unpýhtpirnes, unrighteousness
Unrampræd, incongruous
Unrceaðfulnes, innocence
Unrcildiġ } guiltless, innocent
Unrcýldiġ }
Unrnytpo, folly
Unrtill, moving, restless
Unrtrenġ, weak

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Unrtýpiendе, unstirring, immovable
Unrpeotol, imperceptible
Untælu, faultless
Untela, not well, amiss
Unþeapf, ruin, detriment
Unþeap, a fault, vice
Unþýldiȝ, impatient
Untıdlice, unseasonably
Untılaδ, destitute
Untıopiȝ, untiringly
Untodæled, undivided
Untodæledlic, indivisible, inseparable
Untpeopa, wanting in faith, deceit
Untpýmnef, infirmity
Untpeofealδ } sincere, simple
Untpıfealδ }
Untpiogende, undoubting
Untýδ, inexperienced
Unpenunga, unexpectedly
Unpeorþ, worthless, dishonourable
Unpeorþian, to dishonour, to disgrace
Unpeorþýrcipe, dishonour, unworthiness
Unpille } against one's will, un-
Unpillum } willingly
Unpiſdom, folly
Unpiſnod, unpunished
Unphtegan, to change the figure, or appearance
Unppecen, unpunished
Unpupðnef, unworthiness, meanness
Unpýnfum, unpleasant
Unpýrd, misfortune
Upahebban, to raise, to advance
Upanæpan, to uprear, to excite
Upende, the top, the upper part
Upgefaran, to go up, to ascend
Up-on-gepihte, upright
Uppan, upon
Uppýne, rising, an up course
Uppeard } upwards
Uppeardef }
Upe } our
Urep }
Ur, pl. See ıc
Utadpiran, to drive out, to expel
Utafaran, to depart, to go out
Utan, outwards, from without
Utan }
Ute } let us
Uton }
Utancýman, to come from without
Utapeallan, to well out, to spring out
Utemeſt, most remote, furthest
Uðpita, a philosopher
Uua, woe

ſ.

ſac, weak
ſachc, weak, vain
ſachce, weakly
ſaban, to wade, to walk
ſæcce, a watching
ſæð, clothes, apparel
ſæðl, indigence, want
ſæðla, indigent
ſæſt, a wonder, a marvel
ſæg, a wave
ſælhþeop, bloodthirsty, cruel
ſælhþeopnef } cruelty, slaughter
ſælhþiopnef }
ſæn, a waggon
ſæneſ-þiſla, the waggon shafts
ſæpen, a weapon
ſæp, prudent
ſæpelice, anxiously
ſæpſcipe, prudence
ſæpð, notable, extraordinary
ſæſtm, fruit
ſæt, wet
ſæta, liquor
ſætep, water
ſæþan, to hunt
ſaſian, to admire, to wonder at
ſaſunȝ, astonishment
ſaȝ } a wall
ſah }
ſaȝian, to wag, to move to and fro
ſan }
ſon } dark, pale, wan
ſonn }
ſana, a want
ſancol, unstable

ƿandlung, changeableness
ƿandrian, to wander, to vary
ƿang, a field
ƿanian, to wane, to diminish, to be lessened
ƿarenian, to guard one's self
ƿarod / ƿearod / ƿearod / ƿerod } a coast, the sea-shore
ƿað, a flight
ƿaxan / ƿeaxan / ƿexan } to increase
ƿea, woe, misery
ƿea, miserable
ƿeald, the weald, a wold, a forest
ƿealdan, to rule, to govern, to wield
ƿealdand / ƿealdend } a ruler, a governor
ƿealdende, powerful
ƿealdleþer, a rein
ƿealhtrod, an interpreter
ƿeallan, to boil up, to rage
ƿealorian, to roll round
ƿealorian } to fall into decay, to ƿealupan } wither
ƿealrian, to roll
ƿeard, a guardian
ƿeardian, to dwell
ƿearm, warm
ƿear, by chance
ƿecg, a wedge, a mass of metal
ƿecggan, to rouse, to agitate
ƿedende, insane, mad
ƿeder, weather, a storm
ƿeg, a way
ƿeg-rapan, to travel
ƿegrerend, a traveller
ƿel, well
ƿela, wealth, riches
ƿel-gehealden, well contented
ƿelig, rich
ƿell, a well, a spring
ƿelm, heat, fire
ƿen / ƿena } a thought, an opinion
ƿenan, to think, to ween, to imagine
ƿendan, to turn, to proceed, to bend, to govern
ƿendel-ræ, the Wendel sea
ƿending, a change
ƿeod, a weed
ƿeorad / ƿered / ƿerod } a company, a host
ƿeorc-man, a workman
ƿeorð / ƿyrð } fate, fortune
ƿeorod, sweet
ƿeorrpan, to cast, to throw
ƿeorð / ƿeorðlic / ƿyrþe } worthy, deserving
ƿeorþan, to be, to exist
ƿeorðrullic, honourable
ƿeorðrullice, honourably
ƿeorðgeorn, desirous of honour
ƿeorþian, to honour, to distinguish, to enrich, to worship
ƿeorðmynd, honour, dignity
ƿeorðrripe, dignity, advantage
ƿeorulð-birg / ƿeorulð-birgung } worldly occupation
ƿeorulð-buend, a dweller in the world
ƿepan, to weep, to bewail
ƿer, a man
ƿerdan, to corrupt, to injure
ƿerig, weary, vile
ƿerlic, manly, worthy of a man
ƿerodan, to grow sweet
ƿerþiod, a nation; pl. men
ƿeran, to be
ƿert, the west
ƿert-dæl, the west part; *i.e.* the west
ƿerte, a waste, a desert
ƿertepeard, westward
ƿertmbæpe, fertile
ƿertmert, most westward
ƿhilum, sometimes
ƿhon. See Þon.
ƿic, a station, a dwelling-place
ƿid, wide
ƿid-cuð, widely known, eminent
ƿide, widely
ƿidgille, wide, spacious

ſɪðgɪlneſ, amplitude
ſɪðmæſe, far-famed, celebrated
ſɪf, a wife, a woman
ſɪfian, to take a wife, to marry
ſɪg, war
ſɪgend, a warrior
ſɪgeſ-heafod, a leader of war
ſɪ-la-pei, well-away!
ſɪlð, wild
ſɪlð-ðeor, a wild beast
ſɪlla, the will
ſɪllan } to will, to desire, to wish,
ſɪlnian } to be inclined to
ſɪlnunג, desire
ſɪn, wine
ſɪnð, the wind
ſɪnðan, to wind, to wander, to circle
ſɪnðeſ-ðom, the power of the wind
ſɪnגeapð, a vineyard
ſɪnגeðɒinc, wine-drink; *i.e.* wine
ſɪnnan, to labour, to toil, to contend, to conquer
ſɪntep, winter
ſɪntpeג, wintry
ſɪſ, wise
ſɪſðom, wisdom
ſɪſe, way, custom, wise
ſɪſt, food
ſɪt, the mind
ſɪta, a wise man, a senator, a noble
ſɪtan, to know
ſɪtan, to blame, to punish
ſɪte, a torment, a punishment
ſɪð, with, towards
ſɪð-cpeþan, to gainsay, to contradict, to oppose
ſɪþeppeapð, adverse, rebellious, inconsistent
ſɪþeppeapðneſ, adversity
ſɪþeɒɒinna, an enemy
ſɪðɾopan, before
ſɪðmetan, to compare
ſɪðɾtanðan, to withstand
ſɪðɒinnan, to oppose
ſɪtnian, to torment, to punish, to injure
ſɪtnunג, punishment
ſlætta, a loathing
ſlanc, splendid, rich
ſlatian, to grieve
ſlenco, splendour, prosperity, pride, arrogance
ſlitan, to behold, to look upon
ſlite, beauty, excellence
ſlitեג, beautiful
ſoð-þpaג, fury
ſoג } wrong
ſoh }
ſoh-ɾpemmend, a doer of wickedness
ſoh-hæmet, adultery, unlawful lust
ſol, a plague, severity, mischief
ſolcen, a cloud, the welkin
ſon, error
ſoncla, unstable
ſondæð, a crime
ſונ-ɾtede, a field
ſon-pilla, evil desire, lust
ſon-pilnunג, evil desire, a wicked purpose, lust
ſon-pỹnð, evil fortune
ſop, weeping
ſopð, a word
ſopð-hopð, a treasury of words
ſopn, a multitude, a number
ſopuld, the world, life in this world
ſopuld-luſt, worldly lust, pleasure
ſpac, exile, banishment
ſpacu }
ſpæc } vengeance, injury, revenge
ſpec }
ſpæcan } to punish, to correct
ſpecan }
ſpæcɾið, banishment
ſpæc-ɾtop, an evil place, a place of banishment
ſpænneſ, lust, luxury
ſpæþian } to support
ſpeþian }
ſpað, anger, wrath
ſpað, angry, violent
ſpaþe } quickly
ſpaþum }
ſpecca, an exile, a wretch

Ƒnеȝan, to accuse
Ƒnenc, a fraud, deceit
Ƒnıȝan, to tend towards, to incline, to strive
Ƒnıngan, to wring, to press
Ƒnıtan, to write
Ƒnıtere, a writer
Ƒuðu } a wood
Ƒẏða }
Ƒuðu-ƒuȝel } a wood fowl
Ƒuðu-ƒuȝl }
Ƒuhhunȝ, madness, fury
Ƒuht } a thing, a creature
Ƒẏht }
Ƒulðep } glory
Ƒulðoƿ }
Ƒulf, a wolf
Ƒunð, a wound
Ƒunð, wounded
Ƒunðer } a wonder
Ƒunðor }
Ƒunðerlıc } wonderful
Ƒunðorlıc }
Ƒunðerlıce } wonderfully
Ƒunðorlıce }
Ƒunðıan, to wound
Ƒunðrıan, to wonder, to wonder at, to admire
Ƒunðrum, wonderfully
Ƒunıan, to remain, to dwell
Ƒynƒum, pleasant, winsome
Ƒynƒumlıce, happily
Ƒynƒumneſ, pleasantness
Ƒyncan, to labour, to make
Ƒyhta, a maker, a wright
Ƒyrm, a worm
Ƒyrnan, to warn, prevent, refuse
Ƒyrre, worse. See Yfel
Ƒyrt, a plant, a herb
Ƒyrtruma, a root

Y.

Yfel, evil
Yfel, bad; comp. ẏrre; sup. ẏrrest
Yfele, evilly, miserably, badly
Yfelıan } to inflict evil
Yfhan }
Yfel-ıllenð, evil-minded
Yfel-ẏrncan, to do evil
Yfemeſt, highest, uppermost
Ymb-cerrnan, to turn round
Ymb-clẏppan, to encircle, to embrace
Ymbe, about
Ymbe-hſeaſt } the circumference, a circuit
Ymb-hſeorſt }
Ymb-hſẏrſt }
Ymb-hſeorſan, to turn about, to turn round, to encompass
Ymbe-lıcȝan, to lie around
Ymb-ron, to encircle, to encompass
Ymb-habban, to include, to contain
Ymbhoȝa, care, anxiety
Ymb-rcuƿan, to revolve about
Ymb-ſıttan, to surround
Ymb-ſrecan, to speak about
Ymb-ſtanðan, to surround
Ymb-ſrıncan, to labour after anything
Ymb-utan, round about
Yrmıan, to afflict, to oppress
Yrmıngȝ, a wretch
Yrmð, misery
Yrnan, to run
Yrre, anger, ire
Yrrınȝa, angrily
Yrrıenð, angry
Yrſunȝ, anger
Yſt, a tempest, a storm
Yte, outwards; sup. ẏtemeſt, furthest
Yð, a wave

Ð.

Ða, as, when
Ðære. See Ðır
Ðærkenneſ } darkness
Ðẏrkenneſ }
Ðaſıan, to suffer, to permit, to allow
Ðaſunȝ, permission
Ðanc } thanks, will, mind, favour
Ðonc }
Ðancıan, to thank
Ðanc-ẏrð, thankworthy, acceptable
Ðanon, thence

Ðar } there
Ðara }
Ðeaht, counsel, thought
Ðearf, need, necessity
Ðearfan } to need, to have need
Ðurfan }
Ðearflice, carefully
Ðearl, heavy
Ðearle, greatly
Ðeaw, a custom, manner
Ðeccan, to conceal, to cover
Ðegen } a thane, a servant
Ðegn }
Ðegnung } service, office, duty, re-
Ðenung } tinue
Ðencan } to think, to imagine, to
Ðencean } meditate
Ðincan }
Ðenden, while
Ðenian } to serve, to minister
Ðenigan }
Ðeod, a country
Ðeodan, to join, to associate
Ðeoden } a lord, a ruler, a people's
Ðioden } ruler
Ðeodisc, a language, a nation
Ðeod-land, people's land, a people
Ðeof, a thief
Ðeon } to flourish
Ðion }
Ðeorscold } a threshold
Ðyrscold }
Ðeostru }
Ðiostre } darkness
Ðistru }
Ðeop, a servant, a slave
Ðeopdom, service, servitude
Ðeopian, to serve
Ðic } thick
Ðicce }
Ðicgan, to eat, to receive
Ðider, thither
Ðilic } the like, such
Ðylic }
Ðin, thine
Ðincan, to seem, to appear
Ðing, a thing
Ðingere, an advocate, a pleader
Ðingian, to plead at the bar, to obtain

Ðiod-scuma, a nation's founder, a creator
Ðiostrian, to darken
Ðiotan } to howl
Ðutan }
Ðis, this
Ðisl, the shafts of a waggon
Ðocian, to be conducted
Ðolian, to suffer
Ðonc, the mind, the will, a wish
Ðoncal-mod, wise in mind, wise
Ðonecan, as often as
Ðononpeard, thenceward, from thence
Ðonne, than
Ðorn, a thorn
Ðræd, thread
Ðrægian, to run
Ðrag, course of events, space of time
Ðreagan, to vex, to harass, to afflict
Ðreat, a troop
Ðreatian } to threaten, to chide, to
Ðrietan } admonish, to terrify
Ðreatung, correction
Ðreaung, a threatening
Ðre-reðre } three rows of rowers
Ðrie-reðre }
Ðridda, third
Ðrie-feald, three-fold
Ðringan, to crowd, to throng, to rush
Ðrio } three
Ðry }
Ðrittig, thirty
Ðrote, the throat
Ðrotian, to suffer, to endure
Ðrycan, to tread on, to trample
Ðrym, greatness, majesty, a crowd
Ðrym, glorious
Ðunor, thunder
Ðunrian, to thunder
Ðurh-faran, to go through, to penetrate
Ðurh-seon, to see through
Ðurh-teon, to accomplish, to fulfil
Ðurh-wunian, to remain, to continue, to persevere
Ðurst, thirst

Ðurrɀeȝ, thirsty
Ðuȝ, thus
Ðuȝenð, a thousand
Ðpapian, to temper, to moderate
Ðpeop, perverse
Ðpeopɀeme, a brawler
Ðÿ, then, when, therefore, because
Ðÿ-læȝ, lest
Ðÿle, Thule
Ðÿpel, a hole
Ðÿrrtan, to thirst
Ðÿrtre, dark

THE END.

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